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CHAPTER II

VALLI ii

न प्राणेन नाऽपानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥५॥

5. Not by Prana, not by Apana does any mortal live, but it is by some other, on which these two depend, that men live.

शिवानन्द स्तोत्रम्

SIVANANDA STOTRAM

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

सविधगताखिलसज्जनमानससारसभास्कर भाग्यनिधे
 विविधगुणाकर भारतभावुककारण तापस पुण्यनिधे।
 अविकलमंगल मञ्जुलभाषण दूषणवर्जित नन्द्यविधे
 शिव करुणालय पालय मां श्रितमाश्रितवत्सल लोकगुरो॥११॥

11. O world-teacher Siva, thou art the embodiment of merit and auspiciousness and treasure-house of all blessedness. Thy talk is sweet and free from harsh or unpleasant words. Thy deeds are noble and laudable. Thou art the glorious sun of truth lighting up the lotus-minds of the devotees that crowd round thee. Thou art the one saintly son responsible for enhancing the glory and grandeur of mother India. O ocean of mercy that art gracious to those who look upto thee for succour, save me thy humble suppliant.

अवशजनावनतत्पर सत्पथदर्शक विश्रुतदिव्ययते
 भवगदनाशन शोकविमोचन तापससत्तम लोकगते।
 भवपदचिन्तनलालस सन्ततमार्तजनावनबद्धमते
 शिव करुणालय पालय मां श्रितमाश्रितवत्सल लोकगुरो॥१२॥

12. O world-teacher Siva, thou art renowned to be the best of sages divine. Thou art ceaselessly bent upon sheltering the destitute and the distressed and pointing out the path of goodness to all. Thou art the sole refuge of the world whose misery thou strivest to allay. Thou contemplatest on the lotus-feet of Lord Siva and rescuest mankind from the disease of rebirth. O Ocean of mercy that art gracious to those who look up to thee for succour, save me thy humble suppliant. **(To be continued)**

MAHASIVARATRI MESSAGE

(H.H. Sri Swami Sivanandaji Maharaj)

Salutations to Lord Siva, the Source of all Auspiciousness!

The Indian genius has expressed itself wonderfully through all the Vratas and observances that have been handed from generation to generation of the children of India.

Perhaps the chief among them from the point of view of austerity and rigorous Sadhana is Sivaratri. The whole day is spent in the worship of the Divine. The devotee fasts the whole day and engages himself in the service of the Lord.

Great stress is laid on Vairagya. For one full day the devotee is immersed in the Reality. Family ties, social bonds are all cut asunder. In the presence of the Lord he loses himself: his separatist individual Ego dies away. The devotee turns away from the world, as it were and resorts to the feet of the Lord.

Sama and Dama, in the form of control of the internal and external forces of Man, are practised. The mind is centred in the Lord and is not allowed to flow objectively. The senses are “starved out” and their inner vitality directed towards the Light with the help of which they function.

Titiksha, of course, there is—when the devotee has to endure the greatest pain to the body—hunger and thirst.

Uparati and Shraddha are natural concomitants of this worship. Without Shraddha the worship loses its significance. Once the value is realised then Uparati follows automatically.

When the senses are thus controlled, Samadhana comes by itself. And, it is this Samadhana that helps the devotee to concentrate his mind in its entirety on the Lord.

Viveka is a pre-requisite here. The Aviveki is far away from the Lord and does not attempt the Vrata.

The Vrata performed in the proper manner with the proper mental attitude generates intense longing for liberation or Sayujya with the Lord—Mumukshutwa.

The devotee is now fit to receive the Light Divine—for he has lived for one full day at least of the Life Divine.

The two great natural forces that afflict man are Rajas and Tamas. Sivaratri Vrata aims at the perfect control of these two. The entire day is spent at the feet of the Lord. Continuous worship of the Lord necessitates the devotee’s constant presence in the place of worship. Motion is controlled. Kamadi-Shad-ripus born of Rajas are ignored and controlled.

The devotee observes vigil throughout the night and thus conquers Tamas also.

Sivaratri is a perfect Vrata. The devotee does not allow even a chance of relapse into Rajas or Tamas. Constant vigilance is imposed on the mind—every three hours there has got to be one Puja of the Lord.

The formal worship consists of Abhisheka of the Siva-Linga—the symbol of the One—with water, milk and other ingredients. Lord Siva is considered to be Tejo-Maya, always “boiling” with the fire of Tapas. He is, therefore, best propitiated by Abhisheka.

While doing this Abhisheka, the devotee prays: “O Lord! I will bathe You with water, milk etc. Do You bathe me with the milk of wisdom; do You wash me of my sins, so that the Fire of Samsara from which I am suffering may be put out once for all, so that I may be one with Thee—the One alone without a second.”

Glory to the Lord! Glory to the Bhaktas who observe this great Vrata! May His blessings be upon you all! May you all shine as Jivanmuktas in this very birth!

THE ESSENCE OF SADHANA

A Raja Yogi slowly ascends the Yogic ladder along the eight steps, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. He gets ethical training in the beginning to purify himself by the practice of Yama and Niyama. Then he steadies his posture, Asana. Then he practises Pranayama to steady his mind and purify the Nadis. Then by the practice of Pratyahara, Dharana and Dhyana he gets Samadhi. Through Samyama he gets different Siddhis. He restrains all the mental modifications that arise from the mind.

Hatha Yoga concerns with the physical body and control of breath. Raja Yoga deals with the mind. Raja Yoga and Hatha Yoga are interdependent. Raja Yoga and Hatha Yoga are necessary counterparts of each other. No one can become a perfect Yogi without a knowledge of and the practice of both. Proper Raja Yoga begins where properly practised Hatha Yoga ends. A Hatha Yogi starts his Sadhana with his body and Prana, while a Raja Yogi with his mind; a Jnana Yogi with his Buddhi and will. This is the chief difference. To get success in Raja Yoga, one should have a thorough knowledge of the mysteries of the mind and the way by which it is controlled.

The student of Hatha Yoga should try to awaken the Kundalini Sakti that lies dormant in the Muladhara Chakra by Asana, Pranayama, Mudra and Bandha. He should try to unite the Prana-Apana and send the united Prana-Apana through the Sushumna Nadi. Heat is increased by retention of breath and Vayu ascends up along with Kundalini to the Sahasrara Chakra through the different Chakras. When Kundalini is united with Lord Siva at the Sahasrara Chakra, the Yogi attains Samadhi and enjoys supreme peace, bliss and immortality.

—*Swami Sivananda*

*Sivaratri Message***TRUTH IS THE SUSTAINING FACTOR BEHIND ALL***(Sri Swami Chidananda)*

In this country, the worship of Lord Siva is a symbol of supreme aspiration of man for attaining that perfection of which the Lord is the embodiment. Amongst others, renunciation and establishment in Self-consciousness are the two great features attributed to Lord Siva. Supreme attainment is the fruit of supreme abandonment. Lord Siva is represented as ever Self-conscious, which means that He is never different from Himself, never dividing His being into Self and non-self. He is fullness, the Goal of all, where all can find their wishes completely fulfilled. Lord Siva is Truth itself (Sat-Chit-Ananda), which has to be reached through the means of the negation of untruth, viz. renunciation.

The sincere aspirant on the path to salvation, the pre-requisite of which is renunciation, may hold Lord Siva as his ideal. That man who does Tyaga of the ephemeral objects and sense-pleasures of the world for the sake of knowing the ultimate Truth is indeed a clever man. It is like throwing away a counterfeit for getting a gold coin. He knows that what is thrown away is nothing, and what is going to be attained is something grand and unique. The secret of Yoga is not merely Tyaga of Bhoga (renunciation of pleasures), but it is the attainment of Maha-Bhoga, the Supreme Bhoga, the everlasting, unchanging, supreme

happiness, the greatest of all Bhogas. An aspirant, who is well set on the path of Yoga, knows that if all the pleasures of the three worlds are heaped together on one side and on the other side an infinitesimal speck of that supreme Bliss of the Atman is kept, the latter will by far outweigh the former. This is one definition of Yoga from a particular point of view. There are positive and negative definitions.

At the outset, questions such as “Should we study Yoga at all? Why should we study and practise Yoga?” may arise in our minds. If these questions are to be adequately answered, we have to find out the origin of Yoga because all things have an origin. Let us take a simple example. Suppose a child is watching the mother sewing. When you sew, a thimble is put on the finger. “Why are you putting on the thimble,” asks the child. The mother explains that it is put so that the needle doesn’t prick the finger accidentally and not cause pain or bleeding. We apply that principle to spiritual practice.

And far back, at the beginning of things, there was felt an ancient need by man. What was that? This is very emphatically seen in the life of Buddha whose philosophy is Nirvana, absolution from all pain and suffering. He found all people suffering and in order to fulfill

this need he strove. Similarly the ancients went through life and found that it is full of defect, full of pain; and this started an agitation in their minds. Is there any way of getting over these imperfections and limitations? Is there any way of going beyond these sorrows and tribulations? They found that the body is subject to six kinds of variations. It has birth, growth, change, disease, decay, and ultimately it dies. In this uncertain life what little pleasures he can obtain from objects is obstructed by disease, change and decay. Is there any method of getting rid of the imperfection of this earthly life? The ancients were very practical people; and even now the true Hindu is a very practical man. This practical mind at once began to make researches. By persistent efforts, the sages of yore ultimately plumbed the very depths of human thought and experience and came face to face with Truth beyond all sorrows and limitations, beyond all bonds, and finally plunged into an ecstatic experience of supreme Bliss.

