



# THE DIVINE LIFE

*Vol. LXXIV*

*APRIL 2015*

*No. 1*

## KATHOPANISHAD

### CHAPTER II

#### *VALLI iii*

इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः ।  
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

4. If here (in this life), one is able to comprehend Him (Brahman) before the death of the body, he will be liberated from the bondage of the world; if one is not able to comprehend Him, then he has to take a body again in the worlds of creation.

## शिवानन्दस्तोत्रपुष्पांजलिः

### SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

यद्वक्त्राम्बुजनिस्तृतामितसुधासूक्तिप्रवाहोत्कर-  
 प्रोद्भूताधिकलिप्सया नरगणा यं सर्वदोऽऽपासते  
 येनाशास्यगुणेन दत्तमखिलं वेदान्ततत्त्वं मुदा  
 सर्वेभ्यस्सकलर्षिसत्तमशिवानन्दाय तस्मै नमः ॥२१॥

21. Pranamas to the greatest praiseworthy saint, Swami Sivananda, who has spread the ideals of Vedanta throughout the length and breadth of the world, whom people always worship with great desire with the object of enjoying the infinite flow of the nectarine gospel issuing from his lotus-mouth.

यद्वाक्यामृतमाधुरीगुणगणानाकर्ण्य दूराज्जना-  
 स्सर्वाण्याशु विसृज्य सन्तमृषीकेशं समायान्ति ते  
 वैकुण्ठोपमपुण्यभूतलमिदं दृष्ट्वा कृतार्थाश्चिरं  
 यत्पादं समुपासते शिवशिवानन्दाय तस्मै नमः॥२२॥

22. Prostrations to Sivananda, to behold whom people after hearing the innumerable qualities of his sweet nectar-like words, flow to Rishikesh which is holy and equal to Vaikuntha, and after seeing whom and in fulfilment of their desires worship his feet for a pretty long time.

(To be continued)

## SRI SANKARA JAYANTI MESSAGE \*

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

Beloved Aspirants,

Here is a short message on the occasion of the Jayanti of Sri Sankaracharya.

Today is the most auspicious day, the Jayanti of the famous Adi Sri Sankara. Let us remember His name, His marvellous deeds and unique precepts and teachings, His sublime philosophy of Kevala Advaita Vedanta.

Let us all bow our head today at the Lotus Feet of Sri Adi Sankara, the Avatara, of Lord Siva, born of Siva Guru at Kaladi, (South India), the disciple of Sri Govindapada who is himself a disciple of Sri Gaudapada, the Vedanta Guru who established the Kevala Advaita philosophy.

Sri Sankara is an Avatara of Lord Siva. He who finished the study of Vedas in his eighth year, who completed the study of the six schools of philosophy in his twelfth year, who wrote the commentary on Gita, Upanishads and Brahma Sutras in his sixteenth year, who entered into Nirvikalpa Samadhi in his thirty second year, who lives still in our hearts though he lived about twelve hundred years ago, who is still influencing the world and shaping the destiny of mankind cannot but be an Avatara.

\*From DL 1942

Study his Digvijaya again and again. You will be inspired.

The world has not seen and will not see in future a genius and Anubhava Jnani like Sri Sankara. A great dynamic Karma Yogi he was, although he was a perfect sage. He was a mighty Yogi to boot. Not only this, he was the highest Bhakta too. In Him alone there was the integral development of head, heart and hand. He wrote hymns in praise of Devi, Lord Dakshinamurthy, Lord Narayana.

His devotion to Guru was intense. In all his writings he salutes his Guru first, Sri Govindapada.

The doctrine advocated by Sri Sankara is from a purely philosophical point of view and apart from all theological considerations, the most important and interesting one which has arisen on Indian soul. His philosophy is bold, profound and subtle. Sankara Bhashya of Brahma Sutras is the oldest of the extent commentaries. The Sankara Bhashya is the authority most generally referred to in India as to the right understanding of the Vedanta Sutras and ever since Sankara's time the majority of the best thinkers of India have been men belonging to his school.

“Brahma Satyam Jagat Mithya Jeevo Brahmaiva Napara.” “Brahman alone is Truth, the world is an illusion,

the individual soul is identical with the Supreme Self, the Brahman”, is the gist of his philosophy. “I am not the body. I am not the mind. I am consciousness, bliss absolute. I am Siva... Chidananda rupa Sivoham Sivoham”... is his bold utterance.

All the Sannyasins of the present day are his great grand children. All owe a debt of gratitude to him. The remembrance of his very name produces horripulation and exaltation. Even the Western thinkers and philosophers of the present day bow their heads before this mighty Adwaita Guru.

May the blessings of Sri Sankara be upon you all! May you all follow his

teachings and attain Self-realisation in this very life! May He guide you in all your activities of daily life! Glory to Sri Sankara! Glory to His Bhashya!

Let us now sing with Prem and devotion his hallowed name,

“*Sri Sankaracharya, Sankaracharya  
Sankaracharya Pahimam,  
Sri Adwaita Guru, Adwaita Guru Adwaita  
Guru Rakshamam.  
Sri Sankaracharya, Sankaracharya  
Sankaracharya Pahimam,  
Sri Vedanta Guru, Vedanta Guru  
Vedanta Guru Rakshamam.*”

Hari Om Tat Sat! Om Tat Sat!

### ONE AND MANY

Brahman is one without a second;  
Prakriti and Purusha are two;  
One appears as two,  
This is the jugglery of Maya.

Avasthas are three;  
They are Jagrat, Swapna and Sushupti,  
Bodies are three,  
Gunas are also three,  
Chief Gods are three;  
They are Brahma, Vishnu, Rudra;  
They represent three aspects:  
Creation, preservation and destruction.

The elements are five,  
Karma Indriyas are five,  
Jnana Indriyas are five,  
Pranas are five,  
The Koshas are five,  
The Tanmatras are five,  
The Vishayas are five,  
The divine Krityas are five,

The Chakras are seven,  
The planes are seven,

The stages of Jnana are seven,  
The stages of Ajnana are seven,

Yoga is four-fold,  
Antahkarana is four-fold,  
Kingdoms are four-fold,  
Species are four-fold.

One minus One is One;  
Infinity minus Infinity is Infinity;  
Brahman minus world is Brahman.  
That is full, this is full.  
One alone is real,

One appears as many;  
Many are illusory,  
One alone endures.  
Two, three, four and five,  
Are all mental creations,  
Behold the one in many,  
And become the non-dual one.

—**Swami Sivananda**

---

## RIGHTEOUS CONDUCT

*(Sri Swami Chidananda)*

The peculiar characteristics of the age in which we are living seem to be that it is an age of problems. It is an age of much insecurity, much distress, and everywhere man seems to have come to a deadlock and is not able to know which way to take, which direction to proceed in its quest for human welfare, happiness, orderly progress; and nations all over the world, people in different countries, East as well as the West, are trying to devise ways and means to solve these problems and everyone individually and collectively wants to propose schemes and plans to somehow solve all problems and put an end to all human ills. Great Governments take up projects and they invite expert opinion from economists, statisticians, statesmen and social experts, but nevertheless we do not seem to be approaching any end to the conflicts and the problems and widespread distress that is apparent everywhere, upon the scene of social, political and economical life. There is a certain principle which governs the actions of man here on earth. There is a great law which pervades the universe which if man forgets or knows and yet ignores, he comes to grief and that great law is the

law of cause and effect. It is a law of action and reaction and simply put, it states that what you sow you will have to reap and the nature of the effect or result always tends to be the same as the nature of the cause that has brought it into being. Therefore whatever we see here upon the external scene of man's life, his grief, his sorrows, his troubles, his difficulties, we should understand that these are in the nature of certain effects, they are symptoms, and the cause lies hidden.

And in our efforts to cure the symptoms, to solve these problems and difficulties, we do not try to find out first the causative factors and try to remove them. All our plans, all our projects, all the intricate devices of Government and men and nations will ultimately end in failure while the causes still prevail and persist. Measures that attempt to take away the effects and the symptoms will naturally be short-lived; they may for the time being remove these symptoms by certain means but once again these symptoms will tend to manifest themselves because the cause is still there. We have great many imperfections in human life today. We ourselves realise that public life has lost all sense of

ethical values, Governments complained, social leaders complained. All people are at one, in this opinion that there is a great deal of unrighteousness in this world. We speak of corruption, we talk of black-marketing, we talk of adulteration of food-stuffs and things, we talk of exploitation of market by the unethical means, cornering food stuffs and creating artificial scarcity so that prices may rise, we talk of hoarding of grains, we talk of nepotism, favouritism, bribery. But then this widespread malady cannot be checked by passing laws just to punish the man who black-markets or who takes bribes or who practises corruption, trying to have special organisations, to keep vigilance, to keep an eternal watch over the conduct of people in different walks of life, trying to have people to have check upon the actions of their subordinates or superiors, because we are taking a wrong approach. Here we leave human nature, as it is, and only try to regulate human conduct by external deterrence, but, then, if human nature which is the cause of all human conduct is allowed to persist in its own unregenerate condition, no amount of deterrent measure is going to solve problems, because human nature combined with human intelligence will always very cleverly and surely try to create newer methods of escaping these laws and newer methods of practising the self-same deception and

unrighteousness. At the back of all unrighteous human conduct, which is bringing about so much of havoc in human society, so much sorrow, so much suffering, so much grief, so many complications in human relations, at the back of all such unrighteous conduct is the human nature. The unit of society is man. If man is good his actions become good, and out of good actions social welfare is attained.

