



# THE DIVINE LIFE

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## KATHOPANISHAD

### CHAPTER II

#### *VALLI ii*

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

10. As the one air, after it has entered the world, though one, takes different forms according to whatever it enters, so the internal Atman of all living beings, though one, assumes forms, according to whatever He enters and is outside all forms.

## शिवानन्दस्तोत्रपुष्पांजलिः

### SIVANANDA STOTRAPUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

जयतु जगदुपास्यो जीविकारुण्यराशि-  
 नयविनयविवेकैर्द्योतमानान्तरंगः  
 नियमयमपवित्रो दिव्यतेजोविलासः  
 प्रयतभविकशीलः श्रीशिवानन्दयोगी ॥१॥

1. Victory to the great sage Sivananda who is worshipped by the whole world, who is the seat of compassion towards all living beings, who has got a pure mind expressive of modesty, discrimination and tenderness, who is purified with self-control and daily routine, who is shining with divine splendour and who is endowed with a spotless character productive of welfare.

नमस्ते गुरुदेवाय नमस्ते पुण्यमूर्तये।  
 नमस्ते श्रीशिवानन्दमुनीन्द्राय महात्मने॥२॥

2. Salutations to the great sage Sivananda, who is the world preceptor and the embodiment of righteousness.

करुणावरुणागारं तरुणारुणतेजसम् ।  
 शरणागतमन्दारं शिवानन्दं गुरुं भजे॥३॥

3. Him who is the ocean of mercy, who has the splendour of the rising sun, who is the boon bestowing tree to all who seek his refuge, Him, my Lord Sivananda I adore. *(To be continued)*

## **CELEBRATION OF BIRTH CENTENARY OF WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ**

My reverential Pranams at the holy feet of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj.

In my previous letter in the April issue of 'The Divine Life' and 'Divya Jeevan' magazines, I shared with you all how the Headquarters Ashram has initiated the preparation to celebrate the sacred occasion of Birth Centenary of our beloved and Worshipful Sri Swami Chidanandaji Maharaj.

Worshipful Sri Swami Chidanandaji Maharaj, a perfect embodiment of Sadgurudev's gospel of Divine Life, is a fountainhead of inspiration for the innumerable devotees all over the world. It is our blessed privilege and sacred duty to celebrate his Birth Centenary in a befitting manner. I would like to apprise you all of the further developments regarding Centenary Celebrations at the Headquarters Ashram. An Organising Committee for the Centenary Celebration of Worshipful Sri Swami Chidanandaji Maharaj has been constituted with Sri Swami Advaitanandaji Maharaj as the Chairman of the Committee. He has sent letters to all the members of the Organising Committee seeking their valuable suggestions regarding the suitable Seva projects and spiritual

programmes to be organised at State Level, National Level and Global Level.

To give a final and definite shape to Centenary Celebration Programmes, we have decided to hold discussions in the Organising Committee Meeting at the Headquarters Ashram to be held on 6th and 7th September 2014. Then, there will be joyous celebration of 127th Birthday of our Adorable Master on 8th September 2014. Through this letter, I would like to extend invitation to all those devotees who are serving Sadgurudev's mission as President/Secretary of the DLS Branches to attend the meetings of the Organising Committee and offer their Seva by providing valuable suggestions to make this Sacred Celebration a grand success and also avail the blessed opportunity to participate in Sadgurudev's 127th Birthday Celebration.

May the choicest benedictions of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

Yours in the service of the Lord

*Swami Vimalananda*

Swami Vimalananda  
President

## GURU THE GOD-MAN

(H.H. Sri Swami Sivanandaji Maharaj)

*“To the high-souled one who has the highest devotion for God, and for his spiritual preceptor as much as for God, to him these matters which have been said become manifest”.*

—**Swetaswataropnishad.**

**T**he Guru is a spiritual guide. He is the symbol of the goal of the aspirant, a help in the process of the Sadhaka’s Sadhana, a suggestion to the inwardness of the Spirit, shining ideal before the seekers of perfection. The Guru is God to the aspirant because it is through the Guru that the Divine Light appears before the aspirant, enters into him and guides him. The Guru is a Shrotriya and a Brahmanishtha, one thoroughly versed in the scriptures and also established in the consciousness of Brahman. He is not man, but God in the form of man. He cannot be understood by others, but he can understand all. Such a great soul is described in the Srutis as one who sports and delights in the Self, who finds joy in the Self within. The disciple is not to make a distinction between God and Guru, for these are not two different personalities or realities but two ways in which the One Reality is envisaged by the spiritual aspirant. The Guru is God in physical form; God is Guru in his unmanifested aspect. “Sa Purveshamapi Guruh” — God is the Guru of even the most ancient among persons and it is He that sends His grace

to the aspirant in the form of the Guru. Therefore, the Mundakopanishad points out that one who is mindful of prosperity should worship the knower of the Self.

These Gurus have infinite mercy upon all beings. Their hearts are wide like the ocean. Their wisdom is deep and their hands give away everything in the height of the compassion that they show to all. They are like the steady Himalayas in determination and yet their hearts are tender and loving. As a famous Sanskrit phrase has it, they are “harder than diamond and yet softer than flower.” They are veritable gods moving on earth, elevating and transforming wherever they go, inspiring and consoling whomsoever they meet. The Absolute Brahman is mirrored through them and the splendid light that they shed can be seen only by those who have the eyes to see it. The wisdom contained in their words, the meaning that is behind their actions, the truth that is revealed by their behaviour, are all open to the understanding not of all, but only the real Adhikaris among those who seek to know and realise.

The blessing of such man-gods is necessary for the spiritual growth of all aspiring souls. The Kathopanishad says: “This knowledge is not to be acquired through logic, but it is easy of attainment when taught by a preceptor.” “This Self is not easy to be known when taught by an

inferior person. Unless it is taught by a preceptor, there is no way here." The Supreme Self, the object of the quest through Brahavidya is subtler than all conceivable subtle things; it is the very nature of the seeker himself. Hence, the difficulty in knowing it. The intellect which is the seat of logical understanding and argumentation is not an adequate help in the pursuit of Self-knowledge, for this knowledge is to be had only after transcending this logical intellect. Intuition is super-logical. Self-realization is not the result of inductive or deductive reasoning, but that integrity of consciousness where such dualistic distinctions get cancelled and reason is lifted to the fullness of an ineffable being. The Sadhaka cannot find the proper way to the Infinite and the Immortal merely with the aid of the flickering and the dim flame of the intellect which is constantly harassed by the wind of desires and impulses blowing towards the finite and the mortal. The Brahmanishtha-Gurus know the way and also the nature of the destination. They have a complete and first-hand knowledge directly had through the immediacy of Experience and so they can see that the inexperienced Sadhaka does not fall back but progresses along the path without the dangers to which one who hazards himself in walking alone with insufficient knowledge is often open. Glory to the Brahavidya-Gurus!

The sacred Guru Purnima is the time when all the Brahavidya-Gurus are remembered, invoked and worshipped. This day is specially connected with Maharshi Vedavyasa

who commenced writing the Brahmasutras on this Purnima. Sri Vedavyasa is a Brahmanishtha-Guru. He is a Chiranjivi and exists even today sending his blessings to the whole world. He divided the Vedas, wrote the Mahabharata, the Puranas and a Smriti, in addition to the Brahmasutras and thus became the supreme object of adoration to everyone. "Vyasocchishtam Idam Jagat"—"This whole world is merely what is vomited by Vyasa", which means that whatever is said regarding Dharma or Moksha, whatever is noble or sublime, is said by Vyasa, and that none can say anything new about them. Vyasa is the typical example of spiritual dignity and power and he is the direct descendent of the great Vasishtha of wide renown. Vyasa is an Avatara of Vishnu. An oft quoted verse describes Vyasa thus: "Bhagavan Badarayana is Brahma but without four heads; Vishnu, but with two hands; Siva, but without the frontal eye." Vyasa Purnima which comes in the month of Ashadha is the day sacred to Sri Vyasa Maharshi and all Brahavidya-Gurus.

Vyasa-Punima is also called Guru-Purnima and it marks the beginning of the Chaturmasya or the four months' stay of Sanyasins during the rainy season. This period is utilized in the study of the Upanishads, the Brahmasutras and such other Moksha-Shastras. To all spiritual aspirants the Guru Purnima should mean a turning to a new phase of Sadhana, taking a new step ahead, advancing with added vigour and experience gained in the Sadhana-Marga. The Sadhaka should

count this day as an occasion for his spiritual stock-taking, noting the extent to which he has made advance in Sadhana and the Vrittis which have still to be got over. The Rishis are ready to help the aspirants at all times; only the latter should be ready to open themselves to the flow of their grace which knows no cessation. There is never a cessation of the flow of grace; it is an eternal supply. Only there is no continuous reception of it; there is break in the aspirant's response to the beckoning from these spiritual masters. The moment the aspirant looks to them for help he finds that they have all along been sending their grace in their infinite

compassion, and that this perennial flow has not the distinction of past and future.