This knowledge they propagated to others, and from the height of their experience they gave the call to the mortal world. From an observation and close study of human life and the pains and afflictions that beset it, there arose an urge in them to find out a path to transcend the miseries of life and death. They felt an extreme urge to discover that unblemished life, and as an answer to this human want came Yoga, the practical method of spiritual practice to take one beyond sorrow, to bestow upon man perennial bliss: Sarva-Duhkha-Nivritti and Paramananda Prapti—the

removal of all sorrows and the attainment of the supreme delight. So Yoga came as a consequence of a deep want of man. And a preliminary prerequisite for this Yoga practice is renunciation in thought, word and deed of all that is mean and un-sublime, all short lived pleasures of material existence.

Viewed in this way, the other questions become automatically answered. Why should we take up spiritual practice? Who does not want to be free from the imperfection and bondage of this existence? Who does not wish to enjoy supreme bliss and ecstasy? If there is anyone who does not want it, he is indeed a fool who wastes away his life. He is a man to be pitied. He deliberately shuts his eyes and says, 'I do not want light'. It is not a sign of wisdom. O, what a surprise! In this mortal world, rejecting nectar, people consume poison! This is what a wise man will feel if rejecting Yoga one takes to Bhoga. Even a little bit of knowledge of Yoga bestows great inner strength, because here he finds his centre, the inner peace. So, it is a great way of life, a path which fulfils the main purpose of human existence. As such, everyone must be interested in spiritual practices, based on voluntary renunciation of worldly enjoyments which, though pleasure-giving in the beginning, are ultimately painful.

Maharshi Patanjali lays down for the seeker the practice of strict observance of truthfulness. One has to be absolutely truthful, if one wants to progress towards God, who is Truth. To realise the Truth, one must live in truth

and must grow into the very form of truth. Not a partial but a perfect and comprehensive adherence to truth is, therefore, an important element in forming the foundation of the Sadhaka's life. It is important in a specially significant spiritual way. God is the Supreme Sat, Truth, and everything other than that, all phenomenon is Asat, untruth. To follow Truth thus implies a turning away from Samsara (short-lived pleasure of the world) which is Asat, and expressing our firm allegiance to Divinity, the real Sat or supreme Truth. Remember, God is Truth, and only through Truth God can be attained. The practice of Truth is the conscious and actual living of the prayer: '*Asato Ma Sat Gamaya*'.

Truth is the law of the entire universe; all things follow this divine law. Each element is true to its nature; each planet is true to its allotted course. Without this the universe would lapse into chaos. If fire were to give up its heat or burning property, water were to discard its fluidity and coolness, and wind stopped blowing, then think of

what the fate of creation would be! It would be utter chaos. Truth, therefore, is the sustaining factor behind all. It is the very core and essence of Dharma which is the foundation of spiritual Sadhana and Divine Life. Hence it is that Truth is regarded as superior to a thousand Aswamedha Yajnas (ritualistic horse-sacrifice enjoined in the Karma Kanda of the Vedas for attaining heavenly enjoyments). Truth outweighs even the study and knowledge of the Vedas. Being perfectly truthful is, therefore, the most important qualification for a Yogi or Sadhaka.

O Aspirants! On the auspicious occasion of Maha Sivaratri, as earnest and real seekers, with a view to attain quick progress in the spiritual path, may you all take to the resolve that as far as possible, and to the best of your ability you will stick to the two principles of truth and renunciation. May the all-merciful Lord Siva bestow on you all the requisite courage and strength in your earnest attempt to tread the higher path and thereby attain the Goal of Life.

Om Namah Sivaya.

EASY METHOD FOR MIND-CONTROL

Do not allow the mind to wander here and there like the strolling street dog. Keep it under your control always. Then alone you can be happy. It must be ever ready to obey you. If the mind says to you "Go eastward", then go westward. If the mind says to you, "Go southward", then march northward. If the mind says to you, "Take a hot cup of tea in winter", then take a cup of icy cold water. Swim like fish against the mental current. You will control the mind quite easily.

—Swami Sivananda

LORD SIVA—THE MASTER YOGIN

(Sri Swami Krishnananda)

Mahasivaratri is the glorious annual occasion when we offer special adorations to Lord Siva as the austere and the contemplative aspect of God, the Almighty. We conceive God as glory, as creativity, and as austerity. Vishnu is glory and magnificence, Brahma is creativity and force, and Siva is austerity and renunciation.

It is said that God is the embodiment of six attributes, of which renunciation is one. We may wonder how God can renounce things. He is not a *Sannyasi*; He is not an ascetic like a *Vairagyi* or a sadhu. What is He going to renounce? How can we conceive Siva as an austere yogin or a renunciate? What does He renounce? As the all-pervading Almighty, what has He to give up or abandon?

Here is the secret of what renunciation is. It is not renunciation of anything, because there is nothing outside Him. Renunciation does not mean abandonment of any object. If that were the definition of renunciation, it could not apply to God. God does not renounce any object, because all objects are a part of His cosmic body. Then how is God represented as an embodiment of *Vairagya*? Bhagavan, who is endowed with *Bhava* or glory of a sixfold nature, is also an embodiment of *vairagya*. Do we identify Him with a sannyasin possessing nothing? As God is the

possessor of all things, can He be called a renunciate, a *Sannyasin* and a *vairagyi*?

The secret behind the concept or the consciousness of *vairagya*, or renunciation, is here in the identification of this attribute with God. It is only when we interpret things in terms of God that they become clear; otherwise, they get confused. We cannot know what goodness is, we cannot know what evil is, we cannot know what virtue is, unless we refer all these values of life to the concept of God in its perfection. The only standard of reference for us in all matters of life's values is the existence of God, so the concept of renunciation, which has been very much misused, becomes rectified, rarefied and purified when it is understood with reference to the existence of God, whose special manifestation in this context is known as Lord Siva.

As God does not renounce anything, what is meant by 'renunciation' in this context? It is the freedom from the consciousness of externality. This is called *vairagya*. How can we abandon things? All things are there in front of us, such as trees in the forest. There is no abandonment of things, because they are internally related to us. Nobody can renounce anything, because everything is connected to everything else, as you have been listening to my repeating this

great fact several times. As everything in this world is connected to everything else, how can anyone renounce anything? Then, what is *vairagya*?

Vairagya is not a renunciation of any object, which is impossible because everything clings to us. But the idea that things are outside us makes us get attached to them. This false attachment is *Raga*, and its absence is *Viraga*. The condition of *viraga* is *vairagya*. As God has no consciousness of externality because everything is embodied in Him, there cannot be a greater renunciate than God, and inasmuch as this consciousness of God is the highest form of wisdom, He is the repository of *jnana*.

In our religious tradition, Lord Siva is thus represented as an aspect of God the Almighty, who presents before us the ideal of supreme renunciation born of divine realisation—not born of frustration, not born of an escapist attitude, not born of defeatism, but born of an insight into the nature of things, a clear understanding of the nature of life, and a wisdom of existence in its completeness. This is the source of *vairagya*, or renunciation. We do not want anything, not because we cannot get things, but because we have realised the interconnectedness of things and the unity of all purpose in consciousness. All desires get hushed, sublimated and boiled down to the Divine Being only when this realisation comes.

God does not possess things. Possession is a relationship of one thing with another thing. But God is super-relation. That is why we call Him the Absolute. He is not relative. Anything

that is related to something else comes under the category of relation. God is not related to anything else because He is all-comprehensive and thus, in His all-comprehensive absoluteness, which is the height of wisdom conceivable, there is also the concomitant character of freedom from the consciousness of externality—and therefore, as a corollary, freedom from attachment to anything.

Thus, Lord Siva is the height of austerity, the master yogin portrayed as seated in a lotus pose as the king of all ascetics—not that he has a desire for self-control, but he is self-control itself. He does not practice self-control; self-control itself is symbolised in the personality of Lord Siva.

This wondrous concept of Lord Siva as a glorious, majestic picture of the Almighty is before us for the duration of the *Mahasivaratri*, which is observed in this ashram and everywhere in *Bharatvarsha*. We observe a fast during the day and a vigil during the night. The idea is that we control the senses, which represent the outgoing tendency of our mind, symbolised by fasting, and also control the tamasic, inert condition of sleep, to which we are subject every day. When these two tendencies in us are overcome, we transcend the conscious and unconscious levels of our personality and reach the superconscious level. The waking condition is the conscious level, and sleep is the unconscious level. Both are obstacles to God-realisation. But we are shifted from one condition to another—shunted, as it were, from

waking to sleep and from sleep to waking every day—and the superconscious is not known to us.