Therefore the root-cause is to bring about a regeneration in the nature of the human individual, give him true culture, refine him, try to arouse in him a sense of ethical consciousness or a moral consciousness, try give him certain standard principles to base his actions upon and also try to evoke in him a real desire and an urge towards sublimity and nobility of life. We have to recognise the prevalence of higher value in the human level, for a man is superior to the rest of living beings, for he can exercise the faculty of selective discrimination. Therefore our ancients had given us the four Purusharthas, the four things to be striven for,—Dharma, Artha, Kama and Moksha. Moksha, of course, is the highest Purushartha, freedom from all defects, imperfections, limitations and sorrows, but the basis and root of it is Dharma.

Dharma really tops the list of four Purusharthas; for out of Dharma all human welfare springs. Dharma, Artha, Kama and Moksha are the four

Purusharthas, Dharma gives wealth, satisfaction of all desires and liberation itself in the end. There is no equivalent in English for the Sanskrit term Dharma. Dharma is generally rendered as duty or righteousness. Any action that is best calculated to bring Shreyas and Abhyudaya and Moksha or the elevation of the human nature towards a progressive realisation of perfection, that is called Dharma, that which brings well being in human beings is Dharma. Dharma comes from the root Dhri which means to support or to hold; that which upholds man is Dharma. By Dharma people are brought together, they are supported, they are upheld. That which secures the preservation of beings is Dharma. God, religion and Dharma are inseparable. Man evolves through practice of Dharma. The ultimate aim of all-round welfare of mankind is inextricably connected with Dharma. Dharma takes you to infinite bliss hereafter, and peace, knowledge and highest welfare here. The mark of Dharma is Achara or good conduct, righteous conduct. Righteous conduct is the mark of the good man. Higher than all teachings is good conduct. From good conduct springs man's welfare, He attains fame, power, strength, here and hereafter. Good conduct is the greatest wealth of the human individual. It is the greatest treasure. It is the root of all human happiness and welfare. Therefore one should understand the essence of

Dharma and try to practise it. I shall give you the essence of Dharma in a few words.

The essence of Dharma is to refrain from doing unjust to others, that which is not good to you. One should never give to others that which one does not wish to receive from others. This is the essence of all Dharma and all religions. Any other way, any other line of conduct or activity is based upon selfishness. It springs from selfishness. It does not tend to welfare. Do unto others as you wish others to do unto you and recognise that there is a presence of the Divine Being dwelling within all names and forms. Therefore treat all life with reverence, treat all beings as the reflections of your own self. Therefore base your life upon this recognition and ever try to do only that which brings happiness unto others, which brings about the welfare of others, which brings Lokahita, and refrain from all things which may cause even the slightest sorrow, slightest pain or slightest grief to others. This in short, is Dharma. '*Paropakaram Idam Sariram*' is a great Dictum of our wonderful Samskriti. We love to do good unto others and benefit others, to work for the joy of others and for the welfare of all beings. Not for self is man born but for the joy and welfare of others is the body, is the mind and intellect given. The exercise of their highest function is to work for the welfare of others.

□ □ □

## SADHANA IS ALWAYS CONNECTED WITH OUR SOUL

(Sri Swami Krishnananda)

(Continued from the previous issue)

A spiritual diary along the lines which have been chalked out by Sri Gurudev Swami Sivanandaji Maharaj may be maintained by every sadhaka. It does not mean that you have to put these same questions to yourself; your questions can be purely personal, suited to your own personal life. These questions have to be raised by your own self and answered by yourself, and they have to be answered dispassionately, as if you see yourself in your nakedness and openness.

What we think and feel when we perform a particular deed, and our motive behind the performance of the deed, and how the conscience within reacts during the performance of a deed, these will tell us something about the value or the worth of that deed. But again, it has to be reiterated that we are likely to mix up sreyas with preyas. When a deed brings us pleasure, we are likely to mistake it for a growth in spirituality and a good that has come upon us.

The spirit of a thing, therefore, has to be distinguished from its material value. This is called viveka, or discrimination. The temporal value has to be isolated from the spiritual good that

is immanent in it. But we live in a temporal world. Our life is soaked with temporal appreciations of values. We think in terms of temporality, and our satisfactions are, therefore, temporal. It is difficult to enter into the spirit of anything because the spirit of a thing is the non-temporal element present in that thing. In everything temporal—in every object, in every action, in every conduct, in every thought and feeling—there is a non-temporal principle hidden. We have to catch that spirit behind the conduct, the mood, the thought, the feeling or the action. Sadhana is connected with this non-temporal principle in the temporal world. This is what we call the spiritual attitude to things. This is the spiritual value of a thing.

Every temporal object has a non-temporal, eternal element in it, and that is the spirit of the thing. The eternal principle is the spirit of any object or person, and sadhana is the unfoldment of this eternal spirit within. It is like the rise of the sun in the darkness of the ignorance of temporal life, dispelling our complacent attitude of satisfaction, perfection and achievement in the darkness of the ignorance of the true

nature of things. This is what we know as viveka; this is what we call discrimination in spiritual parlance. We have been told viveka is a very important qualification. *Viveka* and *vairagya* are supposed to be indispensable prerequisites of spiritual sadhana, and this is what is called discrimination: the discrimination between the eternal and the non-eternal, the differentiation of the permanent element in a thing from the transient values that have grown over it.

Now, therefore, the transient values have to be assessed properly, and they have to be known. Everything is beside the point when we emphasise transient values too much because we have been accustomed to judge things in terms of the temporal relationships, temporal associations, which generally are limited. We cannot escape this weakness in our mind because it persists in manifesting itself again and again, and this is the reason why we are emotionally vulnerable and susceptible in spite of the spiritual activities and sadhanas in which we may be engaged. The human element does not leave us. It persists until the end, as it were, and many a time it gains the upper hand. Instead of the human element taking possession of us, the spiritual element should be allowed to take possession of us.

To think spiritually is a little different from thinking from the point of view of the world. This is the difference between the ethics of the Mahabharata and the ethics of the Ramayana. We have the *MaryadaPurushottama Sri Rama*

and the *Lila Purushottama Sri Krishna*, as we say. The ethics of these two persons are quite different. One is the ethics of temporal perfection; the other is the ethics of eternity, which cannot be judged from temporal viewpoints. How we have to think spiritually and what actually it means when we say that, is itself something difficult to grasp.

The spiritual attitude is the outcome of a spiritual way of thinking. Now, the spiritual way of thinking is different from the temporal way of thinking in the sense that when we think spiritually, we do not think in a commercial manner. We do not judge things from the point of view of give and take, what will it bring, tit for tat, etc. These are all ways of the world, temporal ways of thinking: evil should be paid in its own coin and we should react to circumstances in a manner which is of the same category as the source of that reaction.

But spiritual thinking is spiritual judgment of the worth of things, and this is equal to recognising the spirit in things rather than the actions of things. When we recognise the spirit in things, we automatically develop a new kind of attitude. It does not come by effort; it is a spontaneous manifestation. We cannot help thinking in that manner.

We had a great example of Swami Sivanandaji Maharaj himself, and many other saints of that calibre. Most people could not understand them because their ethics are quite different from ours. "A bad man should not be helped," is one

form of ethics, and we all agree with it, but this is not spiritual ethics. Thinking that we must react vehemently in respect of circumstances is pure temporal ethics unconnected with the spirituality of things because the spiritual attitude tries to bring out the good element in it rather than focussing on the temporal form in which it has been entangled. Extract the good out of everything. That is what the saint does. That is what spirituality endeavours to do.

When you try to extract this principle of goodness and eternity and spirituality in things, the spirit in things will begin to speak to you in a spiritual language. Then people will not be speaking to you, the world will not be reacting towards you, but the spirit of things will start speaking to you in an eternal style, not in a temporal language. You will be protected by the forces of the world only when you recognise and appreciate these forces present in the world. This is a hard thing to entertain in the mind for those who have been accustomed to lead a worldly life, but we have to emphasise that spiritual life is a great sacrifice of our temporal greed, temporal passion and temporal methods of judgment.

To take to the path of sadhana, therefore, is a self-dedication. It is a surrender of all earthly values for the supreme value of spirituality. *Sarvadarman-parityajya maamekam saranam vraja* (B.G. 18-66): Abandon all other dharmas or virtues which are

apparently conducive to earthly satisfaction, and take to the supreme dharma of the true nature of all things in the world. The supreme dharma is that which is in conformity with the nature of God, while the temporal dharma which we are asked to abandon in this verse of the Gita is the value that we attach to things which we see with our eyes.

The spiritual dharma, therefore, transcends all other dharmas, for the sake of which everything has to be abandoned. *Tyajedekam kulasyaarthe gramasyaarthe kulam tyajet, gramam janapadasyaaarthe atmarthe prithivim tyajet* (Mahabharata 2.55.10) says the Shanti Parva of the Mahabharata. For the sake of the good of a family, we may have to abandon one naughty person, an element in our own family, it may be our own son; and for the good of the whole community, we may have to give up one family. For the good of the whole country and the world, we may have to give up the whole community; and for the ultimate good of the soul, we have to give up the whole world. This means to say that everything that succeeds also transcends so that the soul, or the Self, is supremely transcendent. It is the reservoir or the ocean of all values that we seek in the world, so when we give up lower values we actually enter into the realm of higher values where the lower ones are transformed and sublimated into a new reality altogether.

**(To be continued)**

## SRI SWAMI CHIDANANDA

— A Brief Life-Sketch —

(Sri Swami Venkatesananda)

[Continued from the previous issue]

Nor was all this service confined to human beings—dogs, cats, monkeys and birds claimed his attention as much as, if not more than human beings. For, they are dumb and only he could understand their language of pain. His service of a sick dog evoked the admiration of Gurudev who is himself the embodiment of the highest self-sacrificing selfless service. When a bird had fallen on the roadside, injured, it was he who would nurse it as if it were a limb of his own body. When a dog had, in a brave fight with a Cheetah, got itself badly wounded, it was he, the friend of all beings, who had it sent to the hospital and properly treated at his expense. Not even bug, mosquito or scorpion should ever come to harm in his sight, and he would raise his finger in grim admonition, only when he sees such cruelty being practised in front of him nothing else could even bring out a stern word from his all-sweet and gentle self.



