



# THE DIVINE LIFE

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## KATHOPANISHAD

### CHAPTER II

#### *VALLI iii*

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।  
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

7. Beyond the senses is the mind, higher than the mind is the intellect, higher than the intellect is the great Atman, higher than the Mahat is Avyaktam (the unmanifested).

## शिवानन्दस्तोत्रपुष्पांजलिः

### SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

कल्याणालयमद्भुतामितगुणाम्भोधिं विशालाशयं  
 तुल्यापेतसमज्ञमुत्कटतपोनिष्ठं प्रसन्नाननम्।  
 शल्यावेशवशंवदान् जनचयानाश्वासयन्तं सदा-  
 सल्लापामृतसेचनैश्शिवशिवानन्दं सदा भावये॥२७॥

27. I meditate on Satguru Sivananda, who is the abode of welfare, who is the ocean of infinite and wonderful qualities, with a broad outlook, who has incomparable fame, who is of austere penance and smiling face and who is consoling, through his nectarine teachings, those people who are entangled in this Samsara.

कल्याणानां निधानं कलिमलशमनं सच्चिदानन्दलीनं  
 तुल्यापेतप्रभावप्रकरविलसनाद् द्योतिताशावकाशम्।  
 शल्यावेशादशेषान् सदयमविरतं पालयन्तं स्वसूक्त्या-  
 वल्या पीयूषवर्षैरिव भजत शिवानन्दयोगीन्द्रमेनम्॥२८॥

28. Worship this Yogi Sivananda who is the embodiment of all the good qualities, capable of destroying the sins of Kali-Yuga, who is always established in Satchidananda (Existence-Knowledge-bliss Absolute), who illumines the vast expanse of the universe with the spread of his incomparable greatness and who, by his graceful looks like the shower of the nectar, is protecting those who are drifting in the ocean of Samsara.

(To be continued)

## MESSAGE FOR GURU POORNIMA\*

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

The full moon day in the month of Ashadha is the extremely auspicious and holy day of Guru Poornima. On this Ashadha Poornima Day, sacred to the memory of the great sage, Sri Vyasa Bhagavan or Sri Krishna Dwaipayana, Sannyasins settle at some place to study, do Vedantic Vichar and discourse on the thrice-blessed Brahma Sutras composed by Maharishi Vyasa. Sri Veda Vyasa has done unforgettable service to all humanity for all times by editing the four Vedas. Writing the eighteen Puranas, the Mahabharata and the Bhagavata. We can attempt to repay this deep debt of gratitude we owe Him only by constant study of His works and practise of His teachings imparted for the regeneration of humanity in this Iron Age or Kali Yuga. In honour of this Divine personage all Sadhakas and devotees perform Vyasa Pooja on this day, aspirants worship their Guru, Mahatmas and Sadhus are honoured and entertained and acts of charity done by all Grihasthis with deep faith and sincerity.

Mark fully the deep significance of this great day. Ashadha Poornima heralds the Chaturmas or the setting in of the eagerly awaited rains. The water drawn up and stored as clouds in the hot summer now manifests in plentiful showers that usher in the advent of fresh life everywhere. Even so, do you all begin seriously to put into actual working all

\*Taken from DL 1945

the theory and philosophy that you have stored up in you through patient study. Commence practical spiritual Sadhana right from this day. Generate fresh waves of spirituality. Let all that you have read, heard, seen and learnt become, through Sadhana, transformed into a continuous outpouring of Universal Love, ceaseless loving service, and continuous prayer and worship of the Lord seated in all beings.

As the day of Guru Pooja or worship of one's preceptor, this is a day of pure joy to the sincere aspirant. Thrilled by the expectation of offering his reverent homage to the beloved Guru, aspirants await this occasion with eagerness and devotion. It is the Guru alone that breaks the binding cords of attachment and releases the aspirant from the trammels of earthly existence. The Guru is God Himself. He guides and inspires you from the innermost core of your being. He is verily the Supreme Spirit. He is everywhere.