The symbology of fast and vigil on Sivaratri is significant of self-control, rajas and tamas subdued, and God glorified. God is glorified, and the senses are controlled. The glorification of God and the control of the senses mean one and the same thing because it is only in God-consciousness that all senses can be controlled. When we see God, the senses melt like butter before fire. They cannot exist any more. All the ornaments become a solid mass of gold when they are heated to the boiling point. Likewise, in the furnace of God-consciousness, the sense energies melt into a continuum of universality.

In the famous Rudra-Adhyaya of the Yajur Veda, also known as the Shatarudriya, we have the majestic universalised description of Lord Siva, a chant which we are accustomed to hearing every day in the temple. Only those who know what Sanskrit is, what the Vedas are, and what worship is can appreciate what this chant is. The Rudra-Adhyaya of the Yajur Veda is one of the most powerful prayers ever conceived by the human mind. It is filled with a threefold meaning. According to the culture of India, everything is threefold—objective, subjective, and universal. Everything in the world, from the smallest to the biggest, has an objective character, a subjective character, and a universal character. Objectively we are something, subjectively we are something else, and universally we are a third thing. It all

depends upon from what point of view we interpret a particular person, thing or object. When we objectively interpret something, it looks like one thing. When we subjectively visualise it, it is another thing. But from the universal point of view, it is a third thing altogether.

Likewise this mantra, the Shatarudriya of the Yajur Veda, the hymn to Lord Siva, has a subjective meaning, an objective meaning, and a divine, celestial, supreme, supermental, universal meaning. Objectively it is a prayer for the control of the forces of nature, subjectively it is a prayer for self-control and rousing of the spiritual consciousness, and universally it is the surge of the soul towards God-realisation. It has an adhyatmika, adhibhautika and adhidaivika meaning, as is usually said. The Satarudriya has a tremendous meaning. As the mantras of the Veda have a threefold or even fourfold meaning, it is difficult to understand the full meaning of any of these mantras. *Ananta-vai-vedaha*: Infinite is the meaning of the Veda. The meaning of the Veda is infinite; it has no end at all. It is mathematics, it is chemistry, it is physics, it is ayurveda, it is psychology, it is metaphysics, it is philosophy, it is spirituality, it is meditation, it is love, it is ecstasy. We will find everything in every mantra of the Veda. It all depends upon how we look upon it, how we see it. A person can be a father, he may be a brother, he may be a son, he may be a friend, but he is one and the same person. Only the attitudes are different on account of various relationships. So the Rudra-Adhyaya is before us, a majestic prayer for world

peace, international peace, subjective peace, universal peace, and God-consciousness.

It is difficult to chant this Veda mantra called the Satarudriya because it requires training. For example, not everyone can sing well. Singing requires tremendous training for years together. Likewise, the chanting of the mantras of the Veda requires training for years together, and not for a few days only. It is said that just as one who does not know how to sing makes a jarring noise and we would like to get up and go away rather than listen to it, so also when we chant the mantra wrongly, the gods will get up and go away. They will not bear listening to it. But once it is learned, it becomes a protection for us from catastrophes of every kind—physical, psychological and what not.

So those who know the Satarudriya may chant it, recite it, and take part in its recitation every day in the temple, or at least during the worship on Mahasivaratri. Those who cannot do this because it is too difficult can chant the

Mantra *Om Namah Shivaya*, a potent force, the Panchaksara Mantra of Lord Siva. It is a kavacha, a kind of armour that we put on, which will protect us from dangers of every kind. It will protect us, and it will protect all those whom we want to be protected. It will protect our family, it will protect our country, it will protect the whole world. It can cease wars and tension of every kind, provided we offer this prayer whole-heartedly, from the bottom of our heart.

Collective prayer is very effective. If a hundred people join together and pray, it will have a greater effect than one person praying. Of course, if that single person is very powerful, even one person's prayer is sufficient. But where personalities have their own weaknesses and fallibilities, it is better for people to have a congregational prayer. Let all minds together form a great energy which surges forth into God.

Let prayer be offered to Lord Siva as the master of yogins, as the incarnation of all virtues and powers, as a facet of Almighty God.

THE MARKS OF A VIRTUOUS MAN

Who is good and virtuous? One who is devoted to the well-being of all, who can give his all and sacrifice his very life for others, who is endowed with great courage, who follows all the duties laid down by scriptures, who is ever ready to work for the well-being of others.

Such a promoter of virtue cannot be seduced from the path of virtue. He is free from lust or anger, unattached to any worldly object. Gain or loss, happiness and misery, the agreeable and the disagreeable, life and death are held in equal estimation by that man of firm mind engaged in acquiring divine knowledge.

—Swami Sivananda

PERFECT HUMILITY

(Sri Swami Atmaswarupananda)

Our late, revered Vedanta teacher, Swami Brahmanandaji, used to say, "It is all right if you don't understand a truth, but it can cause you trouble if you misunderstand it." And our late revered General Secretary, Swami Krishnanandaji, from time to time would say to a senior seeker, "Bring your mind up against the truth of the scriptures, or else you will keep running around in your own head."

These admonitions are just to caution us that the spiritual life is not something that we can learn as easily as we learn most other subjects. Why is this? It is because of our method of thinking. We think in terms of subject-object. We objectify objects and thoughts and examine them as if we were outside of them.

However, the fundamental truth of the scriptures is that Brahman alone is without a second. In other words, there is no one outside of Brahman to examine Brahman as if He were an object. As Pujya Swami Chidanandaji used to say, "You cannot understand the Truth, but it can be experienced." We can become It. Why then do they say, "Know the Truth, and the Truth will make you free"? Because if we experience becoming the Truth, then we understand, we know.

We practise moving towards illumination by doing unto others as we would have others do unto us. In one sense all ethics are nothing except treating others the way that we would like to be treated. And indeed, we can, with a little

imagination extend that to the entire animal kingdom and to Nature itself. If we look at anything around us and put ourselves in its place, then we will know how we should act.

That practice takes us at least half way to our goal. But then, that is by seeing everything outside ourselves as an object. How then do we bring our mind up against the truth of the scriptures, which is Oneness, which allows us to see everything the way it actually is and to spontaneously treat everything as our own Self.

The way ultimately is surrender and trust. Total surrender and absolute trust. Is there a common factor that will help us on this journey of letting go and letting God take over? Perhaps it is the virtue that all religions and spiritual life have as their inevitable basis, and that is the virtue of humility.

The great trap of the spiritual life is thinking that we know something, that we have accomplished something, that we are someone. The truth is that we are the greatest thing of all. We are That! But when we become That, all sense of separation, of anyone who could claim to be great, is gone. Our greatness is in our perfect humility.

Therefore, in the beginning we must always strive to choose the good over the pleasant. We must then continuously offer everything we have understood back to God, let it go. Finally, we must become a zero in our own eyes, in order to discover the magnificence of what we really are.

REALISATION OF THE DIVINE AS TRUTH, BEAUTY, PEACE, AUSPICIOUSNESS AND THE TIMELESS ETERNITY*

(H.H. Sri Swami Sivanandaji Maharaj)

LAST SYLLABLE OF INTUITIVE EXPERIENCE

The Hindu sages of yore have, in it 'grand, sonorous, long-linked lines' of Upanishads, presented to this world humanity that seeks after light, searches for a solution to the riddle of existence, and strains towards immortality, last syllable of higher metaphysics as of intuitive experience: *Sarvam Khalu Idam Brahma*, "all this that is, is indeed the one Reality'. But, the Rishis had also hymned of this single Reality as displaying a double aspect, two phases: one, the transcendent, changeless Truth, termed 'the world of Being' in Greek philosophy, silent and inactive Self, Siva; and two the active, creative Consciousness that never ceases to set up these phenomenal scenes of stress and strain, of mutations and changes, of divisions and battles Shakti.

TIMELESS 'HE' AND SEXLESS 'SHE'—STATIC ABSOLUTE AND DYNAMIC DIVINITY

Self-possessed, the calm-eyed Siva, Lord who is of the Nature of Sat, the ultimate Ground of all beings, of the form of Truth and Beauty, Satyam and Sundaram, looks on, while the Lady, the

*(From D.L. Feb. 1961)

Power of His Being, His other-half, Himself in motion, in movement, in time, in the eternity of time, in space, in the infinity of space, She, the dynamic Divinity, decked in Light, Power, Knowledge and their opposite powers of Darkness, Weakness, Ignorance, dances on His bosom, on Him who is the timeless Eternity, the space-less Infinity, and, by Her dynamic pride, by the miracles in her creative possibility, the marvels of her nature and action, her rhyme-less yet rhythmic sport, attempts to amuse apparently the Lord who is All-blissful, to yield the pleasure of a Gracious Presence, to one who is the very Parent and the supporting Ground and Substance of that Gracious Presence, to one who is Purnam, Bhuma, all-full.

THE SELF OF SIVA IN THE SON OF SHAKTI

Man, the son of Shakti, encased as he is in the meshes of matter, and made to move by the vast world-energies, conceals in himself, the Soul of Siva. Man, Shakti, Siva, or, reversing the order, God, World and Man—these three that are three distinct things, three separate entities, for human experience,

from the human standpoint, for human ignorance, are in intuitive experience, the one single Reality, the one indivisible Truth.