Whether it was necessary for his own sake or not, Chidanandaji, in order to set an example for all aspirants to emulate, was regular and systematic in his Sadhana. His morning meditation, Japa, Asanas and Pranayama, Kirtan, Swadhyaya and Puja, inspired all Sadhakas to be thus regular in their own Sadhana.

Amidst all this intense activity that went on around him, he would often sit absorbed within himself. It was during the Kumbha Mela in 1950, when every inch of space in the Ashram had been occupied by visitors and pilgrims, and when, in a temporary hall, erected for the occasion, a party of Bhaktas were singing Rama-Nama to the accompaniment of several noisy instruments, Chidanandaji sat absorbed in himself, and Srimati Karina remarked later: “The most beautiful sight during the whole function was Chidanandaji’s face radiant with spiritual lustre.” Dr. Ramjas of Rewari similarly remarked:

“Chidanandaji often gets lost, during Sankirtan, in the bliss of his own inner Self. He is truly a very great soul.” On a number of occasions, he would quietly slip into the forest behind the Ashram and, unnoticed by anyone, remain absorbed in deep meditation. Sometimes, he would enter the forest in the evening and return late at night.

Yet, in the midst of all this intense activity and Sadhana, Chidanandaji found time to think out, plan and erect, under the sage guidance and direction of Siva, the wonderfully unique Yoga Museum in the Ashram, the only one of its kind in the whole world, and it was completed in 1947. Even today, when Chidanandaji explains it, the listener feels that that hour spent in the Museum is worth more than years of study in a Library. The entire philosophy of the Vedanta and all the processes of Yoga Sadhana are depicted there in the form of beautifully arranged pictures and illustrations.

It was towards the close of 1948, when Sri Nijabodhaji retired from the post of General Secretary of the Divine Life Society, Siva, who evidently had in mind the mighty strides the mission had taken during the preceding years and the greater vistas of service that lay ahead, with infinite possibilities for the rapid growth of the Society's service to humanity, nominated Chidanandaji as the successor to the great office, and, on that happy occasion, Siva also christened him “Chidananda”, a name and blessed be the name which truly

connotes what he is: “One who is the highest consciousness (and awakens the highest consciousness in all) and one who is full of bliss (and brings joy and bliss to all).”

The great responsibility of the worldwide organisation, the Divine Life Society, lay lightly on his broad and powerful shoulders. He, who constantly dwelt in the Divine, felt that it was (as it has ever been) the Lord's concern. Even the routine affairs of the Ashram and the routine meetings of the Society, when he took charge of them, took a spiritual turn, he spiritualised them with his presence, his sage counsel, and his wise leadership, that always reminded his colleagues of their great ideal and their immediate duty in order to achieve that goal. Exactly like Siva himself, Chidanandaji, too, has actively participated in all the varied activities of the Ashram. With the servants of the Kitchen, he has carried buckets of water to the kitchen from the Ganges and washed the kitchen utensils, with the masons, he has carried bricks and stones on his own shoulders, with the inmates he has shared the work of dispatching the Magazines, at the Mandir, he has done Puja to the Lord, in the Bhajan Hall, he has taken part in the Akhanda Kirtan of the Maha Mantra. In every field, he has excelled all others, and in every role, he has revealed himself to be a master actor. In the midst of the most intense activity, he would ecstatically shout, “Ram, Ram, Ram”, “Narayan, Narayan” and exhort all to

raise their consciousness to the level of the Divine, in the Mandir, when he does Puja, perhaps even the Gods would love to dwell with special delight in their Murtis, for the onlookers would be thrilled to witness the saint worshipping the idols. Not only the Bhajan Hall, but the whole world would vibrate in tune with his Maha Mantra when he sings it.

On Guru Purnima day, in 1949 (10th July, 1949), Chidanandaji entered the holy order of Sannyasa, initiated by Sri Swami Sivanandaji Maharaj.

Very soon, a call came from Patna for a worthy representative of Siva to take part in the inauguration of the Bihar Provincial Branch of the Divine Life Society by H.E. the Governor of Bihar. The Branch itself had been organised by high officials of Bihar Sri A. K. Sinha, retired Inspector General of Police, and Sri Rai Saheb A. B. N. Sinha, a well-known writer and biographer of Siva himself among them and several Ministers of the State were the office bearers. Siva at once suggested the name of Chidanandaji. He was accompanied by Sri Swami Vishnudevananda (the Hatha Yogi) and Sri Padmanabhan (of the Sivananda Art Studio).

The day Chidanandaji arrived at Patna, Srimati A. K. Sinha was in bed with high fever. She felt sorry that she could not serve the Mahatmas nor take part in the inauguration of the Branch.

Chidanandaji said: "Mataji, you will be alright tomorrow, do not worry yourself." The miracle happened, the very next morning she was hale and hearty and there was not a trace of the fever. And, Chidanandaji had already found a place in the heart of everyone in the family.

At the inaugural function, the people of Bihar who had assembled themselves in large numbers in the B. N. College Hall, heard spellbound the soul-stirring address of Chidanandaji. H.E. the Governor invited him to the Government House. There again Chidanandaji revealed that he was a worthy replica of his Master, Sri Swami Sivanandaji Maharaj.

After a brief but victorious tour of Bihar, Chidanandaji returned to Ananda Kutir.

When R V. Sutherland of Jagadhri New Zealand Mission Hospital was about to leave India, the authorities there had arranged to give him a sendoff. They asked for representatives of Siva to take part in the function, and Chidanandaji was deputed by Siva. He spoke there on Divine Life, on the Message of Siva, on Sadhana, on Yoga Asanas and allied subjects. Once again, early in 1950, he went to Dehra Dun, again to inaugurate a Branch there, and once again he revealed his extraordinary powers of persuasion, brilliant oratory, and soul-stirring power of expression.

God is in your heart. He is in you and you are in Him. Search for Him inside your heart. If you do not find Him there, you will not find Him anywhere else.

—Swami Sivananda

## FINDING HAPPINESS

*(Sri Swami Atmaswarupananda)*

It is a truism all over the world that the fundamental desire of human beings is to be happy. How each one defines that happiness may be something else again. Perhaps it is a question that we should ask ourselves. Perhaps we have an idea of what would make us happy, and maybe it's not accurate.

For example, a number of years ago someone did a survey of older people and asked them what was the best period of their life. Surprisingly, the largest number said that it was when they were younger, starting their family, struggling with their income and more problems than they knew how to deal with. On the other hand, most of us have had experiences where, by a happy coincidence, we seem to be in perfect circumstances, and yet at the same time we had a feeling that it was all empty. It had no meaning ultimately.

How can we understand this? Gurudev said, "You are not the body, not the mind, Immortal Self you are. Realise this and be free." He said that the goal of life is God-realisation. Our minds interpret this to mean that we must rid ourselves of certain ideas and adopt others. We have to choose. And there is no question that from a practical point of view we have to follow Lord Yama's advice to Nachiketas and constantly choose the good over the pleasant. But there is a hidden truth in all of this which is encapsulated by the fundamental truth of Vedanta that Brahman alone is without a second.

That means that Brahman is in every experience. There is no place or circumstance where He is absent. And perhaps He is felt most when we are under strain, or to put it another way, the Wholeness is felt most when we are in difficulties. Great ones like Gurudev and Pujya Swami Chidanandaji didn't sit on the sidelines enjoying their bliss. They were fully engaged in living, avoiding nothing and choosing nothing either, just fully living their lives where they were at that moment.

Perhaps it is a truth that whatever comes to us is what we need at that moment in order to live a full life. Perhaps that is the secret of happiness, recognizing that even, for example, if our mind seems to be grumpy and dissatisfied—there seems to be something wrong—perhaps the truth is at this moment we are evolving and that the part of the mind that doesn't want to move feels grumpy.

From one point view we could ask why we aren't happy right now. From another point of view we see that it is because we are evolving, and that it is actually an occasion of joy, properly understood. We do all want to be happy, but the key is the way we interpret happiness. The Bible says "In all things give thanks, for it is God's will for you" His will for us is for our highest welfare and thus whether we find it to be pleasant or unpleasant, it is actually an occasion for joy. □ □ □

## TRISHUL SADHANA OF GURUDEV

*(Sri Rajat Kumar Pradhan)*

“I hold the Trishul: Spiritual Diary, Daily Routine and Resolves’ Form” – thus declares Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj in His Holiness’s Epistolary Autobiography, which has been published as “Sivananda Gita”. While the epics are replete with narrations of how Lord Siva wields the Trishul or Trident (a three-pronged sharp weapon) against the demoniacal forces to establish peace and stability in the external physical world, Gurudev’s Trishul is to be applied to not only win against the dark and vicious forces but also to cultivate very essential positive virtuous qualities in the inner psychological world of the individual soul. These dark forces disturb peace and stability and hamper all material prosperity as well as spiritual progress on the road to the soul’s divine destination. In “Lord Siva and His Worship”, Gurudev writes: “His Trishul (Trident) that is held in the right hand represents the three gunas—Sattva, Rajas and Tama. That is the emblem of sovereignty. He rules the world through these three gunas.”

The 18-point Resolves’ Form represents the middle prong of the Trishul, which usually appears a little longer than the two slightly bent side

prongs, so that when applied on the enemy, it is the first to pierce like the spear of Lord Subrahmanya, the commander-in-chief of the divine forces. The eighteen resolves are meant to promote the Sattwic aspects in us through the adoption of the right kind of resolves for progress on the spiritual path. The two side prongs, namely, the Daily Routine on the right and the Spiritual Diary on the left, are meant to help one in adhering to the Sattwic Resolves. Rajas and Tamas are thus to be made subservient to the positive Sattwic will-force expressed in the Resolves Form, and through the sublimation of the three Gunas is to be brought about the attainment of the sovereign gunantita state of equipoise, supreme peace and bliss.