Be sincere and faithful, and you shall have the blessings of the Gurus. Restrain the Vrittis of the mind and cultivate divine virtues. Develop discrimination and dispassion. Withdraw the senses, practise concentration of mind, meditate and behold the Light within. May the blessings of the Brahmavidya-Gurus be upon you!

May the Almighty bestow His grace upon you all!

OM TAT SAT

### OBEDIENCE TO THE GURU

Obedience to the Guru is better than reverence. Obedience is a precious virtue, because if you try to develop the virtue of obedience, the ego, the arch-enemy on the path of Self-realisation, slowly gets rooted out.

Only the disciple who obeys his Guru can have command over his lower self. Obedience should be very practical, wholehearted, and actively persevering. True obedience to Guru neither procrastinates nor questions. A hypocritical disciple obeys his Guru from fear. The true disciple obeys his Guru with pure love, for love's sake.

Learn how to obey. Then alone you can command. Learn how to be a disciple. Then alone you can become a Guru.

Give up the delusive notion that to submit to the preceptor, to obey him, and to carry out his instructions is slavish mentality. The ignorant man thinks that it is beneath his dignity and against his freedom to submit to another man's command. This is a grave blunder. If you reflect carefully, you will see that your individual freedom is, in reality, an absolutely abject slavery to your own ego and vanity. It is the vagaries of the sensual mind. He who attains victory over the mind and the ego is the truly free man. He is the hero. It is to attain this victory that man submits to the higher spiritualised personality of the Guru. By this submission, he vanquishes his lower ego and realises the bliss of infinite consciousness.

—Swami Sivananda

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**Guru Purnima Message:**

## THE GLORY OF THE PRECEPTOR<sup>1</sup>

(Sri Swami Chidananda)

Salutations to Lord Narayana, the Adi-Guru! Salutations to the Brahmavidya Gurus, both of the past and the present, in this Bharatavarsha! Salutations to all the illumined sages and seers of India and elsewhere, who have inspired and are inspiring, guiding and enlightening the sincere seekers and struggling souls in the world!

The innermost core, the very life-breath of India's genius consists of her moral and spiritual idealism. The life ethical or Dharma and the direct experience of divine perfection or Aparoksha Anubhuti are as her ingoing and outgoing breaths. They are the twin beats of the heart of the Nation. The vital Indian genius did not conceive of this idealism as being theoretical, but meant it to be the very basis of the active life of its people. It was to pervade and control all their life's activities. The social structure and also the pattern of the individual's life were so conceived as to make this the dominant note. Hence we have the declaration that Dharma supports man's life here on earth. Dharma bestows prosperity and brings fulfilment of man's aspirations here. Finally, Dharma becomes the means for attaining the great goal of life, namely Supreme Freedom or Moksha. This is the concept of the Purushartha-Chatustaya (the four means of the seeker's endeavours)—Dharma-Artha-

Kama-Moksha (righteousness, wealth, desires and final liberation). The supreme spiritual ideal, which is to be life's culmination, is based upon Dharma actively practised in day-to-day life.

The seers and sages, the leading Lights of India, from time immemorial, have ever striven to guide the stream of Indian life along the lines of Dharma towards the progressive realisation of integral perfection. The refinement of human nature and the gradual evolution of human consciousness from its state of grossness and impurity into an ideal state of purity, goodness and divine perfection has been the endeavour of numerous great souls who have adorned this hierarchy of men through succeeding generations. Their idealism has not been otherworldly. They have striven for the transformation of man's life here on earth from a state of animalistic quest after the constant appeasement of his lower sensual appetites unto a state of higher and nobler aspiration and a seeking after the attainment of sublime, eternal values. They have dedicated their lives to the task of endowing the human being with a loftier vision, inspiring him to earnestly strive for the achievement of ethical and spiritual perfection, which is the true and worthwhile goal of humanity's life.

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<sup>1</sup>From Divine Life Magazine 1965

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To bring about the recognition and acceptance of the spiritual purpose of man's life, to reinstate the moral law and a consciousness of moral values in all spheres of human activity, to guide men and women through practical idealism towards a harmonious and integral unfoldment and urge them to live in willing conformity with universal ethical standards, were the noble tasks that were carried out by the saintly men of wisdom. To these noble tasks they all voluntarily dedicated their lives.

Cobwebs of illusion cling to common minds. Caught in their meshes, they can hardly see the greatness in the truly great, nor rise from the entangling strands of preconceived prejudices and conventional fallacies. To quote an instance, activity and a truly busy life is considered as the unique and exclusive privilege of the secular man of the world. The man of religion is considered a visionary, who vegetates in his self-chosen seclusion. The Sannyasin is charged as being quiescent and indifferent when the world is in the turmoil of a new birth of advancement and civilisation. To call the saint dynamic is cried down as a misnomer. How completely off the mark such a judgment is, is instantly apparent if one reflects upon the life and work of a saint, and recently upon the life and mission of Sri Swami Sivananda, the dynamic server and divine saviour in one. Truly and inspiringly representative of the unforgettable galaxy of blessed awakeners of humanity has been the sage Swami Sivananda, our revered Gurudev.

The one purpose of all the great sages and saints who blessed this earth

has been to remove human ignorance, to open our eyes blinded by illusion or Maya and to lead us back to the source of true happiness. To this end they all have striven to draw us nearer and nearer to the centre of our being, our own Inner Self. These great and noble souls, by virtue of their own experiences, have emphatically asserted that real, lasting happiness can be had only in the Infinite and not in the fleeting objects of the world. To reach this fountainhead of bliss, they have clearly shown us the path and also indicated the milestones on that path, the different successive stages through which the Jiva progresses towards its goal.

Such were the nature, the quality and the everlasting results of their activities on earth. On the auspicious Guru Purnima Day, it behoves us to keep in mind the principles and the lessons indicated in connection with their noble lives and teachings, with a deep sense of love and gratitude in our hearts for the invaluable and eternal benefits conferred by them on all humanity. Let us, therefore, resolve that to the best of our ability and power we shall exert the utmost to study their teachings, assimilate them and make them, as far as humanly possible, the working principles of our daily life from moment to moment.

May the Supreme Lord, the Guru within you, lift the veil of ignorance and bestow upon you all the light of knowledge transcendent. May the blessings of all Brahmavidya-Gurus be your support and inspiration in the quest for Truth.

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## BHAGAVAN SRI KRISHNA DVAIPAYANA VYASA— THE GURU OF ALL GURUS

*(Sri Swami Krishnananda)*

**O**n this holy Sri Vyasa Purnima observed in this ashram, devotees have come from far and wide with their heartfelt devotion to the great Master Gurudev Swami Sivanandaji Maharaj. In Gurudev we all visualise the presence of this great Guru of all Gurus, the greatest Guru, Bhagavan Sri Krishna Dvaipayana Vyasa, in whose name and memory this particular full moon day is celebrated as Guru Purnima, the blessed occasion when the master Sage Vyasa is seen by everyone in one's own Guru and adored through this medium of one's own Guru, master, guide, friend, philosopher. The great Vyasa is adored in many a way on this Guru Purnima.

To bring to our hearts, our memories, our feelings, to implant in our own selves this great gigantic power called Vyasa is, to say the least, a herculean task. The worship of the Guru, the adoration of the greatest Guru, Bhagavan Vyasa, is done through one's own soul inasmuch as the Guru is the veritable soul of every follower, disciple or devotee as a presence surrounding, enveloping and inferring everything and everyone who adores it from his own, her own or its own heart. The adoration, the worship, the surrender that is involved in this process is indeed very hard since this principle of the Guru—consider him

as Vyasa—involves great austerity of one's own self. Mahatapasvi has been Vyasa.

Great tapasvins adorned this land, this Earth. Many a great master lived in this world, and in our tradition Vyasa is considered as the pinnacle of this concept of austerity, tapas and power. In this great master in whom every Guru is embedded, who is inclusive of every conceivable Guru everywhere, in this great Guru of Gurus is the seed of omniscience. Unbroken by the process of time, unaffected by the vicissitudes of human history, the great master rules the destinies of people.

Vyasa is considered as one of the immortals among several others who, we are told, are stationed on this Earth as something like a vice regal force instituted by the Almighty Lord for the benefit of everyone. The holy shrine of Badri, Badarikashrama, is generally believed to be the location of the concentrated presence of Bhagavan Vyasa, though masters like this have no particular location. They pervade everywhere. They are there at that place where they are remembered. Wherever they are invoked, they are present. They have no geometrical location; they have no geographical point or habitat. They have embodied in their supernatural

personality the soul of the highest Creator.