ORGANIC RELATIONS BETWEEN GOD AND MAN

Though fallen, as a result of the operative logic of the Powers of Self-Ignorance, World-Ignorance, and Ignorance concerning the Divine Being, into this field of physical life of limitations, failure, frustration, disaster and death, Man when he resorts to aspiration and self-discipline, is carried back, by the blessings of the Divine Lord, beyond the border-lines of this life of limitations and lamentations. The silent Siva, by a mere look, leads and lifts man out of his present predicament of finitude. If Man is subject to Death, Siva is the Lord of Death: if man falls asleep with the fall of Night, Siva is the Lord of Night. Night and Death may sway man: but they have no power over Siva. 'Siva is the devourer of Death, Mrityunjaya, Siva is Yogeshwara, the Lord of Yoga: Siva is Digambara, the Lord of mendicants and monks eternally free, eternally reposed in the Delight of Being, Sivananda. Siva bestows immortality on man. Siva is the dispeller of the darkness of the night of depression and misfortune that dogs the footsteps of man. Siva, is our Saviour.

SIGNIFICANCE OF SIVARATRI OBSERVANCE

Sivaratri is a unique and the only non-festive Festival fraught, for the intelligence of the aspiring and awakened individual, with a high

spiritual import and significance. We miss here the colour and dance of Holi; the mirth and light of Deepavali. It is a festival, a joyous occasion not to those who would turn merchants, but to those who would find themselves hailed as the leaders of the common crowds but to the bold heroes, the brave knights who would neither eat, nor rest, nor play, nor sleep, until they conquer Night and Death, until they grow into the Light of the Lord, the Lord before whose infinite brilliance all our Lights flicker and fade.

TRUTH AND BEAUTY AS THE DESTINY OF MAN

Sivaratri persuades us to defy night and demands of us devotion to Siva the Embodiment of Truth and Beauty, Satyam and Sundaram. This festival provide: man an empirical opportunity to stage a mock-suzerainty of the Spirit over Matter, of Day over Night, of Self-sufficiency over selfish dependence. It is a festival of self-denial, self-sacrifice and self-surrender; it tests man's manliness and manhood, and promotes him into being a Power and Guide to the faltering and floundering humanity, to a world groping in darkness.

This is the, day when man must make genuine spiritual efforts to master himself, to rule himself, and therefore, to rule the world, rule all Nature, to rend asunder his epidermis, his outer personality, his outward nature formed by Ignorance, be wide awake in all his being, reconstruct himself, and by the intensity of his aspiration, his spiritual disciplines, bring upon himself the redeeming, the liberating action of the

Divine Grace, and assert, 'Sivoham', 'I am Siva'. It is then that man would be no more a mere creature of Nature, arrogating to itself Titanic powers, seeking day, a day of the most exalted and fruitful activity, a delightful discipline that creates the conditions for the realization of the Lord, of Siva as what He is, Sivam, all-auspiciousness, Satyam, all-truth, Sundaram, all-beauty.

On this auspicious day, let us starve out the forces of ignorance and darkness; seek no compromise with any form of weakness, with limitations, with anything finite and perishing. Worship the Lord in truth and in spirit. Resolve

today to put persistently into practice the super-scientific wisdom contained in the Yoga aphorisms of Maharshi Patanjali, the wisdom embodied in the Bhagavad Gita, the wisdom presented to us by the Upanishads. Grow graceful, increase your intellectual powers, widen your hearts, expand your inner consciousness, release your psychic powers, into beneficent activity. Even a faint experience of the Divine Being in its essential Nature, as Light, Love, Delight Truth, Beauty, would raise you to the status of Gods, and enable you to live like Lords, for ages to come, in the heart of all humanity! May God bless you all!



WORSHIP*

Right from his Swargashram days when Sri Gurudev Swami Sivanandaji Maharaj was a mendicant till the last moment of his physical life, Swamiji was not only a believer, but a firm practitioner of what is called idol worship. Sometimes he used a picture of Siva, but most often he used the picture of Lord Krishna with flute in hand.

To Swamiji, the deity whom he worshipped, either mentally or physically, was more real than the things that are solid realities to us. He often went to the Ashram's Vishwanath temple for the Puja. When he offered some Bael leaves and looked at the little bull and the Siva-Lingam there, it was clear that he did not treat them as statues at all. When he looked at the beautiful Krishna statue the expression on his face was

much the same as that on ours when we meet and greet a life-long beloved friend. You could see it in the eyes. It was a beautiful thing to watch, it was indescribable. He used to say that when you worship an idol (or picture) it remains an idol, but your devotion goes to God. To him the idols in the temple were not mere statues, but the living Presence.

On no account would Swamiji let us confine our devotional practices to the shrine only. Worship in a shrine is no doubt the necessary initial training ground, but the aim of this was to treat the entire universe as the abode of God and every being in it as the Lord Himself.

On Sivaratri (a day sacred to Lord Siva) he wouldn't eat at all and would keep awake the whole night while

*Taken from *Sivananda - Biography of a Modern Sage*

worship in the temple was going on. He would sit next to the pillar on the left near the temple and while all the others were shouting, he would chant very quietly, "Om Namah Sivaya" with closed eyes and a deep voice. (Only he could do that —others would go off to sleep!) He was the only one who managed to sit there continuously, and he hardly ever got up from that seat from 9 p.m. to about 3 a.m. Devotees were engaged in the all-night worship of Lord Siva, which consists of Pujas (worship) performed four times during the night, every three hours. In the temple veranda, continuous chanting of the holy five-syllabled formula of Lord Siva (Om Namah Sivaya) went on. After the last session, flowers were offered to the Lord and the devotees filed into the sanctum-sanctorum, devoutly placing the sacred Bael leaves on the

Siva-Lingam (the symbol or idol of Lord Siva).

Some threw the Bael leaves on the Lingam; some half sleepily allowed the leaves to slip from their hands. Last of all Swamiji, Bael leaves in hand, his radiant face shining with an extraordinary light, would let a few leaves drop at the foot of the holy bull, Nandi — very softly, sweetly and devoutly seeking his permission to worship the Lord. Once when he gazed at the Lingam before offering the Bael leaves he neither prayed, recited hymns, nor repeated the Lord's name aloud, but his eyes spoke to the Lingam. For him it was a living presence; such tenderness and gentleness characterised every movement. Right then, in the twinkling of an eye and unnoticed by anyone else, he turned around and worshipped the worshippers with the flowers, as if to say, "God is not only there. He is everywhere."

SIGNS OF PROGRESS

Your mind will sometimes shudder when evil thoughts enter it. This is a sign of your spiritual progress. You are growing spiritually. You will be much tormented when you think of your evil actions committed in the past. This is also a sign of your spiritual upheaval. You will not repeat now the same actions.

Your mind will tremble. Your body will quiver whenever a wrong Samskara of some evil actions urges you to do the same act through force of habit. Continue your meditation with full vigour and earnestness. All memories of evil actions, all evil thoughts, all evil promptings of Satan will die by themselves.

—Swami Sivananda

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

THE INAUGURAL FUNCTION OF THE BIRTH CENTENARY OF PARAMA PUJYA SRI SWAMI CHIDANANDA SARASWATIJI MAHARAJ IN ODISHA

With the grace of Sadgurudev Sri Swami Sivanandaji Maharaj, Swami Chidananda Janma Shatabarshiki Samiti, Odisha constituted to celebrate the Birth Centenary of Parama Pujya Sri Swami Chidanandaji Maharaj in Odisha, successfully organised Inaugural Function of the State Level Birth Centenary Celebrations at Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar from 25th to 27th January 2014.

Bharat Ratna Dr. A.P.J Abdul Kalam, former President of India, graced the function as the chief guest. Govardhan Dham Peethadheeswara Pujyapada Jagadguru Sankaracharya Sri Sri Sri Swami Nischalananda Saraswati Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, Vice-president, DLS Headquarters and other eminent saints and dignitaries from various spiritual organizations blessed the gathering with their august presence.

On 25th January, Dr. A.P.J. Abdul Kalam inaugurated the function at 11.30 a.m. In his inaugural speech, Venerable Dr. Kalam paying his reverential tributes to Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj shared with the gathering how his first meeting with

Sadgurudev Sri Swami Sivanandaji Maharaj proved a life-transforming event infusing a new enthusiasm in him. Expressing his deep concern over terrorism and low intensity warfare in many parts of the world, he laid special emphasis on value based education to inculcate righteousness in the hearts of young generation for ensuring world peace. The text of the speech of Revered Dr. Kalam is separately published in the magazine.

Dr. Kalam was highly pleased to see the students of the Sivananda Centenary Boys' High School sitting in front of him and he deviated a little from his speech to interact with them and also made them sing a rhyme with him. H.H. Sri Swami Nirliptanandaji Maharaj presided over the inaugural session; Choudhury Gourahari Mishra (Vice-President of the Samiti) delivered the address of welcome; Pujya Gajapati Maharaj (President of the Samiti) gave an overview of the Centenary Celebrations in Odisha and Sri Swami Sivachidanandaji (Secretary, Sivananda Centenary Boys' High School, Khandagiri) addressed the gathering in this session.