The number 18 of course has its own spiritual significance and it represents victory of Sattwa or the divine forces over the undivine ones, as exemplified in the 18 parvas of the Mahabharata and the 18 chapters of the Bhagavadgita. The 18 puranas and the 18 upa-puranas abound with the vivid descriptions of such victory which admit of various interpretations, starting from the puerile and pedestrian meant for popular consumption, to the extremely

sublime and esoteric, befitting assimilation by the spiritual aspirant. There are also 18 main smritis or law-codes given by the great sages for leading a perfectly religious life that is simultaneously conducive to one's material progress and spiritual evolution.

Sticking to the Daily Routine with tenacity ensures the sublimation of the unavoidable functioning of the Rajasic qualities through a series of self-chosen, well-directed and purposeful activity filling up the whole of the waking hours of one's life, attended to with clock-like regularity irrespective of the ups and downs, the disturbances and distractions of daily life that one has to willy-nilly pass through in this earth-bound life. Great care is to be exercised in fixing up one's daily routine, fully keeping in view one's current position and profession, so that one neither overstretch oneself nor leaves room for any laxity that would pave way for misdirected Rajas to hold sway. This also effectively prevents the Tamasic qualities from surfacing and paves the way for the appearance and foliation of Sattwa.

Most Worshipful Gurudev took it upon Himself to formulate ideal daily routines separately for the school and college students, for the busy people or grihasthis, for the retired people or vanaprasthis, for the whole-timed aspirants or sadhaks (Brahmacharis and Sannyasins). His Compassionate

Holiness even gave the ideal daily routine for those who do night-duty, like train-drivers etc., which only someone like Gurudev could be expected to have done, since His Holiness sincerely wanted everyone's quick and sure spiritual evolution and wanted no one to lag behind on account of being placed in a job of a different nature.

The Spiritual Diary of 27 entries is meant to keep track of one's spiritual progress or regress as the case may be, on a regular daily basis so that one is freed from any complacency that may creep in unawares as one starts the practice of spiritual disciplines earnestly. It represents the effective debarring of the host of tamasic qualities that our lower human nature is heir to - like ignorance, infatuation, inertia, procrastination, heedlessness, etc. - as a preparatory step in the spiritual path through self-analysis and discernment. In the "Song of Instructions", His Holiness sings, "Keep daily Spiritual Diary, evolve quickly." Similarly, in His unique boon to the students and the youth of the modern world "Sure ways for success in life and God-realisation", His Holiness extols the virtues of the Spiritual Diary devoting a whole chapter "Importance of keeping a Spiritual Diary" to it.

The number 27 again is numerically equivalent to 18, since the digits in both total to 9 which represents completeness

or perfection. Apart from its specialities, all attributes of 18 can also be applied to 27 and nine happens to be the greatest digit in the number system. As is well known, there are 27 stars or Nakshatras traversing the Zodiac that represent the fullness of the vedic astronomical system that, as a matter of fact, was used for many millenia in India to reckon time and is still in use for determining the timing of the religious observances. In the field of astrology the 27 stars and the 9 planets are supposed to rule the destiny of all erupted beings on earth. Further, the lunar month is roughly of 27 days duration, which is both the rotation and the revolution periods of the moon. In fact, in glorifying the advantages of maintaining the Spiritual Diary in "Sure ways for success in life and God-Realisation", His Holiness says, "It will teach you the value of time. At the end of every month, calculate the total number of hours you have spent in Japa, study of religious books, Pranayama, Asanas, sleep etc. ... Then alone you will be able to understand the value of time and how it passes away."

Finally, the Trishul sadhana prescription is Paramapujya Gurudev's invention for ensuring the gradual but thorough implementation of the "Twenty Important Spiritual Instructions" for rapid spiritual progress of the aspirants. By adopting the Trishul Sadhana, as we ascend the ladder of spiritual progress

we begin to realize that the so-called baneful influence of the planets and the stars in shaping our destiny becomes gradually less and less perceptible and one enjoys perfect sovereignty and freedom in the realm of immortality and eternal blessedness.

This little analysis of the Trishul Sadhana of Most Worshipful Gurudev is by no means complete, and it simply cannot be, since what a Self-realised Mahatma like His Holiness writes is like the Vedas and can be given an astounding variety of interpretations from various perspectives. It is the Supreme Perfection of God Almighty manifest through an equally perfect instrument for the benefit of one and all. In our humble endeavor to understand a little of the infinite implications of His Holiness's words and works using the finite and imperfect human intellect, one can hardly ever hope to even touch the very fringes of the unlimited vision that they enshrine, let alone understanding the wholeness of their import and purport. We can only sincerely pray for blessings and Gurukripa with all our heart and soul and earnestly strive to practise the teachings in our daily life. May His Holiness bless us all to follow the prescriptions like Trishul Sadhana for rapid spiritual evolution by which we not only bless ourselves but also become benefactors of the whole world, nay the whole creation! □ □ □

## YOU CAN'T DECEIVE GOD

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

Ramakrishnan was studying for his matriculation. His English was weak. So he neglected mathematics and paid more attention to this subject. The day before the English exam he had to write mathematics. As he was not quite prepared, he was a bit worried. Failure seemed to be almost certain.

There was a temple near the school. He had faith that God could do anything, even the impossible. Before the mathematics paper was to be answered, he went to the temple and prayed: "O Lord! Help me to pass in this subject. If I am able to answer the papers satisfactorily I will offer you Prasad worth Rs. 20."

And the miracle happened. All the questions on the paper were easy for him. They were all worked out with ease and perfection. Not only success, but brilliant success was his. He had answered all the questions correctly and he knew it. Besides this, he had not taken even half the allotted time to complete the paper. He was overjoyed.

Ramakrishnan had time to spare. To utilise it he thought he would prepare a list of the articles that would be necessary for the Prasad. The estimate was Rs. 20. After completing the list he

reflected: "One or two items are not really essential. Why waste money after all?" He cut them out and the estimate came down to Rs. 15. Then, revising the estimate again, he said to himself: "Is God a businessman, granting success in exams in return for Rs. 15 worth of Prasad? I need not be worried over the actual amount. After offering the Prasad to Him, my friends and I only are going to take it. So why spend so much on it."

The estimate came down to Rs. 5, and on further revision, to Rs. 2. A verse from the Gita now came to his mind. He thought: "Has not the Lord declared in the Gita that He accepts with delight a leaf, a flower, a fruit or even mere water offered to Him with faith and devotion? After all, it is the devotion and the feeling of the heart that matters. I can get the same merit of offering Rs. 20 worth of Prasad as by offering with devotion two good plantain fruits."

As he was reflecting thus, the bell rang and the hall supervisor came to him for his answer papers. With a broad and happy smile on his face, Ramakrishnan gave the papers to the supervisor and went home, confident that he had achieved amazing success in the subject.

“But what is this? You have brought the answer papers home!” exclaimed his father, looking at the bunch of papers in the boy’s hand.

To his horror, Ramakrishnan realised that in his absent-minded hurry when the bell rang, he had gathered the “Prasad estimate” papers together and given them to the supervisor, and by mistake had brought the real answer papers home! He would get nothing but a good “0”!

Ramakrishnan wept bitterly. “O father! By the Grace of God I had done wonderfully well in the subject, but my wicked mind had begun to think of cheating God by escaping from the Prasad expenses. Even philosophical arguments seemed to support my unfaithful action. This is the result.”

His father said, “You cannot deceive God.”

### LOVE—THE GOAL OF LIFE

The saints, seers and prophets of the world have spoken of love as the end and aim or goal of life. The Rasa-lila of Sri Krishna is full of Prem and divine mysteries. The stripping of clothes of the Gopis means the destruction of egoism. Lord Krishna has preached love through His flute. Lord Buddha was an ocean of love. He gave up his body to appease the hunger of a cub of a tiger. Raja Sibi gave, from his own breast, an equivalent weight of the pigeon’s flesh to satisfy the appetite of the hawk. What a noble soul! Lord Rama lived a life of love and showed love in every inch of his activity. My dear children of Love, draw inspiration from their teachings. Tread the path of love, commune with God, and reach the eternal abode of love. This is your highest duty. You have taken this body to achieve Love, which alone is the goal of life.

Live in love. Breathe in love. Sing in love. Eat in love. Drink in love. Talk in love. Pray in love. Meditate in love. Think in love. Move in love. Die in love. Purify your thoughts, speech and action in the fire of love. Bathe and plunge in the sacred ocean of love. Take the honey of love and become an embodiment of love.

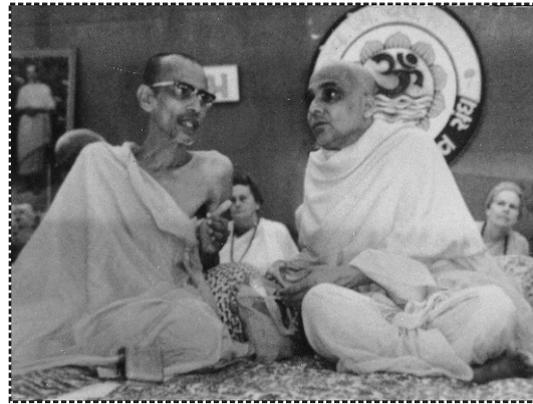
Feel that this body is a moving temple of God. Feel that all beings are images of God. Feel that this world is indwelt by the Lord. Feel that the one power of God works through all hands, sees through all eyes, hears through all ears. You will become a changed being. You will enjoy the highest peace and bliss.