This purnima, known as Vyasa Purnima or Guru Purnima, is a tradition instituted by our ancients to bring to our memories certain ancient occurrences such as the work of Bhagavan Vyasa himself. We are told by our elders that on this day, Bhagavan Vyasa Badarayana commenced a writing of the great aphorism on the Vedanta Shastra known as Brahma Sutras. So this is an annual remembrance of the birth of the sutras known as Vedanta Sutras, Shareerika Mimamsa or Brahma Sutras. This is one aspect of the importance of this day, as we have heard from mahatmas.

This is also a special occasion where saints and sages, parivrajakas, tapasvins, mahatmas, sannyasins gather together by bringing to a halt their parivrajaka vritti and deciding to stay for what is known as chaturmasya, the four months' settlement at one particular place for meditation, svadhyaya and upadesa. The travels of the itinerant sadhus cease, either for the recognition of the blessed occasion of the commencement of the Badarayana Sutras on this day, or a necessity that arises for another reason also, namely the commencement of the rainy season which makes travel inconvenient. Moving from place to place is a hard job during the monsoons. That is one side of the issue. But the spiritual aspect of it is the adherence to a vrata or a vow of staying only in one place for four months and devoting all the time for study, especially the Brahma Sutras, and

teaching the very same thing to their followers, their disciples or devotees.

As I mentioned, we will find it hard to invoke into our own selves a master like Vyasa. We cannot even think a person like Swami Sivananda adequately in our own minds because the dimension of their being is so vast and intense that with difficulty can we accommodate them in our own selves, limited as we are in many respects. We are limited physically, mentally, volitionally, and in every way. But with this harassing limitation that is subjecting us to difficulties galore, we have also a potential within us which can come up to the surface of a face-to-face confrontation with these great masters. The greatest limitation has also the seed of an unlimited potentiality. The atmatva in us is the symbol of the paramatma tattva that decides our creation. As the master Vyasa or sages of that kind are representatives of paramatma tattva, we shall somehow, at some time or the other, be able to feel ourselves friendly with their natures by shedding all the encrustations that seem to have grown over our own atmatva. The surrender of the student to the master or the Guru is just the representation of the opening of oneself to the inflow of this wider expansiveness of guru-tattva.

The Guru is thus not to be limited to a personality like our own selves. The Guru, as mentioned, represents the highest of forces of knowledge and tapas, which is another way of describing the inclusiveness, the perfection and the wholeness of their being. Thus, the vastness which is the coverage of their

existence should naturally include the dominions of the little individualities of other people. As God is at the root of all things, so Guru also pervades every disciple.

To the disciple, therefore, this is not very easy—human being as he is with the restrictions of bodily encasement, psychological vacillations, and the continuous hammering into one's mind the feeling that we are just this little body. Great sacrifice of our personal whims and fancies and even ideologies may be required if we are to be face to face with Bhagavan Vyasa or those who represent him in this world. Only a tapasvin can envisage a tapasvin, and only a tapasvin can benefit by the presence and the blessings of a tapasvin because the aura of this great master of tapas, austerity, is totally the opposite of the affirmations of the human ego, the self-assertive principle in us which prevents the entry of anything blessed, good or beneficial.

Thus, may we not go with the times by passing the day in the ritual of the usual worship through abhisheka, archana and the recitation of mantras, all which are indeed wonderful and very good. The masters are spiritual flames who light up the visage of our path in this life. We are not just performances, doings, as we all know very well. We have our inward joys and sorrows when we are alone in our own selves, and all our deeds get set at naught, as it were, when we feel alone to ourselves. The true 'ourselves' is that which is to be placed within the aura of the great masters. Our worships, which are of an external

nature, of a ritualistic type, of a recitation of Veda mantras, etc., will assume significance only when our Atman is present, when our soul is there, when the performer himself is present in the performance. When the performer of the worship is outside the performance, it becomes a mechanised movement, a soulless performance, and the atmatva is severed from the deed which ceases to be any more the movement of the feeling of the performer of the worship. The whole world is divinity incarnate. The whole thing that we call creation, the whole process of natural history is indeed a daily worship of God Almighty. Nature worships God. The sun and the moon and the stars, the galaxies, the great activity of creation are a perpetual adoration of this central nucleus of all life, which is the Supreme Being.

In this great worship that is taking place throughout the world, in all creation, we are participants. We are not independent, doing a little worship to some god in our own little room. It is a great, mighty cyclic movement taking place in all the levels of creation, through all the lokas—fourteen in number, we are told—every atom and nucleus, and everything that we can conceive everywhere. There is a shibboleth in a well-known analogy: a rasa dance is taking place. The great God of the cosmos is attracting everyone and compelling everything that is created to circle around Him and dance in an anguish of desire to commune with that great central nucleus of creation. This is the real inner spiritual worship, without whose impact the outer actions cease to

be worships which can summon the presence of this inwardness.

God is inwardness supreme, not externality. That is why we call God the ultimate Atman, the Paramatman. The word 'Atman' is significant of a non-objectivity that is present in us. We are never other than what we are. We can never become something else. I am I, you are you, and everything is what it is. This assertion of everything to be what it is and never other than what it is, this impulsion from within is the act of the Atman. An act of the Atman is not a work like we do in daily life in factories and shops. It is an inward affirmation of itself, and a tendency to maintain its integrality, to maintain itself in the position in which it is and to not allow itself to become anything other than what it is. Such is the Atman. This is also the Paramatman, who maintains Himself as a single person, *ekam sat*, as one cannot become other than what one is. God cannot become non-God. He can become nothing else other than what He is. This is why they say God loves Himself only; and when He loves himself, He loves everything together—as in the dance, the *rasa*, Krishna is present everywhere, in and out of every action of the Gopis who represent the multitudinous particles of the creation of God Himself.

In this great worship eternally taking place permanently, unceasingly, timelessly, we are to be participants. Then it is that we are actually receivers of the blessing of the masters who are just fingers of God Himself operating—Krishna Dvaipanaya Vyasa, Swami Sivananda, Ramakrishna Parama-

hamsa, whoever it is. The fingers of God operate through all these activities and in every performance, every deed, every work, every aspiration that gravitates towards this fulfilment that is complete in itself.

This is the aspect that we can see in the full moon of Guru Purnima. The fullness of the mind is the fullness of the moon; and vice versa, the fullness of the moon is the fullness of the mind. We become complete in our thoughts, feelings, and in a way the various functions of the psyche become centralised in a single affirmation of our inward affirmation. Sometimes we understand, sometimes we think, sometimes we feel, sometimes we arrogate. These are the diversified, distracted aspects of the centrality that we otherwise are.

The full-moon-ness of this occasion is also to be considered as the full-moon-ness of our mind. The moon is supposed to be presiding over the minds of all people. Thus in the full-moon-ness of this mind, may we not be distracted in our perceptions, cognitions, but centrally focus ourselves as a whole in the direction of this whole worship that God attracts towards Himself and compels on the part of everyone. May this Guru Purnima be, therefore, a whole-souled dedication of ourselves to this great master of all creation, God Almighty, who has incarnated Himself through all these Avataras, the great masters, yogis, saints, sages such as Krishna Dvaipanaya Vyasa and Gurudev Swami Sivanandaji Maharaj. May their blessings be upon us all. □ □ □

## ETERNAL HAPPINESS<sup>1</sup>

*(H.H. Sri Swami Sivanandaji Maharaj)*

People who are solely intent upon getting material wealth, worldly success, prosperity and power, plan and direct their lives in the manner suited to the achievement of their ambitions. They exert to their utmost in getting success and crowning themselves with glory. Eagerly they long to appear in the eyes of others as men of position and possessions. Everybody desires popularity, fame, social distinction and success in every undertaking. Everyone sets about equipping himself with all the modern accomplishments, moves restlessly in fashionable societies and ever devises ways and means for gaining predominance over all people and things—this seems to be the sole aim in life.

But after this height of success, which is unstable and fleeting, where are we? The apparent success is never sustaining and all our hopes seem to be shattered to bits; clouds of anxiety and pessimism begin to gather around us and threaten us with nightmare speculations of an undefined future. Set-backs and disappointments appear one by one at every stage. Man's shrewdness and keen acumen fail to impress before the hard facts of life. He fails in the first few attempts and is forthwith plunged into despondency. His intelligence, smartness, refinement and adaptability fly away at the first test. He

is discouraged, becomes restless, curses his fate and scowls at his brethren. He is completely disillusioned. He goes about with a woe-begone face, like one being called to his doom.