In the evening, the first "Sadbhavana Samavesh" was blessed by Govardhan Dham Peethadheeswara

Pujyapada Jagadguru Sankaracharya Sri Sri Sri Swami Nischalananda Saraswati Maharaj. The subject of discussion was 'Dissemination of Spiritual Knowledge in Modern Society'. Pujya Baba Sachidananda Das (Adhyaksha, Jhanjapitha Math), Sri Swami Satyaprajnananda Saraswati (Adyaksha, Viswatma Chetana Parishad, Bolangir), Pujya Baba Bipin Bihari Das (Adhyaksha, Kalpataru Ashram, Cuttack), Pujya Swami Swaroopananda Saraswati (Adhyaksha, Satyananda Yoga Vidyalaya, Bhubaneswar), Pujya Swami Atmaprabhananda Saraswati (Adyaksha, Sri Ramakrishna Math, Bhubaneswar) and Pujya Sri Swami Nirliptanandaji Maharaj delivered inspiring speeches on the subject.

The forenoon session of 26th January was devoted to the topic 'Swami Chidananda's Contribution to Mankind' wherein Sri Swami Dharmanishthanandaji, Pujya Baba Chaitanya Charan Das Maharaj (Adhyaksha, Bhagavat Ashram, Puri), Sri Sankarshan Mangaraj (Puri), Sri Swami Jagannathanandaji (Jt. Secy., Sivananda C.B.H. School) addressed the gathering.

In the evening during the second session of "Sadbhavana Samavesh", Reverend Father Anselem Francis of Roman Catholic Church, Cuttack, Venerable G. Saddatisha Thero of the Mahabodhi Society, India, Upashak Panmal W. Nahata Jain of Jain Religion, Janab Sakil Ahmed Chairman, IQRA, Cuttack expressed their views on the theme "One God, One World Family" H.H. Sri Swami Nirliptanandaji Maharaj presided over this session.

On all the three days of the programme, early morning Prayer and

Meditation Classes were conducted by H.H. Sri Swami Nirliptanandaji Maharaj and Yogasana and Pranayama Classes were conducted by Sri Swami Dharmanishthanandaji. Sri Swami Devabhaktanandaji co-ordinated the Sadhana Session all these days.

On both 25th and 26th January 2014, the afternoon sessions were devoted to the interactive discussions on the programmes to be taken up during the three years of Centenary Celebrations. Param Pujya Gajapati Maharaja presented an overview of the Centenary programme in Odisha. There were fruitful discussions between the Samiti representatives and the delegates. Sri Swami Dharmaprakashanandaji and Sri Swami Sivachidanandaji conducted these sessions and Sri Jaya Chandra Nayak, General Secretary co-ordinated the programme.

The valedictory session held on 27th January was presided over by H.H. Sri Swami Nirliptanandaji Maharaj. The topic of discussion was 'The Divine Life Society—Path Ahead'. The speakers were mostly from the Divine Life Society, Odisha. Pujya Swami Sadananda Saraswati (Acharya, Chinmaya Mission, Bhubaneswar) also spoke on the occasion. Thereafter, Pujya Gajapati Maharaja Dibyasingha Deb addressed the devotees and also felicitated the guests and Mahatmas. The Inaugural Function of the Birth Centenary of Param Pujya Sri Swami Chidanandaji Maharaj in Odisha was well attended by around 6000 delegates from Odisha state and few guests and devotees from outside the state and the country as well.

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

**ADDRESS AT THE SWAMI CHIDANANDA JANMA
SHATABARSHIKI MAHOTSAVA HELD AT BHUBANESWAR
ON 25TH JANUARY 2014**

By Bharat Ratna Dr. APJ Abdul Kalam

“Evolution of Enlightened Society”



*“Arise, awake, and
stop not till the goal is reached.”
....A sloka of Katha Upanishad*

I am delighted to participate in the Birth Centenary Celebrations of Swami Chidananda Saraswati Maharaj, the great disciple of Swami Sivananda, Founder of The Divine Life Society. My greetings to all the distinguished guests, Divine Life Society members and monks. When I am addressing the members of the Divine Life Society let me recall how Swami Sivananda once described about Swami Chidananda, Swami said, I quote *“Chidananda is a Jeevanmukhta, a great saint, an ideal Yogi, a param-bhakta and a great Sage. He was born to fulfil a great mission. He is the torch bearer of my mission”*. What a great blessing by a Guru.

I had the good fortune of meeting Swami Sivanandaji way back in 1950s. I appeared for short-service commission in the Air Force after completing my degree in Aeronautical Engineering. I could not make it and on my way back I halted at Rishikesh for a while to emerge out of the frustration of not realizing my intense childhood dream of flying an aircraft. It was then that I walked in to Swamiji’s Ashram. My Muslim name aroused no reaction in him and as if he read my agony he made me sit near him and then washed every single trace of despair out of my system through his gentle words. Even today I can hear his words in the deep silence of my inner space, **“Accept your destiny and go ahead with your life. You are not destined to become an Air Force pilot. What you are destined to become is not yet known but it will manifest itself at the appropriate time. Forget this failure, as it was essential to lead you to your destined path. Search, instead, for your true purpose of your existence. Become one with your Self, my son!**

Surrender yourself to the will of God,” Swamiji said. Today, standing before you in his function, I am re-living that beautiful moment. While I am addressing this divine gathering of disciples of Swami Sivananda from all over the world on this great occasion, I would like to talk on the topic ***“Evolution of Enlightened Society in Planet Earth”***.

Origins of Life

Life originated 600 million years ago and continental drift occurred 200 million years ago creating five continents. Mammals evolved 140 million years ago, Hominids that is the human type, evolved 26 million years ago but modern man only arrived on the scene some 200,000 years ago. He migrated and colonized the world only in the last 50,000 years. The spoken language is some 10,000 years old while writing evolved only a few thousand years ago. All this phenomenal progress has been achieved only within the short span of 200 to 400 generations, that is in just 10,000 to 5,000 years.

Newer DNA technologies have given us better insight in retracing the history of man. ‘The DNA of a human being is his history book ever written’. Nowadays intelligence, cognizance, drug response, behavioral problems everything is related to genes: disease gene mapping is progressing at a faster pace with new age DNA technology. It is probably during the 50,000-30,000 years of co-existence that societies have evolved adopting newer innovations and cultures.

Challenges of Modern Society

Advances in genetics demonstrating great similarity in the genome of man and animals shows that the limbic brain perhaps is the cause for all conflicts within and outside. So far human society, from origin until now has always been at war within and between groups and has led to two World Wars. Presently, terrorism and low intensity warfare are affecting many parts of the world. Can we find methods by which we can remove these conflicts? The divine life society of which you all belong may find a solution for these types of conflicts.

Unity in Diversity

India is a country which has over the years learnt to evolve and maintain a unique unity amongst diversity. It has become an inspirational model and an example to emulate for every region in the world. India supports a social form of economic development and encourages a model of growth with equity. We are conscious of the need for growth to respect the environment and make it sustainable for future generations. With this valuable experience of centuries behind India, we can bring a doctrine of global cooperation built over the foundation of regional

collaborations and core competencies of people and society of many nations.

In this context, I am reminded of the dream of the Indian poet கனியன் பூங்குன்றனார் who articulated 3000 years back in the Tamil classic:

புற நானாறு; யாதும் ஊரே; யாவரும் கேளிர்;

which means “I am a world citizen, Every citizen is my own kith and kin”. This feeling itself, I am sure, can be the foundation for the way of human thinking on unity of minds.

Evolution of Enlightened Society

With this spirit of universal brotherhood, I would like to put forth to this important gathering, a methodology for evolving a happy, prosperous and peaceful society in our planet, which I call as “Evolution of Enlightened Society in Planet Earth”. How do we create such an enlightened society, which will have three components (a) Education with value system (b) Religion transforming into spirituality and (c) Economic development for societal transformation. Let us discuss.

A) Education with value system: We have seen that the seeds of peace in the world have their origin in the righteousness in the heart of every individual. Such righteous citizens lead to the evolution of enlightened society. Education with value system has to be so designed that the righteousness in the heart is developed in young minds. That should be the mission of education. The prime learning environment is five to seventeen years of age. This reminds me of an ancient Greek teacher’s saying, “Give me a child for seven years; afterwards, let God or devil take the child. They cannot change the child”. This indicates the power of great teachers and what good teachers can inculcate in the young minds. Parents and teachers must inculcate moral leadership amongst children. It requires the ability to have insights into the uniqueness and universality of human consciousness. True education is the acquisition of enlightened feelings and enlightened powers to understand daily events and to understand the permanent truth linking man, to his environment, human and planetary.