—Swami Sivananda

## LIGHT FROM THE EAST

(Sri Swami Krishnananda)

While the East, from time immemorial, has been rightly regarded as sacred due to the daily rise of the glorious orb of the sun in that direction, and a forceful magnetic field, for the same reason, exerting a perennial vital influence on the entire life on earth, the East has also been heir to a magnificent



tradition, which has kept it in high esteem even till today, as the ancient cradle of a Culture which saw, standing on the shoulders of humanity, vistas of the Light of Eternity. India, known as Bharatavarsha, particularly, enjoyed the fortune and nurtured the privilege of pioneering mankind's endeavour to visualise, interpret, and work in the fields of life on the basis and in terms of the principles which invisibly but powerfully controlled the movements and functions of all things whether they are the revolutions of the mighty planets in distant space or the vibrations of electrical particles in the subatomic structure of things, whether in outward social life or in the inward psychological operations of the human individual. This has been the peculiar feature,

inscrutable even to the logical mind, which has managed to draw a line of distinction between the Eastern vision of life which always judges the lower in terms of the higher and the Western empirical view of life which finds itself obliged to judge the higher in terms of the lower. But now the time seems to have come when we cannot any more sing with the poet that, after all, "the East is East, and the West is West", for now is the hour when it has become imperative that "the twain shall meet".

On this auspicious occasion of the holy Sixtieth Birthday Anniversary (Shashtyabdapurti) of Revered Sri Swami Chidanandaji Maharaj, President of the Divine Life Society, I have the honour to pen these few lines for the benefit of all those who would be seeking to know the nature of the truth which has been burning brilliantly as a lamp shedding its cool rays around within the frame of this frail physical personality. I am fortunately one of those very few persons upon whom has perhaps been bestowed the abundant Grace of God, right from the very beginning, due to

which I had the rare opportunity of imbibing through an observation of the personal life of Sri Swami Chidanandaji Maharaj many essential and useful aspects of what may be called a knowledge of life in its gradual stages.

Sri Swamiji, in an honest and humble opinion which I have held after a thorough and dispassionate study and analysis, is veritably a noble piece from the very salt of the earth, which has kept it sweet. But how, one may ask. And here is a happy outcome of my careful observation for the last about thirty years, continuously. I am quite aware that there are devotees, disciples, admirers and students of Swamiji in different parts of the world, who, have spoken and written variously on the exemplary good life of love, service and illumination that he has been living, to the great joy of everyone, everywhere. But very few can be said to have had the chance of studying him and learning from him as much as I have been able to do, since my association with him for the larger part of my life has been many-sided:—personal, fraternal, social, official and spiritual, all at once. Many a time there were occasions when, we would not agree with each other in our opinions, judgements and evaluations of persons, things and situations, or ideals in general, but even this difference was only, an outward form, of the nature of a diversion from the monotony of uniformity, whose basic essence was always constituted of an unbreakable mutual affection, regard and a superhuman love which has been ceaselessly existing between us right

from our first personal contact with each other in the Ashram till this day of a fairly advanced age of both of us. Sri Swami Chidanandaji Maharaj has been not only my perpetual friend, philosopher and guide at all times but even a Guru in many respects, a person I adore next, in reverence only to Worshipful Gurudev Sri Swami Sivanandaji Maharaj. In fact, my entire understanding of life, if ever, I can be said to have been able to partake of even a jot of it in this terrestrial sojourn of mine, which has been, at least in a very small measure, keeping the balance of my apparently multi-faceted functions in life in an appreciably happy state, has come from two unforgettable sources: Gurudev Sri Swami Sivanandaji Maharaj and Revered Sri Swami Chidanandaji Maharaj. While the transcendental aspects of the vision of life may be said to have been taught to me by Sri Swami Sivanandaji Maharaj, its immanental aspects have been driven into my mind by the self-sacrificing life of Sri Swami Chidanandaji Maharaj.

The points which I would wish to touch upon here from the life of Sri Swami Chidanandaji Maharaj are not necessarily those, that pertain to his earthly parentage, secular education, etc., about which enough has been said by other writers in different contexts, a repetition of which here, once again, is not going to be for the edification of any seeking soul or investigative reader. My purpose, through these few lines here, is mainly to be of some assistance to those people in the world whose souls have been stirred into activity towards a movement in the direction of a

progressive attainment of their ultimate aim in life. When principles and functions which range beyond ordinary human comprehension begin to regulate and direct a personality, it becomes a little difficult for people to, gauge its meanings, motives and purposes, when it begins to act in its private life or public life. Before I make an attempt at a fairly broad outline of the inner pattern of the life of a saint in general, it would be proper for me to present, what may be called a historical narrative of the integrated personality of Sri Swami Chidanandaji Maharaj.

The first words which he had the occasion to speak to me, many, many years back, on the bank of the holy Ganga, where I had just got down for a bath at about 10 O'Clock in the morning one day, in front of the Ashram, at the Headquarters of The Divine Life Society, in the year 1944, were at once deeply suggestive of an impersonal personality which spoke those outwardly common words laden with a heavy beauty of humility and self-effacement, characteristic of true greatness. My first observation in those remote early days of my entry into the Ashram was that while Sri Gurudev represented a towering stature of dignity and magnificence which soared above the dust of the earth, Sri Swami Chidanandaji remained content with immersing himself in a down-to-earth realism of life which sought to incarnate lofty spiritual values in the visible forms in which they manifested themselves as the vast humanity before one's eyes. When Sri Swami Chidanandaji spoke to me those four or five words when we both were taking bath in the holy Ganga, I was

reminded of those few words which Hanuman seems to have spoken, in utter humility and caution, when he first met the sons of Dasaratha in the forest of Kishkindha, which, in the words of Sri Rama himself, could not have come from the mouth of a person who was not acquainted with the profound meaning hidden in the four Vedas. My next personal contact with Swamiji was perhaps some months later, though we both lived in the same Ashram of Sri Gurudev, performing our duties in the different fields of Seva that was allotted under the personal instruction and direction of Sri Gurudev himself.

Though it is difficult to recollect temporal events after a long lapse of time during which period powerful waves of a non-temporal aspiration have dashed down and submerged a personality in the abyss of an ocean of a much wider perspective of life, from what I can remember today of the interesting scenes in the series of roles that both of us had to play in the activities of the Ashram, it may be safely said that the careers of our true lives were fostered and nurtured, brought up and matured within the campus of that well-known universal atmosphere brought into relief by the personality of Sri Gurudev Swami Sivanandaji Maharaj and the sublime Mission of The Divine Life Society. And, here are some of the salient highlights of this noble life which not only attracted my attention but from which I have received inspiration in not a small measure.

It is well known that the seeds of spirituality began to sprout into a vigorous growth even very early in the boyhood of Sri Swami Chidanandaji

-----

Maharaj. The resources behind his bright intellectual education, tempered with the obviously humanitarian outlook of a syllabus commensurate with the air of an educational institution founded on Christian ideals, were beautifully blended with an utterly orthodox Indian tradition to be seen in a devout Brahmin family charged with an intense love of God but coupled with an incisive rational approach to all things. This rare and beautiful background of his birth, home life and education, was enough to bring to the surface of his consciousness the hidden potentialities of a Godward orientation of life brought from the depths of his being. He renounced the so-called secular life of the world, which naturally regards one's outward relation to the visible physical and social values of life as of immense importance, if not invested with the entire significance of life. Though the profound ethical implications of a Christian background associated with his educational career can be said to have maneuvered the course of his amiable social nature, the sublimated moral toughness of his personality and general outlook and the goodness which makes him go out of the way in being of immediate help and service to people in need and distress, the 'open-sesame' of his basic spiritual nature may be said to have been first initiated by his study of the great life of the saint and sage Sri Ramakrishna Paramahansa and, incidentally, his acquaintance with the inspiring life and message of Sri Swami Vivekananda, though this latter aspect is to be regarded as having had a lesser impact upon him than the stirring depths of the Spirit fathomed and brought to public

notice by the touching life of the Master of Dakshineshvar. The interesting combination of an ardent devotion to the Personal God of religion and a relentless renunciation consequent upon an unshakable affiliation to the concept of the Impersonal Absolute as the Ultimate Reality can be traced to this earnest regard he has enshrined in himself for the dual role of one's contact with God so ably portrayed in the practical spiritual life of Sri Ramakrishna, which reorientation of attitude in spiritual life should be regarded as a necessity and a 'must' in anyone's search for Truth.

In most cases, the spiritual life of a person germinates from small influences unknown to the world outside, influences apparently too insignificant to attract the attention of the public, but powerful enough to embosom the entire exuberance and growth of the vast tree of one's future life, aspiration and work. This happened also in the case of Sri Swami Chidanandaji who was stirred in an unknown manner, even while he was only a boy of eight years of age, by a spiritual Godfather, who narrated to him soul-stirring stories from the epics of India. Tales of glory and dramatic incidents from history have a greater effect on the mind of a student—why, on the mind of man in general—than any other means of communicating knowledge. These stories roused in his mind the deeper impulse towards the spiritual ideal which manages to beckon everyone to itself, through ups and downs, progressions and retrogressions, and spiral movements in the soul's ascent.

***(To be continued)***

## CHIPAK MAHADEV

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

It was the custom of a village in India that two months after marriage the bridegroom should visit the father-in-law's house, accompanied by a barber. This problem also faced the hero of this story. So a barber was sought. But the barber was very clever. He insisted that he accompany the bridegroom only on the condition that he be given to wear exactly the same kind of clothes as the bridegroom. This being agreed upon, both the bridegroom and the barber started.

When they neared the father-in-law's house, the clever barber asked the bridegroom to remain outside so that he could go and inform the family beforehand about his august arrival. The simple-natured bridegroom obeyed.

Now the cunning barber went into the house and told the mother-in-law that he had left the luggage outside along with a servant, and that the servant may be sent for. So the family took the bridegroom to be the servant and treated him as such, while the barber was treated like a prince. The poor bridegroom suffered in silence. This went on for quite some time.