Have a new angle of vision. Behold the entire Universe as Guru Swaroopa. See the guiding hand, the awakening voice, the illumining touch of the Guru in every object in this Creation. The whole world will now stand transformed before your changed vision. The Virat Guru will reveal all the precious secrets of life and bestow Wisdom. The Supreme Guru

manifest in visible Nature will teach you the most valuable lessons of Life. Worship daily this Guru of Gurus, the Guru who taught even Avadhut Dattatreya. The silent all-enduring Earth with its lofty forbearance, the shady fruit bearing tree with its willing self-sacrifice, the mighty Pipal reposing with patience in the tiny seed, the dripping drops whose persistence wear away the rocks, the planets and the seasons with their order punctuality and regularity are Divine Gurus to him who will look, listen and receive.

Become a personification of receptivity. Empty yourself of your petty ego-sense. All the treasures locked up in the bosom of Nature will become yours! You will have progress and perfection in an amazingly short time. Become pure and unattached as the mountain breeze. As the river flows continuously, steadily and constantly towards its goal, the Ocean, by moving every moment of your

life towards the Supreme state of Existence-Knowledge-Bliss, let all your thoughts, all your words, all your actions be directed only towards the Goal.

The Moon shines by reflecting the dazzling light of the Sun. It is the Full-Moon of Poornima Day that reflects in full splendour the glorious light of the Sun. It glorifies the Sun. Purify yourself through the fire of Service and Sadhana and like the Full Moon reflect the Glorious Light of the ATMAN. Become the full reflectors of Brahmic splendour, the Light of Lights, Make this your goal, to become a living witness to Divinity, the brilliant Sun of Suns!

This then is my message to you all on most sacred Guru-Poornima, learn to behold all creation as Guruswaroopa, become full moon of spiritual perfection! May you all cut asunder the knot of Avidya and shine as a blessed Jivanmukta shedding Peace, Joy and Light everywhere!

## **SADHANA**

**(Swami Sivananda)**

Be vigilant and destroy the desires,  
Be good and do good actions,  
Be firm and control the senses,  
Be still and realise the Truth.

Be cheerful, smile and laugh,  
Be bold and tread the path,  
Be humble and kill the pride,  
Be pure and slay the lust.

Be regular in your meditation,  
Be steady in your Sadhana,  
Be sincere to your own self,  
Be true to your preceptor.

Be kind to all beings,  
Be selfless, "mine-less" and anger-less,  
Be rich in your inner life,  
Be active in the daily life.

Be truthful in your speech,  
Be benevolent to the people,  
Be virtuous, gentle and noble,  
Be thoughtful, frank and charitable.

Be patient while practising Yoga,  
Be balanced in pleasure and pain,  
Be peaceful by resting in Atma,  
Be joyful by abiding in the Soul.

## UNIQUENESS OF THE GOSPEL OF GURUDEV\*

*(Sri Swami Chidananda)*

The soul-elevating and life-transforming gospel of Sri Gurudev, now diffused nearly all over the modern world, have brought about among large sections of people a remarkable awakening to the lofty spiritual purpose of life, while pointing out to them the fundamentals of noble idealism, and the ways and means of their realization in and through the world.

Long, long ago, in the dim and distant past, nearly four thousand years before, in what is called the Vedic age, were implanted the seeds of spiritual culture of this holy land. The great Vedic call of enlightened sages, like Vyasa, Vasishtha and others, was then sounded, and in this call constituted the basic elements in the structure of our culture, righteousness being the way of life, and God-realization its ultimate goal.

Through the corridors of centuries, many changes have taken place in our country, as in the rest of the world. Various external influences and indigenous factors have contributed to the shaping of the different phases of the Indian culture, such as the advent of the Buddha, the inroads of foreign occupations, and it has undergone many transformations, though all the while retaining its basic outlook.

\*Taken from DL 1960

During the last nine hundred years or so, Indian culture had to pass through a number of crises, it absorbed so many strains that were alien to it, and had to build up so many barricades within its framework so as to protect itself from obliteration through strong influences from outside. What are considered as many of the negative aspects of our culture today had their genesis in this period, at least quite a few of them.

There were, of course, occasional flashes of brilliance, and spurts of religious enthusiasm and awareness, but the spiritual element in the life of the people, generally speaking, steadily corroded, and the voice of our ancient saints and seers began to sound faint and distant, and were often confused with interpolations that were born of frustration and bigotry.