While I was in college, I remember the lectures given by the highest authority of a Jesuit institution Rev Father Rector Kalathil of St. Joshep’s college, Tiruchirappalli, Southern India. Every week on Monday, he will take a class for an hour. He used to talk about good human beings present and past and what makes a good human being. In this class he used to give lectures on personalities such as Buddha, Confucius, St. Augustine, Califa Omar, Mahatma Gandhi, Einstein, Abraham Lincoln and moral stories linked to our civilizational heritage. In the moral science class, Father Kalathil used to highlight the best aspect of, how the great personalities have been evolved as good human beings through parental care,

 teaching and companionship of great books. Even though these lessons were given to me in 1950's during my college days, they inspire me even today. It is essential that in the schools and colleges, lectures are given by great teachers of the institution once in a week for one hour on civilizational heritage and derived value system. This may be called as Moral Science Class that will elevate the young minds to love the country, to love the other human beings and elevate them to higher planes. This will ensure embedding of righteousness in each citizen with **eternal goodness and wholesomeness in conduct.**

As we say in our country:

Righteousness

Where there is righteousness in the heart
 There is beauty in the character.
 When there is beauty in the character,
 There is harmony in the home.
 When there is harmony in the home.
 There is an order in the nation.
 When there is order in the nation,
 There is peace in the world.

This is true, for the whole world. When we need peace in the world, we need order in the nation; we need harmony in the home. The origin is righteousness in the heart.

Now, let me take up the area that is transforming religion into spiritual force. Many in the world believe, it is a difficult mission. I would like to share an experience that I have witnessed which has convinced me that it is possible.

B) Religion Transforming into Spirituality: Universal Mind: Religion has two components, theology and spirituality. Even though theology is unique to every religion, the spiritual component spreads the value to be inculcated by human beings for promoting a good human life and welfare of the society, while pursuing the material life.

I would like to recall one incident, which commonly occurs in some parts of our country. I have witnessed this event when I was a young boy (10 yrs). In our house, periodically I used to see three different unique personalities meet. Pakshi Lakshmana Shastrigal, who was the head priest of the famous Rameshwaram temple and a vedic scholar, Rev Father Bodal, who built the first church in Rameshwaram Island and my father who was an Imam in the mosque. All three of them used to sit and discuss the islands problems and find solutions. In addition they built several religious connectivities with compassion. These connectivities quietly spread to others in the island like the fragrance from the flowers. This sight always comes to my mind whenever, I discuss with people on Dialogue of religions. India has had this advantage of integration of minds for thousands of years.

Throughout the nation and the world, the need to have a frank dialogue among cultures, religions and civilizations has been felt now more than ever.

This incident, what I have narrated gives me the confidence that religions definitely can be bridged through spiritual components. We have to spread such **“Glad Tidings”** to every part of the world.

Let me now talk to you on the message of “Giving”.

Mahatma Gandhiji Mother’s advice: Only good deeds lead to good thinking, good thinking results into actions radiating love as commanded by Almighty. While talking about good deeds, I am reminded of the advice given to Gandhiji by his mother. She says,

“Son, in your entire life time, if you can save or better someone’s life, your birth as a human being and your life is a success. You have the blessing of the Almighty God”.

This advice has made a deep impact in the mind of Gandhiji, which made him to work for the humanity throughout his life. Every mother has to give this advice to her sons and daughters, so that the whole humanity will be benefited.

Now I would like to share an experience how the religion and science came together in a big mission.

It was during early 1960’s, the founder of Indian Space Research Programme Prof. Vikram Sarabhai with his team, had located a place technically most suited for space research after considering many alternatives. The place called Thumba in Kerala, was selected for space research as it was near the magnetic equator, ideally suited for ionospheric and electrojet research in upper atmosphere. I was fortunate to work with Prof Vikram Sarabhai for about eight years.

The major challenge for Prof Vikram Sarabhai was to get the place in a specific area. As was normal, Prof. Vikram Sarabhai approached the Kerala Government administrators first. After seeing the profile of the land and the sea coast, the political system expressed the view that, thousands of fishing folks lived there, the place had an ancient St Mary Magdalene Church, Bishop’s House and a school. Hence it would be very difficult to give this land and they were willing to provide land in an alternative area. Similarly the political system also opined that it would be a difficult situation due to the existence of important institutions and the concern for people who were to be relocated. However there was a suggestion to approach the only person who could advise and help. That was the Bishop “Rev Father Peter Bernard Pereira”. Prof Vikram Sarabhai, approached the Bishop on a Saturday evening, I still remember. The meeting between the two turned out to be historical. Many of us witnessed the event. Rev Father exclaimed, “Oh Vikram, you are asking my children’s abode, my abode and God’s abode. How is it possible?” Both had a unique quality that they could smile even in difficult situations. Rev Father Peter Bernard Pereira asked Prof. Vikram Sarabhai to come to church on Sunday morning

at 9.00 AM. Prof. Vikram Sarabhai went to the church again on Sunday with his team. At that time the prayer was progressing with the recitation of Bible by Father Pereira. After the prayer was over, the Bishop invited Prof. Vikram Sarabhai to come to the dais. The Rev Father introduced Prof Vikram Sarabhai to the mass, “Dear children, here is a scientist, Prof. Vikram Sarabhai. What do sciences do? All of us experience, including this church, the light from electricity. I am able to talk to you through the mike which is made possible by technology. The treatment to patients by doctors comes from medical sciences. Science through technology enhances the comfort and quality of human life. What do, I do, as a preacher? I pray for you, for your well being, for your peace. In short, what Vikram is doing and what I am doing, are the same—both science and spirituality seek the Almighty’s blessings for human prosperity in body and mind. Dear Children, Prof Vikram says, he would build within a year, near the sea-coast, alternative facilities to what we are having. Now dear children, can we give our abode, can we give my abode, can we give the God’s abode for a great scientific mission?” There was a total silence, a pin drop silence. Then all of them got up and said ‘**Amen**’ which made the whole church reverberate.

That was the church where we had our design centre, where we started rocket assembly and the Bishop’s house was our scientists’ working place. Later the Thumba Equatorial Rocket Launching Station (TERLS) led to the establishment of Vikram Sarabhai Space Centre (VSSC) and the space activities transformed into multiple space centers throughout the country. Now this church has become an important centre of learning, where thousands of people learn about the dynamic history of the space programme of India and the great minds of a scientist and spiritual leader. Of course, the Thumba citizens got the well equipped facilities, worshiping place and educational centre in an alternate place at the right time.

C) Economic development for societal transformation.

We have a mission of spreading this economic growth throughout the country including the rural sector. Nearly 220 million people have to be lifted by upgrading their quality of life in both rural and urban areas. Even though the GDP growth indicates our economic growth, people’s participation is essential for achieving the required targets. It is essential to ensure that the citizens are empowered with good quality of life encompassing nutritious food, good habitat, clean environment, affordable healthcare, quality education and productive employment, integrated with our value system drawn from civilizational heritage leading to the comprehensive development of the nation that will bring smiles in one billion people. These are indicators for the growth of the National Prosperity Index. To achieve that growth rate, we have identified five areas where India has a core competence for integrated action: (1) Agriculture and food processing (2) Education and Healthcare (3) Information and Communication Technology (4) Infrastructure development such as power, transportation, communication and including Providing Urban Amenities in Rural Areas (PURA) and (5) Self reliance in critical technologies. We

propose to realize the vision of transforming India into a developed nation before 2020 by energizing and igniting the minds of all the 540 million youth of the nation.

Conclusion

Dear friends, I recently wrote a book “Squaring the Circle: Seven Steps to Indian Renaissance”. In this book, I have said, I believe that it is time Indian youth emerge out of the servitude mentality and stand in the world community as free-thinking human resource. People of religion and spirituality can take lead in this mission. It is essential to reform Indian society using reason, challenge ideas grounded in primordial identities of religion, ethnicity and castes, and advance knowledge through the scientific method. Let us promote scientific thought, inquiry, and intellectual interchange and oppose superstition and intolerance. We have a bounden duty to work for young Indian generation’s release from our self-incurred incapacity to use our own understanding without the guidance of another. This incapacity is not real. It is self-created and self-imposed. Its cause is not lack of intelligence, but rather a lack of determination and courage to use one’s intelligence without being guided by another. Let us give our youth this understanding enabling clarity of their perception.

What I have learnt from the spiritual journey can be summarized in the following verses;

**“Oh Almighty, create thoughts and actions
in the minds of the people of my nation
so that they live united.**

**Help all religious leaders of the country
Give strength to the people to combat the forces of division.
Embed the thought ‘Nation is bigger than the Individual’
in the minds of the leaders and people.**

**Oh God, bless my people to work and transform the country into a
prosperous nation soon.”**

I believe that a beautiful society can be evolved with a good human being for self, for family, society, nation and the world through thoughts of Swami Chidananda Saraswati with a message:

Tolerance for people’s opinion,
Tolerance for people’s culture,
Tolerance for people’s belief system,
Tolerance and people’s styles.

With these words, I inaugurate the Birth Centenary celebrations of Swami Chidananda Saraswati and also the three year long Centenary Celebrations.

May God bless you.