Man! Cheer up; it is not these trifles that are going to help you to the last. All these are perishable; you are the imperishable child of that Eternal; you have only lost the right track. Shake off all despondency and the allied misery. Free yourself from all imaginary pains. Realise that you are, in truth, meant for something grander, something more and higher than becoming the slave of the fleeting and short-lived pleasures of this world. Realise that you are meant for a more noble life of dedicated righteous service, true devotion and a life based on wisdom. Understand that this selfless service benefits both the server and the served. This alone makes life fruitful and paves the way for the other two. Have faith in the benevolent Lord, Who is the source of all sustaining happiness and real blessedness.

No one but the righteous can be truly happy. No one but he who has the correct sense of service and the will for its implementation can be said to live worthily. One must be imbued with a definite conviction about the supremacy of the moral principles, ethical values and spiritual ideals that should guide

<sup>1</sup>Taken from Divine Life Magazine 1967

one's day-to-day actions and serve as a powerful means for the culture of the human personality. This is the main aim and purpose of life. If anything justifies life, it is the law of righteousness. Righteousness is not merely something of a moral code; it is the basic principle which upholds life. It fulfils one's responsibility as a unit of society, affirms the dignity of the human being and his dedication to the ideals of truth and justice, uplifting him from all that is vulgar, mean, evil and inequitable.

The pleasures of this world, born of the contact of the senses with their objects, are the sources of pain; they are fleeting and impermanent, and therefore men of wisdom do not take delight in them. Objective experience of all descriptions, both pleasant and unpleasant, pulls the mind out of its own source—the Atman within. Every moment of such separation of the mind and the Atman is one of pain only. Whether the sensation which draws the mind away is agreeable and therefore pleasant or whether it is disagreeable and therefore painful, the fact is that it keeps the mind away from the fountain-source of Bliss, the Atman; and hence (whether one feels so at the moment or not) all such experiences are truly painful. That is why the sages declared: 'Sarvam Duhkham Vivekinah', — everything is ultimately painful in this phenomenal world! This is not a pessimistic attitude of life, but is glorious optimism. It is certainly the statement of a fact. Such declarations of the scriptures are intended to arouse dispassion in the mind of man, to fan the fire of discrimination in him. The true

aspirant tries to free himself from the desire-filled activities, practises self-restraint and tries to attune himself to the Lord. In other words, the aspirant endeavours to discard his lower nature and completely resigns his personality to the Higher Nature.

Withdraw the mind and the senses from the objects. Collect all the dissipated rays of the mind and direct the concentrated beam of the mind-light on the inner chamber of the heart. It will rend asunder the thick veil of ignorance that hides the entrance to the chamber of bliss, the abode of the Atman. You will for ever enjoy perennial peace and eternal joy. Is this pessimism? No, it is the most glorious optimism. But he who would enjoy this ineffable bliss must pay the price; and that price is Vairagya, or dispassion born of discrimination between the Real and the unreal.

A sceptic may ask: If sense-pleasures are the sources of pain, then why does not man turn away from them as readily as he turns away from pain? This may appear to be a difficult question to answer. The mysterious power of the Lord clouds man's understanding, hides the Real from his view and projects an unreality. Under its intoxicating influence man tries to grab the shadow and misses the substance. It deludes man at every step. Just as a frog in the jaws of death, being half swallowed by a snake, puts out its tongue eagerly to catch a fly that happens to be fluttering before it; man, who at birth brought with him the one certain event of death, clutches at every passing phantom and vainly hopes to quench his thirst in a

mirage. The power of Maya is so formidable that it places obstacles in the path of even advanced Sadhakas. The aspirant has to be eternally vigilant till he enjoys the highest bliss, becoming one with the Supreme Being. The Sadhakas should generate Nirodha-Samskaras (impressions of suppression of evil impressions) and feel that the Self alone is bliss, all else being misery only.

Divine Life is the way to achieve this result easily. If the aspirant practises Ahimsa, Satya and Brahmacharya (non-injury, truth and continence) in thought, word and deed; if he is regular in his Sadhana (of Japa, Dhyana, Svadhyaya, Sankirtan and selfless service); if he tries to pierce through names and forms and see his own Self in

everything; he will receive the Lord's Grace quickly, and with this Grace he will cross the formidable ocean of this life.

Divine life is, therefore, life in God. Wherever you are, you will actually feel that the Lord is ever within you and everywhere about you. Whatever you do, you will feel that you are doing it for His sake only. In everyone you see, you will see Him alone. You will love all as the manifestation of God. You will serve all as though you are serving Him. Here and now, living on this very earth, you will live in your own paradise made of the essence of God. Your life itself will become godly; your inherent nature that is unalloyed bliss will shine forth from within you.

### THE SOURCE OF HAPPINESS

There is no happiness at all in any of the objects of the world. There is not an iota of happiness in objects, because they are insentient. Even the sensual pleasure is a reflection of the Atmic bliss only. It is sheer ignorance to think that we derive any pleasure from the sense-objects or from the mind.

When there is a desire in the mind, the mind is filled with Rajas. It is in an agitated condition. It is restless and unpeaceful. It will be restless till the desired object is attained. When the object is attained and enjoyed, when the desire is gratified, the mind moves towards the Inner Soul. It ceases functioning. It is filled with Sattva. All thoughts subside for a split second; the mind rests in the Soul within. The Soul's bliss is reflected in the intellect. But the ignorant man thinks that he is getting the happiness from the object; just as the dog which is biting a dry bone imagines that it is getting the pleasure from the bone, that the blood is oozing from the bone, whereas in reality, the blood comes from its own palate.

—*Swami Sivananda*

## THERE IS NO SECOND

*(Sri Swami Atmaswarupananda)*

If we have confusion in our spiritual life, perhaps it is because we believe too many things. Therefore, there is something within us that wants to simplify, to find the essence, something we can base our spiritual life on. The ancients helped by creating the four mahavakyas—one great sentence from each of the four Vedas—Brahman is pure consciousness, That thou art, This Self is Brahman, I am Brahman. We can meditate on any or all of the mahavakyas. They can ultimately lead us to the Truth.

Equally simple is the fundamental declaration of Vedanta that Brahman alone is without a second. Why didn't they just say Brahman alone is? Because the words "without a second" remind us of the fundamental reason that we don't realize the Truth. We will negate everything and affirm that Brahman alone is, but we keep ourselves outside—as a second—affirming that Brahman alone is.

The reason is because, even though we know that the scriptures declare that Brahman is unknowable, we are determined to know Brahman as an object. That leaves us as a second knowing Brahman. Therefore, Gurudev said, "Surrender everything unto the Lord, place your ego at His feet and be at ease." Surrender everything unto the

Lord means surrender everything about yourself that you associate with your sense of I.

When you have completed this, everything is gone except the sense of existence or I am. And Gurudev knows that we can't do anything about that directly because that—our I thought, our sense of I—is what does everything. The only way to lessen its power, to get rid of it as a second, is to place it at the feet of the Lord. In other words, to surrender the surrenderer. A sense of "empty" presence will be left.

We are hoping for some experience that will establish us forever in the final Truth. But we are told to continuously remember and reaffirm the truths that we not only discover, but that we already know, to continuously bring our mind back to that ultimate place that was before creation.

We must, therefore, constantly remember to surrender everything unto the Lord and then surrender the surrenderer. How will we then be at ease? Because everything has been left in the Lord's hands, and we are thus finally acknowledging the fact that Brahman alone is without a second. It is that alone that will finally give us peace. There is no second!

□ □ □

# YOU CAN INFLUENCE PEOPLE BY YOUR THOUGHTS<sup>1</sup>

*(H.H. Sri Swami Sivanandaji Maharaj)*

**Y**ou can influence another man without any audible language. What is wanted is concentration of thought that is directed by the will. This is telepathy.

Here is an exercise for your practice in telepathy. Think of your friend or cousin who is living in a distant land. Bring a clear-cut image of his face to your mind. If you have his photo, look at it and speak to it audibly, in the manner you desire. When you retire to bed think of the picture with intense concentration. He will write to you the desired letter or do the desired thing the following day, or so. Try this, yourself. Do not doubt. You will be quite surprised. This method can be practised on any person, provided there is sufficient strength of thought. There are several other methods of thought-transference and telepathy.

You will get success and firm conviction in the science of telepathy. Sometimes, when you are writing something or reading a newspaper, suddenly you get a message from someone near and dear to you. You think of him suddenly. He has sent a message to you. He has thought of you seriously.

Thought-vibrations travel faster than light or electricity. In such instances, the subconscious mind receives the messages or impressions and transmits the same to the conscious mind.

If you have a comprehensive understanding of the working of the thought-vibrations, if you know the

technique of controlling thoughts, if you know the method of transmitting beneficial thoughts to others at a distance by forming clear-cut, well-defined, powerful thought-waves, you can use this thought-power a thousandfold more effectively. Thought works wonders.