One day it happened that there was no fuel in the house. The mother-in-law

then asked the barber-bridegroom if she could send his servant to the jungle to bring some firewood. The cunning barber quickly and willingly gave permission.

So the simple bridegroom went to the forest and collected some wood. As he had forgotten to take a rope along with him, he did not know what to do. Struck with sorrow he sat on the spot and began to weep over his fate.

Luckily for him, Lord Siva and Parvati passed that way, and Mother Parvati, when she saw him weeping, was filled with pity. She asked Lord Siva to enquire of the weeping man the cause of his sorrow. Lord Siva wanted to ignore the incident, but Mother Parvati insisted that the cause be found out. When Lord Siva asked the ill-fated bridegroom what made him weep, he related the whole story.

The Lord consoled the man and advised him that if he uttered the words "Chipak Mahadev", anything will stick in a marvellous manner. The poor bridegroom instantly tried the words on the wood, and all the sticks stuck together. He placed the bundle on his head and reached the house.

On his arrival he saw the barber taking milk. When he took the cup to his

lips, the bridegroom quietly uttered the mysterious Mantra, "Chipak Mahadev". The cup instantly stuck to the lips of the barber! The barber was in an awkward condition. In the meantime, when the mother-in-law saw that he was not removing the cup from his lips, she was surprised and herself came to take the cup off. But as she placed her hand on the cup, the bridegroom again uttered the Mantra, "Chipak Mahadev". The poor woman remained where she was, unable to move her hand. One by one all the members of the family got caught in the trap and there was a train of helpless victims all stuck together!

A Pundit who lived nearby was called. He came riding on a horse. Just as he alighted, he held the tail of the animal. Quietly the bridegroom repeated the same mystic words. The Pundit was

wonderstruck. He just could not take his hands off the tail!

Now the Pundit reflected that all the members of the house were victims of this "sticking business" except one man. So he lovingly called the bridegroom and asked him what all this meant and how it was that he alone escaped from the punishment.

The good-natured bridegroom related the whole story. All were just wonderstruck and ashamed at treating the real bridegroom in such a disgraceful manner. The bridegroom then prayed to Lord Siva and everyone was released. The barber was given a nice thrashing which he well deserved. He was forthwith driven out of the house.

So the moral of the story is: do not cheat others.

### THERE IS NO DEATH

You are verily beyond death;  
 You are ever alive.  
 Changing of form is not death.  
 Death is but another phase of life.  
 Death is cessation of bodily activity,  
 Organic function and physical consciousness.  
 Death is a transition to another aspect of life,  
 A change of the form of consciousness  
 To another plane, astral or subtle.  
 Ice becomes water;  
 Water becomes steam, vapour or invisible gas—  
 According to the degree of vibration.  
 So is life in physical, astral and mental planes.  
 Birth and death are jugglery of Maya.  
 There is neither birth nor death in truth.  
 Tat Tvam Asi (Thou art That).  
 Realise this and be free for ever.

—*Swami Sivananda*

## SERVICE TO PARENTS

(*Swami Ramarajyam*)

**P**undalik used to serve his parents with great devotion. His service to his parents was out of the ordinary. It became news. God came to know of it.

“I will meet Pundalik,” God said.

When God reached the home of Pundalik, it was night. Pundalik was massaging his father’s feet. God called to him.

“Who is there?” Pundalik asked continuing with the massage.

God replied, “It is me, the Lord.”

God had thought that on hearing Him, Pundalik would rush out immediately and, overcome with joy, fall at His feet. This, however, did not happen. Rather, he said from within the

home, “The door is open, please come in.”

God went inside and stood near Pundalik. Pundalik said, “There lies a brick. Please be seated on that.”

God sat down on the brick. After a little while Pundalik’s father fell asleep. Only then did Pundalik stop massaging his feet. Bowing down at the feet of God, he said, “I was attending my father, so I could not pay obeisance to you. Let me do it now.”

This is true service to parents. Pundalik placed even God next to his parents. He served his parents devotedly and God Himself came to meet him. Dear children, if you serve your parents as devotedly as Pundalik did, God will come to meet you too.

Even a little victory in the inner battle with your mind and senses will develop your will-power and give more assurance and courage. But do not be swayed by success. Be humble and grateful.

—**Swami Sivananda**

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SRI RAMANAVAMI CELEBRATIONS AT THE HEADQUARTERS ASHRAM

*“Devotion to Lord Sri Rama confers Immortality and Bliss. Therefore, recite His Name, sing His glory and serve His lotus-feet.”*

**(Sadgurudev Sri Swami Sivanandaji Maharaj)**

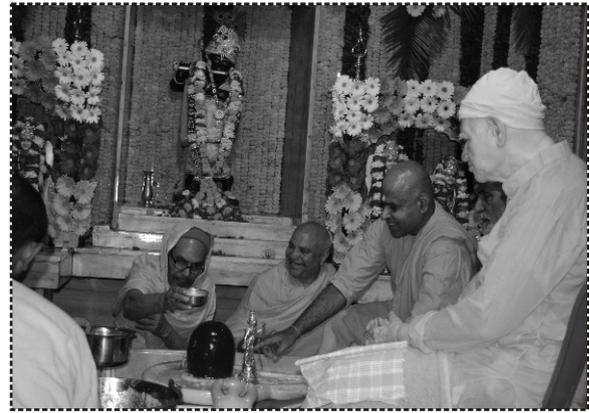
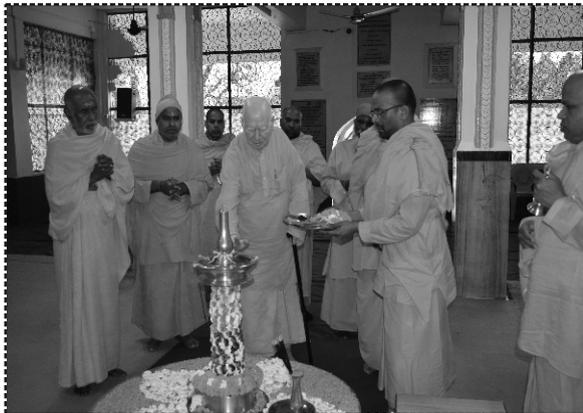
The Ninth day of Vasant Navaratri is the sacred day of the Advent of Lord Sri Rama on this earth plane. This auspicious day was celebrated at Headquarters Ashram with great sacredness and spiritual gaiety on 28th March 2015.

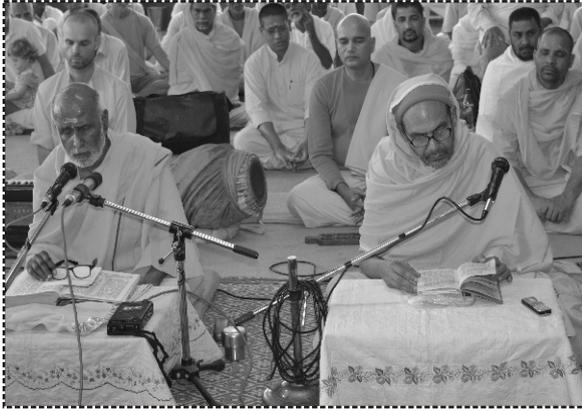
As a prelude to the celebration, the Mula Parayana of Sri Valmiki Ramayana was done at Sri Divya Nama Mandir from 15th to 23rd March and the Divine Mantra “Sri Ram Jai Ram Jai Jai Ram” was sung daily for two hours from 21st to 26th March by the Sadhakas and devotees of the Ashram in the holy premises of Sri Vishwanath temple. On 27th March, the Akhand chanting of sacred Mantra was



conducted from 7 a.m. to 6.00 p.m. filling the hearts of one and all with the divine nectar of Ramanama.

The programme of the auspicious day of Sri Ramanavami commenced at 5 a.m. with prayers and meditation followed by Prabhat-pheri. A special Yajna was performed for world peace. From 9 a.m. to



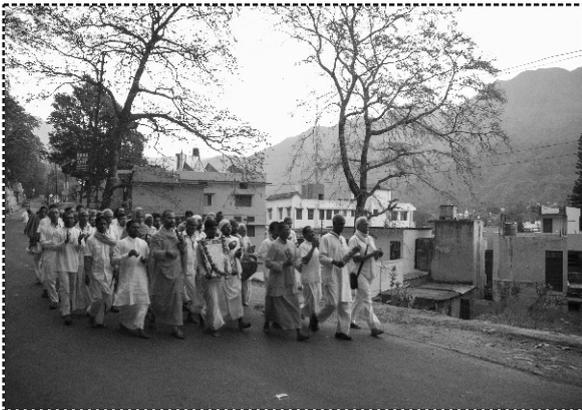


12 noon, a grand worship was offered to Lord Sri Rama with chanting of Vedic mantras in the *sanctum-sanctorum* of beautifully decorated Sri Vishwanath temple wherein all present got the blessed opportunity of doing Abhisheka and Archana of the Lord. Melodious and soul elevating Bhajans and Kirtans were offered at the lotus feet of the Lord. Thereafter, the Avatar Sarga describing the Lord's Advent was read from Sri Valmiki Ramayana and Sri Ramcharitmanas by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj respectively. The programme concluded with a grand Arati and distribution of sacred Prasad.



During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his Sri Ramanavami message quoting from Srimad Bhagavata Mahapurana explained how Lord Sri Rama's life is a beautiful manifestation of His Absolute Parabrahman aspect and human aspect. On this sacred occasion, under Swami Chidananda Birth Centenary Series three new booklets of Param Pujya Sri Swami Chidanandaji Maharaj were also released making the total number of booklets so far released forty. The Satsanga concluded with Arati and distribution of Prasad.

May the blessings of Lord Sri Rama and Sadgurudev be upon us all!