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**SRI SWAMI SIVANANDA MEMORIAL SCHOLARSHIP AWARDING
CEREMONY AT MALAVIYA NATIONAL INSTITUTE OF
TECHNOLOGY, JAIPUR**

In 2012, the Divine Life Society Headquarters Ashram created an Endowment in Malaviya National Institute of Technology (MNIT), Jaipur in the holy name of Sadgurudev Sri Swami Sivanandaji Maharaj to provide scholarship to four students, one from each year of B. Tech Course.

The Scholarship Awarding Ceremony for the year 2013-14 was organized on 22nd January 2014 at the mini auditorium of MNIT. Sri Swami Yogavedantanandaji Maharaj from the Headquarters Ashram graced the function as the chief guest. The four deserving students were awarded with Sri Swami Sivananda Memorial Scholarship of Rs. 24000/- each along with a citation. Sri Swamiji also delivered a lecture on 'Key to Success'. The function was well attended by the students and the faculty members of MNIT.

**STUDENT WELFARE PROGRAMME BY
SWAMI SIVANANDA KALYANA SAMITI, ODISHA**



As per yesteryear, the Divine Life Society, Swami Sivananda Kalyana Samiti Angul, Odisha organized spiritual discourses at different schools in the months of September and December 2013 to impart ethical and spiritual education to young generation. Sri Madan Mohan Panda, a senior DLS member gave inspiring talks to the students and also apprised them of the Divine Life Society and its sublime activities. The discourses were organized at Kukudula High School and Kukudula M.E. School on 3rd September, at Jagannathpur High School on 16th September, at Danara High School on 11th December, at Astasambhu Bidyaniketan and Astasambhu Higher Secondary School, Kualu, Parjang, Dhenkanal on 18th December and at Mahesh Ch. Subahu Singh Bidyapitha and Govt. M.E. School, Parjang, Dhenkanal on 18th December . The number of participating students and teachers at five schools was 120, 90, 50, 300 and 300 respectively. The Samiti also distributed two books in Odiya language—‘Divya Prerana’, ‘and Adarsha Balaka’ to all the students and teachers.

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



**SPIRITUAL COMPETITION PROGRAMME BY BHARATIYA VIDYA BHAVAN,
ROURKELA KENDRA, ODISHA**

To create and promote the interest of today's generation towards spirituality, Bharatiya Vidya Bhavan, Rourkela Kendra, Odisha conducted spiritual competitions for the students of schools and colleges in the October and November months of the year 2013.

The Kendra organised Spot Drawing Competition on the photographs of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami



prizes. The highlight of the function was Jai Ganesh Kirtan, Stotra chanting and Bhajans by the students of Radhakrishna Drishtiina Vidyalaya. The Spiritual Competition Programme was designed and conducted by Sri Sahadev Dash, Ex-president, DLS Rourkela Branch.

May Lord Almighty and Sadgurudev shower their abundant blessings upon all.

Chidanandaji Maharaj and Essay Competition on their Life and Teachings on 6th October, Elocution Competition on 'Need of National Code of Conduct for Citizens of India' on 3rd November and Bhajan Competition for the blind students of Radhakrishna Drishtiina Vidyalaya, Lathikata on 10th November. The prize distribution function was organised on 1st December 2013 wherein 90 winners were awarded with



SEVA THROUGH SIVANANDA HOME

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

Besides this in-patient treatment, including daily supervised intake of medicines, it is the nursing care and attendance that plays an important role in the daily activities of Sivananda Home. Where they, who cannot see, others see for them, they, who cannot speak, others have to observe their needs, where they, who cannot rationally think, others have to take over their decisions, and they, who cannot walk, are supported by walking aids, wheelchairs or stretchers.

But Sivananda Home is not a house of the have-nots and can-nots. When talking about ability, it is for sure that God has left behind a gift, a talent in everybody without fail, something to put out into open, though it may be hidden or anxiously withdrawn. It may not always be an action thing, but it could

also be the ability to make a person smile, or the capacity to create harmony around. Are not all people abled, but differently-abled? And have we not all our dark spots, our vulnerabilities, our inconveniences or our lacks and mistakes? Each and every person is wounded in one way or the other, though occasions may differ, though situations may not look the same, though some people are severely affected and suffer unimaginably, but all can recognize pain in someone's eyes, as a reflection of one's own hurting.

This is what forms the basis of Sivananda Home, where the plus and the minus complete each other, united together, in all of us, who are created in His image, where He dwells, in all His beloved children. Pray that He may heal us, who are hurt in body or in mind, and that He may encourage to use our God-given gifts at His Holy Feet.

Om Sri Gurudevaya Namah.

"We are at home under the sky, in every place on earth, if only we carry everything with us. Yes, everything within us, God and Heaven and Hell and Earth and Life and Death." (Hillesum). (January, 2014)

"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)



IMPORTANT ANNOUNCEMENTS HEADQUARTERS

Academy Announcement



MEMBERSHIP AND GUIDELINES
FOR

REPORTS FROM THE DLS BRANCHES

Ambala (Haryana): Regular weekly programme of collective Japa, Meditation, Swadhyaya, Sankirtan, Bhajans etc. were continued. Conducted special Satsang with Swami Dharmanishthanandaji on December 05th. JalSeva and free homeopathy dispensary continue to serve the local people.

Ankoli (Odisha): Arranged Srimad Bhagavad Gita Saptah from December 10 to 16, inaugurated by Swami Anandswarupananda Saraswati. Sri Suryanarayan Das conducted evening pravachanas and Sri K. Sridhar Das performed Yagna Ahuties for each Sloka of Srimad Bhagavad Gita. Distributed blankets, dresses, utensils, etc. to the poor.

Aska-College Square (Odisha): The Branch celebrated Gita Jayanti and Sadhana day on December 29th with Prabhat-pheri, Gurupaduka Puja, Bhajan Kirtans and discourses.

Ashiana-Panchkula (Haryana): Children recited Vedic Mantras, Bhajans, Kirtans, etc. On December 8th Sri Swami Akhilanandaji spoke on Srimad Bhagwadgita to the children. Refreshments were distributed to 80 children after Yoga class and Satsang. Every Tuesday, motivational & mythological movies were screened for the children. Some winter clothing were distributed to needy children.

Babanpur (Odisha): Weekly Satsangs were conducted regularly. Bhagavad Parayana was performed during Karitk month. Chanted Hanuman Chalisa on Sankranti day. School going children are being gathered for regular mass prayers.

Badakuanl (Odisha): Apart from scheduled daily (morning and evening) and weekly programme, special Kartik month programme included Srimad Bhagawata Parayana, Nagar Bhramana Sankirtan, Akhanda Mahamantra Kirtan, Bhagavad Gita Parayana, etc.

Bolangir (Odisha): Scheduled daily, weekly and monthly programme was conducted. Gurupada Puja on December 14th was attended by 33 devotees. Chidananda Dispensary treated 493 patients during the month.

Baripada (Odisha): Observed Sadhana day on 1st December. Gita Jayanti Yagna celebrated on Dec. 12. Featured Satsanga, Gita Chanting, poor feeding etc. were continued. Mobile Satsangas conducted in small groups emphasized 20 spiritual instructions and study of Puranas.

Bhanjanagar (Odisha): During last three months several special programme included Navaratri Puja; Pravachans on Devi Bhagawatam; Shodasha Upachara, Paduka Pooja; 9 days pravachans on Ram Charitmanas; 18 days special discourse programme on Viveka Chudamani & Srimad Bhagavad Gita, by Swami Ananda Swarupanandaji.

Bangalore (Karnataka): Several programme included Yoga Asanas, recitations from Holy Scriptures, Sahasranama Chantings, Archanas, etc. Celebrated Gita Jayanti and Hanuman Jayanti. Celebrated the 51st anniversary of Swami Sivananda High School, Thondebhavi, and it was blessed with a Key note address by Sri N. H. Shivashankar Reddy, the deputy speaker of Karnataka Assembly. First Sunday Satsang was conducted with divine music and Swadhyaya on Gurudev's writings and distribution of literature.

Bellary (Karnataka): Daily Pooja and weekly Paduka Pooja were continued. 12th Mahasamadhi anniversary of H.H. Swami Krishnanandaji Maharaj was observed on November 23 with special Pooja and Archana.

Bhubaneswar (Odisha): Apart from regular spiritual & health services, branch conducted several special programme such as Bhagawata Saptah by Sri Swami Purnananda Puri, Gita Jayanti celebration with Havan; 5 days Vedanta classes by Swami Ganeswarananda; a Sadhana day with Narayana Seva, and 100 times recitation of Hanuman Chalisa.

Bilaspur (Chattisgarh): In addition to regular and mobile Satsanga, special Satsanga for Children was also arranged.

Bikaner (Rajasthan): Along with regular Puja, Archana, Charity, Yogasana etc. branch conducted various special programme such as Maha Mrityunjaya Yagna by a group of priests; Deepawali celebrations; Govardhan Pooja; Gopashtmi Pooja; Tulsi Vivah on Ekadashi, Awla Navmi Pooja and Guru Nanak birth celebration on Kartik Purnima day.