A wrong thought binds. A right thought liberates. Therefore, think rightly and attain freedom. Unfold the occult powers hidden within you by understanding and realising the powers of the mind. Close your eyes. Slowly concentrate. You can see distant objects, hear distant sounds, send messages to any part, not only of this world, but of the other planets as well, heal persons thousands of miles away from you and move about to distant places in almost no time.

Believe in the powers of the mind. Interests, attention, will, faith and concentration shall bring the desired fruit. Remember that the mind is born of the Atman through Its Maya or illusory power.

You can aid a friend in trouble by transmitting to him thoughts of comfort, right from the place where you are. You can help a friend in search of truth by thoughts clear and definite of the truths you know.

You can send into the mental atmosphere thoughts which will raise, purify and inspire all who are sensitive to them.

If you send out a loving, helpful thought to another man, it leaves your brain, goes directly to that man, raises a

<sup>1</sup>Taken from DL May 1963

similar thought of love in his mind and returns to you with redoubled force.

Therefore, understand the laws of thought, raise only thoughts of mercy, love and kindness from your mind and be happy always.

When you send out a useful thought to help others, it must have a definite, positive purpose and aim. Then only will it bring out the desired effect. Then only that thought will accomplish a definite work.

In the beginning, practise telepathy from a short distance. It is better to practise at night, to start with.

Ask your friend to have the receptive attitude and concentration at, say, ten O'clock in the night. Ask him to sit in Vajrasan or Padmasan with closed eyes in a dark room.

Try to send your message exactly at the appointed time. Concentrate on the thoughts that you want to send. Will strongly now. The thoughts will leave your brain and enter the brain of your friend.

There may be some mistakes in the beginning here and there. When you advance in practice and know the technique well, you will always be correct in sending and receiving messages.

Later on, you will be able to forward messages to different corners of the world. Thought-waves vary in intensity and force. The sender and receiver should practise great and intense concentration. Then there will be force, clarity and accuracy in receiving the messages. In the beginning, practise telepathy from one room to the next room, in the same house.

This science is very pleasant and interesting. It needs patient practice. Brahmacharya is very essential.

Even as the sacred Ganges takes its origin in Gangotri, in the Himalayas, and runs perennially towards Ganga-Sagar,

the thought-currents take their origin from the bed of Samskaras (impressions) in the inner layers of the mind, wherein are embedded the Vasanas or latent subtle desires, and flow incessantly towards the objects, both in the waking and the dreaming states. Even a railway engine is sent to the engine-shed for rest, when its wheels become over-hot, but this mysterious engine of mind goes on thinking without a moment's rest.

Practice of telepathy, thought-reading, hypnotism, mesmerism and psychic healing, all clearly proves that the mind exists, and that the higher mind can influence and subjugate the lower mind. From the automatic writing and experiences of a hypnotised person we can clearly infer the existence of the subconscious mind which operates throughout the twenty-four hours. Through spiritual Sadhana change the subconscious thoughts and the mind and become a new being.

Thought is life. What you think, that you are. Your thought creates your environment. Your thoughts constitute your world.

If you entertain healthy thoughts, you can keep good health. If you hold on to sickly thoughts in the mind, thoughts of diseased tissues, thoughts of weak nerves, thoughts of improper functioning of organs or viscera, you can never expect good health, beauty and harmony.

Remember that the body is a product of the mind and is under the control of the mind.

If you stick to vigorous thoughts, your body, too, will be vigorous. Thoughts of love, peace, contentment, purity, perfection, divinity, make you, and also others around you, perfect and divine. Cultivate divine thoughts.

□ □ □

## TWO ANECDOTES FROM THE MAHABHARATA

(Swami Ramarajyam)

### (1) No Work is Inferior or Superior

The Pandavas were performing Rajasuya Yajna.<sup>1</sup> Lord Krishna asked Yudhishtira, "What work can I do here?"

Yudhishtira replied politely, "You are the Lord. Kindly bestow your blessing upon us. Everything will get going."

Lord Krishna said, "Even God has to occupy Himself. Alright, I myself will choose my work."

And, Lord Krishna took it upon Himself to pick up and remove the used leaf-plates after dinners.

Even the Lord of the universe could not sit idle!

Remember dear children, Lord Krishna chose a work, which may be considered as inferior by us. But from His point of view, a work, while it can be good or bad, cannot be superior or inferior. And, secondly, even God cannot sit idle. Both these points are important in your life too.

Work like Lord Krishna. Work hard. Be an ideal man of action without considering any job as inferior or superior.

### (2) Krishna Relished 'Saag'<sup>2</sup> at Vidura's Cottage

Lord Krishna went to Hastinapur so that an agreement between the Pandavas

and the Kauravas could be worked out to prevent the war of Mahabharat. Arrangements were made for His board and lodging in the palace of Dhritarashtra but He said, "I will not stay there. I will stay at Vidura's cottage."

Vidura welcomed Lord Krishna at his humble cottage. The food prepared in the cottage was only 'Saag'. Quite embarrassed, Vidura served the 'Saag' to Him. Lord Krishna relished it and then slept happily on a straw-mat spread on the floor.

Lord Krishna liked to stay at a cottage rather than in a palace. And, He preferred a frugal meal of 'Saag' to the delicious royal food. Why? He loves those who love Him. Vidura was a devotee, a lover of Lord Krishna. To express His love for Vidura He had stayed at his cottage.

Dear children, if you also love God, He shall reach you to bless you with His love. He does not bother Himself about your riches or poverty. What He is concerned about, is the sincerity in your love for Him. Are you aware that when you worship God sincerely, He, overwhelmed with His love for you, begins to sing your praises?

<sup>2</sup>A sacrificial rite.

<sup>3</sup>Cooked leafy vegetable

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### 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.

“The need for home lives in all of us. A safe place where we can go as we are and not be questioned.” (M. Angelou), Sivananda Home tries to be such a Home, built with Gurudev’s healing bricks of Love and Compassion, embracing all who are wounded and forlorn. Almost each and every person who is brought from the roadside, where he or she was waiting, hurting, ailing, praying or crying out in agony and pain of being forgotten by man and God, as Lord Jesus was lamenting: “My God, my God, why hast Thou forsaken me?” Like the young girl, who was admitted a few weeks ago, early in the morning, when she had been lying on the roadside the whole night alone. She could not recall a proper history, but horrific flashes of events she recounted, and vomited them out, as it were. She slowly integrated, under the guidance of an elderly sister, who has been staying here for quite some time. New people are normally joined together with a so called monitor, who gets the task to specifically look after the fresh person, see and respond to their needs, listen to them and observe their habits, so that he or she

does not get lost in the rumors of the crowd. It is especially done because the patients in Sivananda Home are not always able to talk about their problems or difficulties, or feel initially shy in a new environment, not used anymore to social interaction or being habituated to the attitude of “survival of the fittest”.

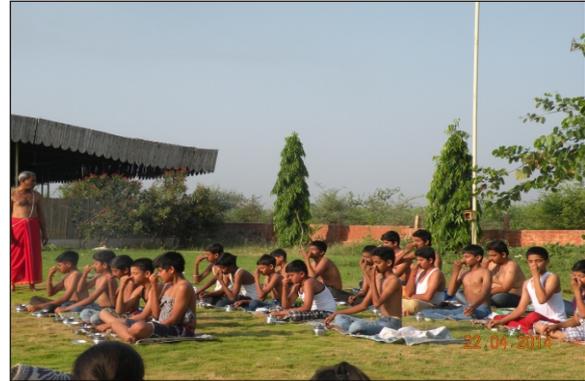
Among the other new admissions this month were a young Sadhu, diagnosed with Tuberculosis and jaundice, severely weakened and exhausted due to long time vomiting and anorexia; another Sadhu, an elderly person, who had been lying on the side of the street with a broken hip for more than a month, in the hot sun and the slashing first rains of the monsoon; furthermore a young boy, mentally challenged and not able to speak, was brought for admission too under the protecting wings of Sadgurudev Sri Swami Sivanandaji Maharaj. The indication for admission of all these people was solely and primarily their destitute status at that moment in time of their life. They were physically checked up and medically treated accordingly. Om Sri Ram Jai Ram Jai Jai Ram.

*“Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever.”*  
**(Swami Sivananda)**

## A THREE DAY STUDENTS' RESIDENTIAL CAMP AT KAYAVAROHAN, VADODARA (GUJARAT)

As per yesteryears, Gurjar Divya Jivan Sangh Samiti jointly with Divine Life Society, Vadoadra organised a Three Day Students' Residential Camp at Lakulishdham, Kayavarohan near Vadodara from 20th to 22nd April 2014. About 48 school children from classes 8th to 12th hailing from Vadodara, Godhra, Bhavnagar, Vejalpur, Nadiad and Amodar participated. The venue was hallowed by the divine presence of Lakulish, 28th incarnation of Lord Shiva.