## INAUGURAL FUNCTION OF THE 79TH YOGA-VEDANTA COURSE

The 79th Basic Yoga-Vedanta Course was inaugurated on 2nd March 2015 at YVFA Hall in the august presence of H.H. Sri Swami Vimalanandaji Maharaj and H.H. Sri Swami Yogaswarupanandaji Maharaj. Forty two seekers from different parts of India joined the Course.

After the invocatory prayers, H. H. Sri Swami Vimalanandaji Maharaj inaugurated the Course with the lighting of the lamp. Sri Swamiji Maharaj in his inaugural address congratulating the students on their good fortune said that their coming to the sacred abode of Sadgurudev to attend Yoga-Vedanta Course is indeed the grace of God. Sri Swamiji also advised them to utilise



this wonderful opportunity to transform themselves into better human beings.

Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message motivated the students to follow Sadgurudev Sri Swami Sivanandaji Maharaj's cardinal teaching 'Be good, do good' and return to their home towns as transformed beings—true representatives of Sadgurudev. The function came to a close with the worship of Mother Saraswati and distribution of Prasad.

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



---

## SEVA THROUGH SIVANANDA HOME

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

It remains a true miracle to observe how a destitute person, brought from the gutters, the drainages, the side of the road, for admission to the Home, mentally shattered, physically sick and exhausted, psychologically desperate and forlorn, and how this same person, by the Grace of the Almighty One, and her or his own effort, his or her own willingness to let go, her or his surrender as it were to the embrace of the Divine, undergoes a complete transformation, as a caterpillar in a cocoon, waiting for the moment to be freed, and enter into one's own true self again. It is a common sight in Sivananda Home, where a person, destitute and abandoned, rises up from a condition of surviving, towards a condition of living; the butterfly has been set free, has come into its own identity and stretches its wings out, and there are many such cases. It indeed remains a miracle time and again, when one observes a transformation like this and one could wonder if this is not the condition of all human beings, trapped in the clutches of the cocoon, not able to

move, not able to live up to one's ability, one's true nature, one's true calling. Waiting in hibernation as it were, waiting for spring to come, for the Light Divine, awake with receptiveness and willingness and arising with God's Grace. Miracles do happen, if one has eyes to see. Wonders still do take place, in the little silent things in life, in the smallest gestures there where a hand used to beat, now stretches out this same hand to help a brother in need, where this same tortured hand feeds a sister indeed, and wipes a tear from a weary face, where these fists, once clenched together in anger, open up in a humble Namaskar and where the rough and tough finger fold in a thankful prayer to the Giver of all. Om Sri Sadgurudevaya Namah.

*“Asato Ma Satgamaya, Tamaso Ma Jyotir Gamaya, Mrityor Maamritam Gamaya.*

*Om Purnamadah Purnamidam  
Purnat Purnamudachyate*

*Purnasya Purnamadaya Purnameva  
Vashishyate*

*Om Shanti Shanti Shantih”*

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

**(Swami Sivananda).**

## SWAMI SIVANANDA STUDY CENTRE, M.S. UNIVERSITY, BARODA ORGANISES TWO LECTURES

Swami Sivananda Study Centre instituted at the Faculty of Arts, M. S. University Baroda, Vadodara jointly with the Divine Life Society Vadodara Branch, organized two lectures of Pujya Sri Swami Paramatmanandaji, Founder, Arsha Vidya Mandir, Rajkot in the first week of February 2015.

The first lecture was organized on 2nd February at Aurobindo Hall, Faculty of Arts. Prof. R. K. Panda, Head of Sanskrit Department welcomed the speaker and the gathering. Then, Dr. Jayant B. Dave, Joint Member-Secretary of Swami Sivananda Study Centre and Trustee of Vadodara Branch succinctly apprised all of Sadgurudev Sri Swami Sivanandaji Maharaj and the activities of the Divine Life Society and Swami Sivananda Study Centre as well. Thereafter, Pujya Sri Swami Paramatmanandaji delivered an

inspiring lecture on 'Changing Value System in Society'. Dr. Amit Dholakia, Registrar M. S. University also expressed his views on the subject.

The second lecture was on 7th February at main auditorium of Faculty of Technology and Engineering. Prof. A.N. Misra, Dean of Faculty, presented the welcome address. Dr. Jayant B. Dave introduced the speaker to the audience. Thereafter, Pujya Sri Swami Paramatmanandaji gave a thought-provoking lecture on 'Niche of Dharma in the World of Science and Technology'. Both the lectures of Sri Swamiji were well attended by the students and the faculty members of the University.

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

**—The Divine Life Society**

### NOW OR NEVER!

Stick to the spiritual path at all cost. Apply yourself diligently. Waste not even a single precious minute as life is short and time is fleeting. That tomorrow will never come.

Now or never. Stand up with the firm resolve: "I will become a Yogi in this very birth, this very moment. Gird up your loins. Do rigid constant Yoga Sadhana. Walk along the path of Yoga in the footsteps of Jnanadeva, Gorakhnath, Sadasiva Brahman and Tailanga Swami.

**—Swami Sivananda**

## ANNOUNCEMENT

### DIVINE LIFE SOCIETY, JALANDHAR BRANCH SADHANA SHIVIR

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, under the aegis of Swami Chidananda Birth Centenary Celebrations, the Divine Life Society Jalandhar Branch will be holding a Sadhana Shivir and Annual Day celebrations of the Om Divya Prem Mandir from the 5<sup>th</sup> to 7<sup>th</sup> of May, 2015. Senior monks from Headquarters Ashram and other Institutions shall grace the occasion. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the programme.

*For further information, please contact:—*

Om Divya Prem Mandir,  
Divine Life Society—Jalandhar Branch,  
Badri Colony, Phase-II, Gurbanta Singh Marg,  
Basti Danishmandan, JALANDHAR, Punjab.  
Phone Nos: 9888987192 (Virender Partap),  
0181-2639701

#### TOUR PROGRAMME OF SWAMI DHARMANISHTANANDAJI

01.05.2015 to 2.05.2015	Nawab Sahar (Punjab)	Stasang
03.05.2015	Firozepur (Punjab)	Stasang
04.05.2015 to 07.05.2015	Jalandhar (Punjab)	Spiritual Conference
24.05.2015 to 30.05.2015	Gaham (Odisha)	Youth Camp
02.06.2015 to 06.06.2015	Sivananda Ashram (Hqr.)	Student programme of Gujarat DLS

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Ambala (Haryana):** The Branch continued its regular Satsang on Sundays and Tuesdays during February, 2015. On Maha Shivaratri day i.e. 17th February, Panchakshari Mantra 'Om Namah Shivaya' was chanted for two hours, special Ram-katha by Pt. Barjesh Pathakji was arranged from 18th-20th February, and Free Homoeo Seva continued as usual in Sriguru Granth Sahib Society's dispensary by the Branch which drew appreciation from its management.

**Aska (Odisha):** Weekly Satsang every Thursday in the evening and Guru Paduka Puja on 8th and 24th were conducted by the Branch during the month of January, 2015.

**Bangalore (Karnataka):** Under the Birth Centenary Celebrations of H.H. Swami Chidanandaji Maharaj the Branch decided to have a special program on 24th of February, including Bhajans, discourse on Bhagavad Gita, Abhangs and an audio-visual on the teachings of Swami Chidanandaji Maharaj.

**Barbil (Matkambeda-Odisha):** In January the Branch conducted 4 weekly mobile Satsangs every Thursday evening, five residential Satsangs at Ashram premises every Monday evening, Balvihar classes for school children every Sunday and rendered Homoeopathic treatment to around 350 patients. Besides this, it celebrated Makar Sankranti on 14th of January and observed 24th January as Sadhana day.

**Bargarh (Odisha):** Rudrabhishek every Monday morning, Guru Paduka Puja every Thursday morning, Satsang every Saturday evening and daily activities of Aarati, Svadhyaya and Hath Yoga continued during January. Besides this, Homeopathy treatment was given to 146 patients and free literature in Oriya was distributed. Special Satsang was arranged on 24th of January.

**Bellary (Karnataka):** Satsang every Sunday and daily worship continued during January. In addition, the Branch celebrated "Punya Tithi" of Sri Swami Devanandaji Maharaj on 7th January and "Uttarayana Punya Kala" on 15th January.

**Bhanjanagar (Odisha):** In addition to the regular activities of the Branch it observed 25th of January as monthly Sadhana Day and celebrated Mahasivaratri on 17th of February with Paduka Puja

and Satsang in the morning and whole night Bhajans and chanting of Mantra "Om Namah Sivaya".

**Bellaguntha (Odisha):** Daily meditation class which includes Paduka Puja, Gita Path and Maha Mantra Kirtan, weekly Satsang every Sunday evening, Mobile Satsang every Thursday, and Ramayan Path at the premises of the Branch every Tuesday were conducted during February. Besides this, under the Birth Centenary Celebrations of Sri Swami Chidanandaji Maharaj the Branch conducted special Path of 18th chapter of Bhagavad Gita every Sunday morning. Sadhana Day on 8th February and Mahasivaratri on 17th of February, were also observed.

**Bhishmagiri (Odisha):** Satsang every Sunday was conducted by the Branch during January and February, besides a mobile Satsang on 2nd February. Mahasivaratri on 17th of February was also celebrated.

**B.H.E.L. Haridwar (U.P.):** Regular activities such as morning meditation, Yogasana and Pranayama, Path of Ramacharita Manas every Tuesday, Gita Path on Ekadashis and 'Bhojan Seva' once a month in Kushtha Ashram continued in the month of February. At the request of the Branch the Divine Life Society Headquarters provided financial assistance for some construction work in Kushtha Ashram and on 14th of February the new construction was inaugurated by H.H. Swami Padmanabhanandaji Maharaj and H.H. Swami Advaitanandaji Maharaj.