Digapahandi (Odisha): Branch celebrated Sri Sivananda & Sri Chidananda day; Gita Jayanti; home Satsangas; New Year eve Satsanga with Gita Patha, Bhajans, Kirtan and Mantras recitations; and also continued regular daily and weekly activities.

Faridpur (U.P.): Weekly Wednesday programme included Swadhyaya, Bhajans and Kirtans. Branch accelerated its services agenda

and visited public places and distributed blankets and woollens to the needy and also to the Sadhus.

Gumargunda (Chattisgarh): One and half hour Akhanda Sankirtan was conducted at 160 places. 24 hours Akhanda Sankirtan was arranged at villages - Sukma, Gumda, Kasali, Hauranagar, Bhadrakali, Bhopalpatnam, Kesaiguda, Katru, Badekilepal and Budpadar under the blessed participation of Sri Swami Vishudhananda Saraswati & Sri Swami Prem Swaroopananda Saraswati. About 5000 devotees participated in Satsangas.

Jaipur (Rajasthan): Branch as usual conducted its regular activities of Pooja, Archana, Charity, Yogasanas, etc. Special programme included; daily Katha for Kartik month; Deepawali celebrations; Gita Jayanti celebration and Govardhan Puja with participation of devotees of vast area with cooked items from their households making a total of 74 items of Prasad which were later distributed to the poor & beggars too. From 6th December onwards, Sri Swami Yogavedantanandaji addressed gatherings on every Friday.

Kabisuryanagar (Odisha): Daily Satsanga and Anna Dana continued. Conducted 7 days Yoga Camp for 65 students under the guidance of Sri S. Bhanumurthy Rao and Sri Swami Govindanandaji Maharaj blessed the students. Gita Jayanti was celebrated with Narayana Seva. About 100 blankets were distributed to Phailin Cyclone affected poor people.

Khandagiri (Odisha): During September, branch celebrated Janmotsava of Sri Swami Sivanandaji Maharaj with Paduka Puja and chantings from Scriptures. Anna Prasad was offered to 75 orphan children. Two orphan children were adopted for their proper education.

Kantabanji (Odisha): Gita Jayanti was celebrated under the guidance of Swami Sri Radha Raman Das. After Guru Puja, Gita Pooja and Navagraha Puja, followed Gita Yagna with Ahutis & Prasadam distribution. In the evening Satsanga, lecture on Gita & Upanishads was delivered.

Khatiguda (Odisha): Sadhana Day was observed with 12 hr Akhanda Mahamantra Kirtan and Narayan Seva on 01.12.2013. Vishnu Sahasranama Chantings highlighted Ekadashi Satsang. On New Year eve, zero hour meditation and Mahamantra Japa welcomed the New Year.

Lanjipalli (Odisha): On 03rd December, on the occasion of the Pratishtha day of Dakhineswari Temple, branch arranged collective chantings of Srimad Bhagwad Gita. Celebrated

Gita Jayanti. On 17th December, a special Satsanga was conducted at Raghunath Temple. Bhajan-Kirtan and Pravachan by Sri Swami Anand Swarupanandaji on "Guru Tatwa & Sadhana" were the main events of the last day of the year.

Lanjipalli-Ladies Branch (Odisha): Sri Swami Anand Swarupananda Saraswati delivered talk on 12th chapter of Srimad Bhagavadgita during 'Jnan Saptah' from 25th to 31st December and also conducted special Satsang in Bhetnai village on 29.12.2013. Celebration of Gita Jayanti with Narayan Seva; 108 Hanuman Chalisa Chantings and Sundar Kand Parayan on Sankranti day and several other regular programme formed other activities of the month.

Lucknow (U.P.): Satsanga was conducted on December 8th and 22nd, with Bhajans, Kirtan, Swadhyaya, etc. Branch planned for many activities in coming year.

Mahasamund (Chattisgarh): Regular programme of Puja, Archana, Yoga, etc continued. Gita Jayanti was celebrated. Bhajans and Kirtan were conducted with Sri Swami Anand Swarupanandaji in Chatera village on 15th December, and with Sri Swami Devabhaktanandaji in Khalti village.

Patrapur (Odisha): In addition to the weekly programme, Branch celebrated Gita Jayanti. Kamal Kumari Maa, during her three days evening programme, spoke on divine aspects of life with villagers and also interacted with high school students.

Phulbani (Odisha): Besides two times Puja, weekly Satsanga and Paduka puja on Sivananda Day & Chidananda Day, branch celebrated Gita Jayanti with offering of Ahuti in sacred fire for each Sloka of Bhagavad Gita.

Rajkot (Gujarat): Extensive regular activities included Satsanga, medical assistance, Yogasan Classes, charity programme etc. With the assistance of Shri Jalaram Mandir Grinford, U.K., the branch organized 19 eye camps during the last 3 months. Three Tricycles were provided to disabled. Free coaching classes started for students (presently 50 students of class viii) providing text/exercise books also. Dental clinic functions every Tuesday. During last three months, Dental Camps helped 136 patients, besides 10 patients with free dentures and 12 at concessional rates.

Rourkela (Odisha): Regular activities such as Satsanga, Yoga Asanas, Meditation, Abhisheka, Archana, Paduka Puja, medical assistance etc. continued. Special Sadhana day

was conducted on 25th December, under the guidance of Sri Swami Brahmasakshatkaranandaji.

Salipur-Cuttack (Odisha): During October/November, 2013, branch extended health services on every Sunday and continued with Gita parayana, Sunder Kanda Parayana, Mahamantra Chantings, Paduka Pooja, etc. along with daily and weekly Pooja - Archana. Weekly programme included Parayana of Aditya Hridaya, Siva Sahasranama, Vishnu Sahasranama etc. Sri Swami Krishnandaji Maharaj's Mahasamadhi Day was observed on 10.11.2013.

South Balanda (Odisha): Branch continued its regular programme of Pooja, Satsanga, Akhanda Mahamantra Sankirtana, Paduka Pooja on Swami Sivananda Day and Swami Chidananda Day. Special ladies Satsanga on Ekadashi day and Mahamrutyunjaya Mantra Japa on Sankranti day also continued.

Sunabeda Ladies Branch (Odisha): Daily and weekly programme of Sankirtan, Swadhyaya, Japa, Narayana Seva, etc. continued. So also Abhisheka and Vishnusahasranama patha on Ekadashi days, 12 hours Mahamrutyunjaya Japa on Chidananda day (24th of every month) and Sunderkanda Patha on Sankranti days. Sri Swami Dharmanishthanandaji delivered a spiritual discourse on 01st December.

Surendra Nagar (Gujarat): Regular activities of Satsanga, discourse, Go-Seva, Jowar feeding to pigeons, distribution of raw eatables to needy continued. Planned to organize a Bhagawat Katha in the near future.

Varanasi (U.P.): Branch conducted two Satsanga in Vridha Ashram during the month with chantings of Mantras, Stotras, Bhajans, Stuties, Arati and Prasad distribution.

Vasant Vihar (Delhi): Apart from usual weekly programme, branch organized a special Satsanga in the premises of Chinmaya Mission where its Delhi Head Sri Swami Nikhilanandaji Maharaj blessed the packed gathering that was also attended by several legal luminaries. Dr. Shyam Sunder Parashar Shastriji from Vrindavan spoke on "Significance of Bhagawata Puran". Sri Swami Premanandaji Maharaj of Uttarakashi released a book launched by a devotee.

Vikrampur (Odisha): During September to November, apart from regular worships & Satsangas, Branch had special celebrations of birthday anniversary of H.H. Sri Swami Sivanandaji Maharaj, Govardhana Pooja with Gopal-Sahasranam, Karitka Purnima, Ashta Prahar Nam Kirtan for 24 hours and also special observance of Swami Chidananda Punya Tithi. Week long Bhagwata Mahapurana Parayan and discourses by Sri Shyam Sunder Dasji of Vrindavan and discourse on 9th September by Sri Braja Bandhu Dasji of Puri were special occasions.

Vizag (A.P.): Parayan of Gita, Vishnu Sahasranama, Lalitha Sahasranama etc. continued as usual. Few special Satsanga were conducted by Sri Swami Vivekarupanandaji and Sri Swami Kalmalananda Bharatiji. Narayan Seva and the organisation of Dental Camp featured in the month.

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ANNOUNCEMENT

DIVINE LIFE SOCIETY, CHANDIGARH BRANCH, SADHANA SHIVIR

The Divine Life Society, Chandigarh Branch will be observing the 6th Anniversary of Sivananda Ashram at Chandigarh on 8th and 9th of March 2014. A Sadhana Shivir will be held on this occasion. Senior saints from Sivananda Ashram, Rishikesh will grace the occasion. All devotees are cordially invited to participate in the function and have the most spiritually elevating experience.

For enrolment and information, please contact Sri F. Lal Kansal President, 09814015237, Dr. Ramneek Sharma Secretary, The Divine Life Society, # 2, Sector 29-A, CHANDIGARH - 160 030. Phone: 0172 - 2639322, Mobile : 09814105154