Dr. Jayant Dave welcomed the guests and briefed the participants on life and works of Gurudev Sri Swami Sivanandaji Maharaj and also read the message of Gurudev and Sri Swami Tyagavairagyanandaji. Sri Pritam Muni Maharaj served as a prime faculty and enlightened the students on Yoga and Yajna as the foundation of Indian culture in a lucid language. Dr. Nitin Vyas, Shri Shiv Rathod and Dr. Rajshree Mashru, faculty of M.S. University of Baroda, Vadodara dwelt on



philosophical and scientific subjects. Dr. Dinesh Pathak and Shri Gopalbhai Trivedi talked on Indian Scriptures and values. Ms Arti Barot, a music teacher gave lessons in music and made the students sing inspiring songs as humming combining music with Pranayama. Dr. Jayant Dave delivered talks on Bhaj Govindam (Dvadash Manjarika) on all the three days.

Br. Shivaniji conducted classes on Asana, Pranayama, Mudras and Jal-neti. The devotees of local Ashram taught the students to perform Sandhya Upasana and Yajna for world peace by chanting Vedic mantras. The students also shared their views in a group discussion programme by forming a group of five students each named after the sages of the Ashram. The winners were Tyagavairagyananda group, Krishnananda group and Kripalvananda group who deliberated respectively on – What should a teacher do for fulfillment of education; what should a doctor do for ensuring health of mankind and what should a politician do for



bringing prosperity to the nation. On the concluding day, they presented a cultural programme and gave feedback on the programme as well. About 8-10 devotees of Vadodara Branch stayed with the students as guardians and provided valuable organizational support.

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



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## **COMMENCEMENT OF SWAMI CHIDANANDA CENTENARY CELEBRATIONS AT VADODARA, GUJARAT**

The Divine Life Society Vadodara Branch organized inaugural function of Swami Chidananda Centenary Celebration on 8th April 2014, the auspicious Ramanavami Day. Sri Swami Deveshanandaji inaugurated the programme by lighting of the sacred lamp. He reminisced the spiritual brotherhood and intimacy of Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Chinmayanandaji Maharaj in his inaugural address. Sri Pradyumn Shastri, scholar and Kathakar gave an inspiring discourse on the life of Maryada Purushottam Sri Ram.

The day was also marked by the inauguration of Swami Chidananda Narayan Sewa Allopathy Clinic to supplement the ongoing Homeopathy and Ayurveda clinics. The Branch felicitated Dr. Hasmukh Shah, Dr. Kirti Parikh, Dr. Nandita Mitra and Dr.

Vibhuti Shah on the occasion for their guidance and service.

The Branch has decided to hold special monthly Satsanga on first Sunday and group meditation on third Sunday of every month up to September 2016. Dr. Jayant Dave delivered first lecture in the series on 4th May, Shankracharya Jayanti on Adi Shankara as depicted by Gurudev Sri Swami Sivanandaji Maharaj. Swami Muditvadananda of Arsha Vidya Aranyam, Nadiad paid rich tributes to Gurudev on 1st June Sannyasa Diksha Day of Gurudev and delivered an inspiring talk on spirit of Sannyasa. Shri Jitendra Pandit co-ordinated the first group meditation class on 18th May.

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

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**PERSONALITY DEVELOPMENT CAMP FOR YOUTH AT SWAMI SIVANANDA SEVAGRAM, GAHAM, ANGUL (ODISHA)**

Under the auspices of Swami Chidananda Birth Centenary Celebration, Swami Sivananda Kalyan Samiti, Angul (an organ of The Divine Life Society, Angul District) organised a four day Personality Development Camp for Youth at Swami Sivananda Sevagram, Gaham, Angul (Odisha) from 24th May to 27th May 2014.

Sri Swami Sivachidanandaji Maharaj, Sri Swami Jagannathanandaji Maharaj, and Sri Swami Srinivasanandaji Maharaj graced the Inaugural Function by their holy



Sridhar Dasji, Sri Madanmohan Pandaji and Brahmachari Biswambarji addressed the participants in these sessions. The programme concluded daily with Evening Satsanga from 7:00 pm to 9:00 pm.

About 80 students studying at different levels such as Higher Secondary, B.Sc, M.Sc, B. Tech, MBBS etc. participated in the Camp and felt immensely benefitted.

May the blessings of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all. \* \* \*



presence on 24th May 2014. Every day, the programme commenced with Early Morning Prayer Session followed by Asana and Pranayama Class. In the forenoon and afternoon sessions, there were discourses on various subjects—‘Why Spiritual Life? (What and How)’, ‘Success in life : A young Person’s Guide’, ‘Twenty Spiritual Instructions’, ‘Science of Seven Cultures’, ‘Universal Prayer’, ‘Srimad Bhagavat Gita’ and ‘The Importance of Mantra and Sloka Chanting’ . Sri Biswamohan Pattnaikji, Sri Rajat Kumar Pradhanji, Sri K.



**SERVICES THROUGH CHIDANANDA CENTENARY CHARITABLE  
DISPENSARY AT GAHAM, ANGUL (ODISHA)**

The Divine Life Society, Sivananda Sevagram Charitable Trust (managed by all the Divine Life Society Branches of Angul district) has been successfully rendering services to the poor and destitute through Chidananda Centenary Charitable Dispensary at Gaham, Angul. During the month of May, 673 patients were examined by Dr. R. N. Panda, Dr..R. C. Satpathy and Dr. D. K. Sahoo and were provided free medicines.

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

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**BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS RESULT—2012**

It is for the information of Readers that the following three participants have been declared as the Prize-winners at the Swami Sivananda Memorial Essay Competition 2012, in Hindi: आधुनिक जीवन में नैतिक मूल्यों की आवश्यकता, which was held by Bharatiya Vidya Bhavan. The details of the prize-winners are as under.

Shri Prahlad Narayan Sharma  
C/o. Shri Mangi Lal Sharma  
Samothiya Vill., Po. Khowaranigi . . . . . First Prize **Rs. 1,000/-**  
Tal. Jamwaramgarh  
Distt. Jaipur  
PIN-303109 Rajasthan

Ms. Minakshi Prashant Bagade  
College-I.C.S. Arts, Commerce, Science College,  
Khed (Khed), Tal. Khed, Dist. Ratnagiri. . . . . Second Prize **Rs. 700/-**  
102, Tilak Nagar, Chembur  
PIN-415709 (Maharashtra)

Mr. Pabitra Kumar Mishra  
S/o Mr. Gadadhar Mishra  
At.—College Square, Panda Colony . . . . . Third Prize **Rs. 300/-**  
Po.—Naugam  
Via-Asua, Dist. Ganjam,  
PIN-761111 (Odisha)

**—The Divine Life Society**



**ACADEMY ANNOUNCEMENT**



**MEMBERSHIP FEE**

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## REPORTS FROM THE DLS BRANCHES

**Ahiwara (Chhatisgarh):** Daily Satsang and Samuhik Japa of Mahamrityunjaya Mantra on every Ekadashi are regular activities of the Branch.

**Ambala:** Apart from regular Satsang on Sundays and Hanuman Chalisa on Tuesdays two special Satsangs were held with Bhajan, Kirtan, Swadhyaya and Prasad Sevan. Free Jal Seva and Homeopathy dispensary continue to work where 40 to 45 patients are treated everyday.

**Ankoli (Odisha):** Apart from regular Satsang on Sundays and mobile Satsang on Thursdays Ram Navami was celebrated with Ramcharita Manas Navaha Parayan and Nagar Kirtan with Prasad Sevan. Hanuman Jayanti held on 14<sup>th</sup> April with 108 Parayan of Hanuman Chalisa and Prasad. Sri Adi Shankaracharya Jayanti was observed on 4<sup>th</sup> April.

**Babanpur (Odisha):** Apart from regular Satsang on Sundays and Padapuja on Thursdays, special Satsang were held (5 nos) in the month of February. On 15<sup>th</sup> March group chanting of Hanuman chalisa was held by the ladies wing.

**Badhiausta (Odisha):** Sri Ramanavami Mahotsava was held with the help of 8 Satsang centres of Swami Chidananda Ashram with Bramha

Muhurta Sadhana, Guru Pada Puja, Nagar Sankirtan, Bhajan and Laksharchana of the Mantra 'Om Sri Ramaya Namah'. MMUPS Badhiausta school programme was held for class VI to VIII in which 80-90 students participated. Hanuman Jayanti was celebrated with Guru Pada Puja and 108 Hanuman Chalisa Path. About 60 devotees participated. The 5<sup>th</sup> Pratishta Utsava of the Branch was celebrated with Nagar Parikrama and Anna Prasad. Over 250 people attended. A new Satsang centre building was inaugurated on 8<sup>th</sup> May. People from nearby villages and 8 Satsang centres participated. A special one day Sadhana day was observed. Chairman/Sarapanch/Jilla Parishad were also present.