**Bhubaneswar (Odisha):** The Branch conducted daily Paduka Puja in the morning, Satsang every Thursday evening, special Satsang on 1st January, 5 mobile Satsangs, chanting of Akhand Ram-nam on 24th January, Bhajan programme every Tuesday evening, Yoga classes on Sundays, free medical treatment to 50 patients in Homeopathy and 32 patients in Allopathy during the month of January. Besides this, the Branch observed Sadhana day on the last Sunday of January, had classes on 'Sadhana Panchakam' and Bhagavat Gita in morning and evening from 25th to 30th January by Sri Swami Paramananda Bharati from Sharda Peeth, Sringeri. And under the aegis of Swami Chidananda Birth Centenary celebrations the Branch conducted five seminars in different schools.

**Chandigarh:** Satsang, Narayana Seva to about 300 people, free medical treatment to about 70

patients every Sunday continued during February. Besides this, the Branch rendered financial assistance for construction work in Chandigarh Leprosy Centre, conducted 12 hours Akhand Mahamantra Kirtan on 24th February, observed Punyatithi of Worshipful Swami Premanandaji Maharaj on 5th February, celebrated Mahashivratri on 17th of February with Abhishek and chanting of the Panchakshari Mantra 'Om Namah Sivaya'. The Branch also renders financial assistance to a renal transplant patient regularly. Sri Swami Dharmanishthanandaji Maharaj visited the Branch on 22nd February and delivered an inspiring Pravachan.

**Chatrapur (Odisha):** In the month of January, the branch conducted five weekly Satsangs, seven special Satsangs apart from the daily Satsang in the evening. On 8th and 24th January Jayanti ceremonies were celebrated with Paduka Puja and special Archana. Saraswati Puja was done in the Branch on 24th of January and under Birth Centenary celebrations of worshipful Swami Chidanandaji Maharaj the Branch has done 69 Parayan of Sundarakanda upto 15th of January.

**Digapahandi (Odisha):** Evening Satsang every Thursday and Sunday, Guru Paduka Puja on Sivananda Day and Chidananda Day, and special Satsang on Sankranti were conducted during January. Besides this, special Sadhana day on 4th & 13th January and a home Satsang on 18th January were also conducted.

**Faridpur, Bareilly (U.P.):** There were daily worship of Lord Shiva, Guru Paduka Puja and Path of Ramacharitmanas and Satsang every Wednesday. The Branch celebrated the Punyatithi of worshipful Swami Premanandaji Maharaj and Mahasivaratri during the month of February.

**Ghari Awang, Imphal (Manipur):** Monthly Satsang was held on 8th February. In connection with Birth Centenary Celebrations a special Satsang of Bhajan and Kirtan and Gita Path was arranged.

**Raja Park, Jaipur (Rajasthan):** The Branch conducted 'Katha' on 'Ekadashi' and 'Poornamasi' days in the morning, Satsang by Swami Shivananda Mahila Satsang Mandal every Monday evening, chanting of Mahamritunjaya Mantra and Hanuman Chalisa every Thursday evening, Sundarakanda Path and Hanuman Chalisa every Tuesday and Saturday evening and morning, Satsang every Sunday during the month of January. Besides this, the Branch gives regular financial assistance to 27 poor widows, scholarships to 100 students, Narayan

seva to the poor every day and monthly rations to Garib Das Kushtha Roga Ashram. Library Seva and Homeopathic Dispensary Seva are made available in the Branch and a quarterly spiritual magazine is also published. Further, regular daily practice of Yogasans in the morning and the supply of pure filtered drinking water are also arranged. 'Paushabda' and new-year celebration programme on 4th, a Satsang on 11th and Maha-mantra Sankirtan on 15th January were also held.

**Jamshedpur (Jharkhand):** The Branch conducts weekly Satsang every Friday evening, free drawing classes, Yogasana classes, telling of inspiring moral stories and chanting of prayer Shlokas for the children of "Antodaya Baste". Besides this, special Satsangs on New-year i.e. on 1st January and on 26th January were also arranged.

**Jeypore (Odisha):** The Branch conducted Puja twice a day, weekly Satsang on Sundays and mobile Satsang every Thursday in January. Besides, it also had a Gita-yajna on 1st January, a special satsang on 7th January i.e. Maha-Samadhi day of Swami Devanandaji Maharaj, another special Satsang on Makar Sankranti day on 14th January, observed Sadhana day on 25th January and conducted a mobile Satsang on 31st January. It also rendered free Homeopathic treatment to a large number of patients.

**Khurja (U.P.):** Yoga classes everyday for gents in the morning, meditation class every Sunday for gents, Yoga classes for ladies in the evening, and ladies' Sankirtan every Ekadashi were conducted by the Branch in January. Besides this, the Branch celebrated Punyatithi of Puja Swami Devanandaji Maharaj on 7th January, and provided free homeopathic treatment and distributed free Jnana-prasad during the month.

**Khurda Road (Jatni-Odisha):** The Branch observed special Sadhana day on 7th January which included morning prayer and meditation, listening to audio tape of worshipful Swami Chidanandaji Maharaj, Guru Padukapuja followed by Bhajan, Kirtan, talk on Bhagavad Gita, Prayer for world peace and poor feeding. On anti-Leprosy day i.e. 30th January, 50 pairs of Gamchhas were distributed to leprosy patients and lunch was arranged for them which was sponsored by East Coast Railway Women's Welfare Organisation.

**Konisi (Odisha):** In the month of January, apart from regular Satsang on all Sundays the Branch conducted free eye camp on 20th January,

arranged a talk of Sri Swami Devabhaktanandaji in a college on 22nd January, conducted Saraswati Puja on 24th January and distributed Jnanaprasad in the colleges.

**Lanjipalli (Odisha):** In the month of February the Branch conducted daily two times Arati, reading of Gita, Bhagavatam and Ramacharitamans in the evening, Satsang every Sunday with Narayan Seva on last Sunday i.e. 22nd February and celebrated Mahasivaratri on 17th of February with Abhishek, Archana, Bhajan, Kirtan, reading of Siva Tattwa and chanting of Panchakshari Mantra.

**Lucknow (U.P.):** The Branch conducted regular Satsangs at Flat No 20 Lekhraj Homes and the executive members discussed various issues pertaining to the Spiritual Conference to be held at Naimisharanya from 12th to 14th April, 2015. Besides this, the Branch also arranged special Satsangs at Naimisharanya, Lakhimpur Kheri and various places in Lucknow during the visit of Sri Swami Akhilanandaji Maharaj and Swami Shivashritananda Mataji from 22nd to 27th February. Swamiji gave discourses on different spiritual topics and Mataji conducted guided meditation classes. Sri Swamiji and Mataji also visited the National Association for the Blind where computers were offered to the visually impaired children for which an amount of Rs.40,000/- was sent by H.H. Swami Padmanabhanandaji Maharaj from the Divine Life Society headquarters. Swamiji also gave an encouraging and motivating talk to the children and the children sang devotional songs. Prasad was distributed amongst the children and the teachers.

**Puri (Odisha):** The Branch conducted regular Satsang on all Thursdays and Vishnu-sahasranama chanting on each Ekadasi during January. Gita Jayanti was observed by the Branch on 19th January.

**Rourkela (Odisha):** The Branch had 3-mobile Satsangs, 3-Sadhana days, observed the Branch Foundation Day, conducted Yuva-vikash Shivir, celebrated Republic Day, conducted free music and Yoga-classes and performed Paduka Puja every Thursday during January.

**Nandini Nagar (Chhattisgarh):** During February the Branch conducted daily Brahma-muhurta Satsang, Yoga Asana class and daily evening Satsang, Matri Satsang every Saturday and weekly mobile Satsang every Thursday. Besides this, the Branch arranged Mahamantra Kirtan for

6-hours on 3rd February and mobile Kirtan of Panchakshari Mantra for one hour daily from 1st to 16th February. Sivaratri was duly celebrated. Satsangs were also conducted in four other DLS Branches for their encouragement.

**South Balanda (Odisha):** During February the Branch conducted Puja every day in the morning and evening, Satsang every Friday evening, Akhanda Maha Mantra Sankirtan for 12-hours on 7th February, Guru Paduka Puja on 8th and 24th February, special Satsang by ladies on 15th February, and celebrated Mahashivaratri on 17th February with chanting of the Mantra 'Om Namah Sivaya' for twelve hours continuously.

**Srikakulam (A.P.):** In January the Branch held daily Satsang in morning and evening and Puja on Ekadasi days. The Branch members participated in the 41st State Conference presided over by H.H. Sri Swami Padmanabhanandaji Maharaj from 24th to 26th January at Vijayawada. In the Conference the Branch distributed free spiritual literature and conducted a free medical camp on all the three days where approximately three thousand devotees were treated.

**Varanasi (U.P.):** In February the Branch organized a Satsang, in 'Vridhha-Ashram' on 8th, on the same pattern as is adopted in DLS/Hqrs.

**Sivananda Satang Bhawan, Lajpat Nagar (New-Delhi):** The Branch performed 'Gita Jayanti Maha Yajna' on 2nd December, 2014. The Branch celebrated the 'Sthapana Divas' of The Divine Life Society on 14th of January, 2015 by performing "Sri Vishnu Sahasranama Ashtotara Maha Yajna"

#### OVERSEAS BRANCHES

**Bussum Branch (The Netherlands):** The Branch conducts daily Yoga lessons, pregnancy Yoga lessons once a week. A four years Yoga Academy course was started in September 2014. Study of the Bhagavad Gita and Yoga-sutras of Patanjali form a part of the Course. Every second Saturday of the month a Satsang with Kirtan and meditation is conducted. Workshop on Yoga in Pairs was conducted in January, 2015. The Branch proposes to hold a silence retreat from 13th to 15th March 2015, and this very year, it will start different courses: 'The Chakras,' 'Back in your own Energy,' 'Yoga in Pairs' and 'Yoga and Hormones'.

\* \* \*