**Balangir (Odisha):** Apart from regular activities of weekly evening Satsang, Guru Paduka Puja on 8<sup>th</sup> of every month and early morning Yoga classes, on 7<sup>th</sup> March Swami Dharmaprakashananda Saraswati visited and discussed about activities of the branch along with discourse and Satsang. The dispensary run by the branch treated 418 people in allopathy, 57 in Homeopathy and 38 in Ayurvedic section in the month of March.

**Bamakoyi (Odisha):** Along with regular activities of the Branch, Satsang on Sundays and Home Satsang on

Thursdays on the request of devotees, Holi, Ekadasi, Siva Chaturdasi and Hindu New Year were observed.

**Bangalore (Karnatak):** Weekly Satsang is held on Thursdays with Paduka Puja, recitation of Guru Gita and Bhagavadgita, Archana, Mahamrityunjaya Japa, Swadhyaya from Gurudev's writings and Arati. Devi Puja held on Fridays with Lalitasahasranama, and Vishnu Sahasranama. Special Satsang held on Sundays (3 nos).

**Barbil (Odisha):** Apart from weekly Satsang on Thursdays, residential Satsang on Ashram premises, Sadhana day on 24<sup>th</sup> May and Balvihar classes for school going children, a special Sadhana Sibir was held on 21<sup>st</sup> May where Swami Shivachidananda Saraswati inaugurated the newly constructed Sri Swami Sivananda Pillar as part of Swami Chidananda birth centenary celebration in Odisha. Over 650 patients were treated at free Homeopathy Dispensary.

**Bargarh (Odisha):** Daily activities of the branch include Swadhyaya, Yoga, Pranayama and Meditation, morning and evening Arati and morning Abhishek of Lord Viswanath. Weekly activities are Guru Paduka Puja (Thursdays), Rudrabhishek of Lord Viswanath (Mondays), Satsang (Saturdays), and Srimad Bhagavad Gita Path (Sundays). Monthly Magazine Mahat Vani is published in Oriya for free distribution.

Srimad Bhagavat Pravachan in Oriya was held on 10<sup>th</sup> May.

**Bellaguntha (Odisha):** Daily early morning meditation and Puja, weekly Satsang on Sundays, mobile Satsang on Thursdays, monthly Sadhana day and Sankranti Pada Puja are regular activities of the Branch. Ramanavami was celebrated with Prabhat Pheri, Swadhyaya and Havan. A special Satsang was held on 18<sup>th</sup> May.

**Bellary (Karnataka):** Birth anniversary of Swami Krishnanandaji Maharaj was celebrated in April with Satsang and Archana. Hanuman Jayanti observed in May along with regular Satsang and Paduka Puja.

**Berhampur (Odisha):** Regular Satsang is conducted on Sundays, mobile Satsang on Saturdays and Pada Puja on Thursdays. On Ekadashi Gita Parayan was held. Rama Navami was observed from 14<sup>th</sup> to 20<sup>th</sup> of April with Parayan of Sundarakanda and Pravachan by senior devotees, with Mahamrityunjaya Mantra chanting. Over 200 devotees participated in Bhajan, Kirtan, Arati and Prasad Sevan.

**Bhubaneswar (Odisha):** Apart from the regular activities of daily Gurupadpuja, regular Satsang, mobile Satsang, chanting of Sri Ram Jay Ram on 24<sup>th</sup>, free Homeopathy and Allopathy services and Sadhana day, other activities like observing Rama Navami on 8<sup>th</sup> April with over 120 members,

Hanuman Jayanti with over 150 members chanting Hanuman Chalisa 108 times were held in April. New rooms for accommodation like Santa Niwas, Bhakta Niwas, Meditation Hall, and Krishnananda Book stall were inaugurated. A cold drinking water hut was also inaugurated. On 23<sup>rd</sup> April a special Satsang was held in commemoration of the founder of D.L.S. Bhubaneswar Branch. Birth anniversary of H.H. Swami Krishnanandji Maharaj was celebrated on 25<sup>th</sup>. Aradhana Diwas of revered Swami Sivananda Gurusivananda was celebrated with Jubilation and devotion. In May apart from regular activities, Parasuram Jayanti and Adi Shankaracharya Jayanti were observed where eminent speakers from Utkal University participated. Tarpaulins and Mats worth Rs.12,000/- along with Rice, Dal, and Cloth were distributed to 8 families in Sarua village whose houses were destroyed in fire.

**Bikaner (Rajasthan):** Daily morning and evening Puja and Arati, Pradosh Puja and weekly Satsang at the Mahadev Temple form regular activities of the Branch. Ramanavami was celebrated with Shringar, Archana, Japa and Arati on 8<sup>th</sup> April. Hanuman Jayanti was celebrated on 15<sup>th</sup> with Sundarakanda and Hanuman Chalisa Path. Ladies wing had Satsang on 2<sup>nd</sup> Tuesday and last Saturday of the month. Snacks were distributed in blind school

on 28<sup>th</sup>, and scholarship to poor students. Mahamrityunjaya and Gayatri Havan performed on 24<sup>th</sup> April. Akshaya Tritiya and Shankaracharya Jayanti was celebrated.

**Chatrapur (Odisha):** Daily Satsang, weekly Satsang (4 times), special Satsang (six times) and Guru Paduka Puja was performed on Sivananda day and Chidananda day, Ram Navami was observed from 7<sup>th</sup> to 15<sup>th</sup> April with Parayan and special Satsang with Laksharchana and Purna Ahuti on 15<sup>th</sup> April. 50 Parayans of Sundarakand are planned on the Golden Jubilee of the branch of which 39 have been completed till 14<sup>th</sup> May.

**Cuttack (Odisha):** Apart from daily morning and evening Puja, weekly Satsang on Sundays and Parayanas on other days, Mahamantra Japa, Sundarakand Parayan and Guru Pada Puja was done on Sivananda day. Free health service is rendered through Sivananda Charitable Hospital on Sundays. Yogasana and Pranayam training imparted. Makara Sankranti was celebrated with Visva Shanti Maha Yagna. Swami Krishnananda Jayanti was celebrated with Guru Pada Puja on 25<sup>th</sup> April.

**Dera (Odisha):** Apart from daily morning and evening Puja, weekly Satsang on Saturdays and one mobile Satsang and Maha Mantra Kirtan was held during the month of May.

**Digapahandi (Odisha):** Apart from regular bi-weekly Satsang, Gurupaduka Puja on Sivananda and Chidananda Days and special evening Satsang on Sankranti Day; the Branch also conducted Home evening Satsang at the residence of devotees.

**Faridpur (Bareilly U.P.):** Birth Anniversary of Swami Premanandaji Maharaj was observed on 7<sup>th</sup> May with Bhajan, Kirtan and Bhandara for over 2000 people. Like every year started the supply of water at Peetambarpur Railway station which will continue through summer months. Weekly Satsang on every Wednesday continues.

**Jeypore (Odisha):** Apart from regular Satsang on Sundays and Thursdays, Sivananda Day was observed with Havan, Puja and Prasad Sevan. Ramanavami was celebrated with Rama Charit Manas Bal-kand Parayan, Havan, Arati and Prasad Sevan by 60 devotees. Birthday Anniversary of Swami Krishnanandaji Maharaj was celebrated on 25<sup>th</sup> April. Koraput district homeopathy dispensary treated over 800 patients during the month.

**Kanpur (U.P.):** Apart from daily Arati, Bhajan and Sankirtan on each Ekadashi, monthly chanting of Ramayan and Gita with Prasad Sevan was held on 1<sup>st</sup> June. A meeting of the branch was held to make Swami Chidananda Centenary Celebration a success.

**Lanjipalli (Odisha):** In addition to daily reading of Bhagavata and Ramacharit Manas and weekly Satsang on Sundays, Sankaracharya Jayanti was observed on 4<sup>th</sup> May. 108 Hanuman Chalisa Path were done on 13<sup>th</sup> May. One day Sadhana Shivar as part of the Janma-Shatavarshiki Mahotsav of Swami Chidanandaji Maharaj with Narayan Seva was held which was attended by several Saints and devotees.

**Lanjipalli Ladies (Odisha):** Regular activities of daily Puja and Chanting, weekly Satsang on Sundays and mobile Satsang on Thursdays, Vishnusahasranama and Gita Chanting on Ekadashi and Hanuman Chalisa with Sundarakanda on Sankranti continued during April & May. Narayan Seva with distribution of Satvik food to about 80 people. A blood donation camp was held where 32 units of blood was collected by Red Cross Blood Bank.

**Lucknow (U.P.):** Satsang was held twice during the month of May with Jai Ganesh Kirtan, Guru Stotra, Recitation from Srimad Bhagawad Gita and Gurudev's books, devotional songs, Arati and Prasad Sevan. Snacks were distributed among visually disabled children of National Association of Blind and financial help was given to a cancer patient.

**Madhavpatnam (Kakinada A.P.):** Weekly Satsang on Wednesdays at Sivananda Kshetram Sarpavaram, on

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Fridays and Saturdays at Sri Ram Temple Kakinada and Sundays at Sai Temple Madhava Patnam with Bhajan, Meditation, Parayan and Pravachan were held. Narayan Seva is held every 1<sup>st</sup> Sunday of the month. Special Satsang held on 10<sup>th</sup> and 14<sup>th</sup> May, a Satsang was initiated at Rajanagaram. Two medical camps were held in April and Rama Navami was celebrated with Kalyanam, Bhajan, and Prasad Vitaran.

**Mahasamund (Chhatisgarh):** Apart from daily morning Prayer and Yoga and Pranayam sessions; Hanuman Chalisa Path on Tuesdays and Saturdays, Gita Shlokas on Sundays are held regularly. Mahamrityunjaya Japa was held in the memory of Javans killed in Bastar.

**Malviya Nagar (Jaipur):** Yoga Sadhana, Vipashana and Swadhyaya everyday, Havan and Satsang on Sundays, Narayan Seva and Food distribution on Tuesdays, Mahila Satsang on Fridays and Sundarakanda on Saturdays forms the regular activities of the branch. The Sivananda Dharmarth Homeopathic Dispensary treats many patients free of cost.

**Paralakhemundi (Odisha):** In addition to daily Puja, weekly and mobile Satsang were observed Maha Shivaratri with Puja and Abhishek. Rama Navami was observed with Ramacharita Manas Parayan and Pravachan for 9 days.

**Raipur (Chhattisgarh):** Weekly programs includes Satsang every

Sunday, with Bhajan, Sankirtan, Hanuman Chalisa, Gita Path (one chapter every week), Dhyan, Arati and Prasad. Ramacharit Manas Path on Mondays and Sundarakanda Path on Tuesdays by the ladies wing. Both Ekadashis were observed with Vishnusahasranama, Tulasi Archana and chanting of Hanuman Chalisa. Rudrabhishek of Lord Viswanath done every month. As part of Swami Chidananda birth centenary celebrations, writing of Gurumantra (200 pages) by some devotees, Gurupaduka Puja every month, Purascharan by some devotees, 351 Path of Sri Durga Shaptashati and conducting of Yoga Camp are planned.

**Rajapark Jaipur:** Both Ekadashis and both Purnimas were observed with Katha. Daily Satsang held in the evening. Ladies Satsang was held every Monday, Maha Mrityunjaya Mantra Japa every Thursday, Sundarakanda, Hanuman Chalisa and Hanumanashtak Path every Saturday and morning Satsang was held every Sunday along with Havan and Prasad Sevan. In the month of May 27 poor and helpless widows were given financial help at Rs.150/- per head die 12 months. Narayan Seva was held every Sunday and food distributed to over 300 poor people. Rice, Dal, Sugar and Oil were distributed at Garibdas Kushtha Rog Ashram on Agra Road. Free Homeopathy

dispensary, Library, and Yoga teaching centre are working regularly. A water hut is maintained and a Gita Jnana Yajna was held from 9<sup>th</sup> to 15<sup>th</sup> May where lectures were delivered on the 4<sup>th</sup> chapter of Srimad Bhagavadgita. About 100 people participated. Chaitra Navaratri was celebrated from 31.03.14 to 08.04.14 with Ramacharit Manas Path, Navagraha Puja, Saptashati Path and Prasad Sevan. On Ashthami, 31 Kanyas (young girls) were fed. On 8<sup>th</sup> April, Ram Janma Utsav was held with Ramayan Path, Havan, Abhishek, Kirtan and Prasad Sevan. Sidheshwar Mandir Annual Utsav was held from 9<sup>th</sup> to 13<sup>th</sup> April with Rudrabhishek, Havan, Pravachan and Bhandara, where more than 300 people partook Prasad. Hanuman Jayanti was celebrated on 15<sup>th</sup> April with Sundarakanda, Hanuman Chalisa, Bhajan Kirtan and Prasad Sevan. From 24<sup>th</sup> to 26<sup>th</sup> April Lectures were held on Bhakti, Seva, and Karma. On 27<sup>th</sup> April a lecture on Ramayan was delivered.

**Rourkela (Odisha):** Apart from regular Satsang on Sundays and daily meditation, Yoga and Pranayam classes, Visvanath Mandir Pratisthan Divas was observed in March with Rudrabhisek and Maha Mrityunjaya Japa in which more than 200 devotees participated. More than 150 devotees attended a special Sadhana day in April where Paduka Puja, Archana and Parayan of

Hanuman Chalisa (108 times) were carried out. Meetings of executive committee are held every 1<sup>st</sup> Sunday of the month. Paduka Puja performed on Sivananda day and Chidananda day.

**South Balanda (Odisha):** Daily morning and evening Puja, weekly Satsang on Fridays mobile Satsang, special Ladies Satsang, Guru Paduka Puja on Sivananda and Chidananda day are regular monthly activities of the Branch. Special Satsang was held on Sankranti and Maha Mantra Sankirtan on 17<sup>th</sup> May.

**Steel Township Branch (Rourkela-Odisha):** The activities of the branch in the month of May include Mobile Satsang on Sundays, and on 28<sup>th</sup> May, Paduka Puja on Thursdays, Swadhyaya on Saturdays and free Music class on every Wednesday.

**Sunabeda (Odisha):** Apart from daily Yogasan and Pranayam classes, weekly Satsang was held every Thursdays and Sundays with Bhajan, Kirtan, Japa, swadhyaya and Arati. Ladies wing conducts their weekly Satsang on Wednesdays and Saturdays. Ramacharita Manas Parayana was held from 31<sup>st</sup> March to 8<sup>th</sup> April.

**Sunabeda Ladies Branch (Odisha):** Daily Sankirtan with Srimad Bhagvad Path, weekly Satsang on Sundays, and Narayan Seva on Tuesdays, Abhisek and Vishnusahasranama on Ekadashi are

regular activities. On Chidananda day Mahamrityunjaya Mantra Japa was held for 12 hours. Sundarakanda Parayan on Sankranti evenings and two Sadhana days were held during the month.

**Taradipal (Odisha):** The celebrations of Birth Centenary of Worshipful Swami Chidanandaji Maharaj started in February 2014. In this regard 500 booklets were distributed among school students for their spiritual guidance. In a competition held on 8<sup>th</sup> February, two groups of 3 students each, bagged the award of Rs.2000/- and individual commendation certificates.

**Varanasi (U.P.):** Satsangs were held at Vridha Ashram on 11<sup>th</sup> and 25<sup>th</sup> May.

**Vizag:** Apart from daily morning and evening Yoga classes and daily Satsang, special Satsang held every Monday followed by free medical camp. Bhagavad Gita classes are conducted every Sunday. Seetarama Kalyanam was observed on Rama Navami with Prasad Sevan where 300 devotees participated. Maha Mrityunjaya Havan was performed on Trayodashi.

#### OVERSEAS BRANCHES

**Hong Kong (China):** The Branch held one hour Maha Mantra chanting on 26<sup>th</sup> April in the Cheung Sha Wan Yoga Centre (33 participants). The monthly

Satsang was held with 1 hour chanting of Maha Mrityunjaya Mantra and Hanuman Chalisa, followed by a talk on the teachings of Gurudev (Yoga Vedanta Sutras) in the North Point Yoga Centre (33 participants). Regular Yogasana classes based on 'Practical Guide to Yoga' covering essential yoga exercises, breathing techniques and meditation were continued. (18 new classes with 210 participants).

*Special Activities:* Special Bhajan-Kirtan Satsanga with talk on the Essence of Bhagavad Gita was held at the Cheung Sha Wan Yoga Centre on 26<sup>th</sup> April (40 participants). The Branch continues to provide volunteer yoga teachers to serve in yoga classes for elders organised by the Hong Kong Family Welfare Society Elderly Centre (one session course with 12 Participants).

**Bussum Branch (Netherlands):** Branch conducts Daily Yoga Lessons, 12 such sessions in a week, for 180 members. Study of Bhagavad Gita and Patanjali Yoga as part of Four Year Training programme, which will commence in September 2014.

The First Yoga Academy started in 1986 conducts Beginners Course in Raja Yoga. Besides there are regular courses on Chakras and Nadis, and fortnightly Satsang with Kirtan and Meditation.

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