Therefore it was as though our ancient seers, the immortal souls of our culture, out of their compassion for us, desired that their call might once again be rung out, that the same note, the same call to humanity, to partake of the glorious spiritual experience of divine realization, be once again voiced forth.

As though as an answer to their heart's wish, God has sent amidst us a unique spiritual messenger in the person of Gurudev, who treasures within himself the voice of the Divine, the voice

of the enlightened seers of the Upanishadic age, and who is eminently capable of understanding the trends of the modern times, and reinterpret the ancient teachings according to the needs and the spirit of our era.

We find in Sri Gurudev's gospel the voice of the Upanishads, the Gita, the Brahmasutras, once again resounding clear and urgent in our ears, so that we could regain what we have lost through the stresses of past centuries, reshape our lives according to the ideals of divine realization, and raise ourselves from the level of instinctive, animal life that we commonly lead, to that of what is really human and rationalistic, to that of what is ultimately divine and spiritual.

The gospel of Gurudev, commented upon by many writers have come at a time, when more than ever we are in need of it, when we are rushing headlong towards the abyss of materialism, so that our aspirations would be turned towards a noble, spiritual objective, towards Dharma and godliness, so that we might save ourselves from the folly of misdirecting the powers of modern science and technology, rather than dictating and harnessing them for universal good.

It is not only the reinterpretation of the voice of the Upanishads, the Bramha-sutras and the Gita that marks out Gurudev as a unique spiritual teacher, but it is his realization of the supreme truth, embodied in them, through practical experience.

Our divine Master is unique in another respect as a teacher of the

masses all over the world. He has delved deep into the teachings of all the great saints and sages belonging to different religions and times and climes, in order to bring about a beautiful synthesis of their essential points. His teachings are, therefore, universal in scope.

In India there are a number of spiritual traditions, and, though within the fold of Hinduism, they have not so far substantially coalesced with one another. There are traditions of the great Tamil saints—the Nayanars and Alvars—the saints of Bengal, Maharashtra, Karnataka, Sindh, Punjab and so on, each group of them eliciting the allegiance of their respective linguistic regions.

There has been little of intermingling of the traditions of these regions, and the saints of one region, though by their names known in another, did not reach out to the people outside their areas of influence through their teachings, because India is a multi-lingual country and the teachings of the regional saints are mostly in the languages of the regions.

Gurudev has done a unique service to the people of India through making available to them a synthetic combination of the teachings of most of the great saints of this country, by the means of a common language, as also by inter-vernacular translation of his works, and has brought about a beautiful unification of the diverse teachings that are scattered over the various parts of this sub-continent. He has thus given a great common heritage

to the India of the twentieth century, and passed it on to the rest of the world.

Our Master's gospel is neither Vaishnavite, nor Saivite, neither Vedantic nor Tantrik, neither Yogic nor Pauranik, in the exclusive sense. It represents a beautiful unification of all philosophical trends, religious cults and spiritual ecstasies, not only of this land, but of the whole world, in their essential perspectives. His gospel represents a combination of the spiritual approaches and experiences of all saints and seers.

Gurudev has flooded the world through this gospel of unique synthesis of all that is sublime in spiritual thought and experience, and the only name that could be given to it is the 'Gospel of Divine Life.' Through this he has effected a new spiritual dawn in the midst of materialistic darkness. By unthreading the choicest flowers from the gardens of different religious traditions and philosophical thoughts, he has made a unique spiritual garland for all humanity to wear.

### SONG OF SADHANA

Sitaram Sitaram Sitaram Bol,  
Radheshyam Radheshyam Radheshyam Bol.

Sadhana is steadying the mind and fixing it on the Lord,  
It gives you freedom, bliss, peace and immortality.  
Friends! Plod on patiently like the farmer at his plough,  
Be persevering; be steady in your daily Sadhana.

Destroy Tandra, Alasya and building castles in the air,  
Take light food at night and drive off sleepiness.  
Be regular in your Japa, Kirtan, meditation;  
Regularity in Sadhana is of paramount importance.

Just as you separate the pith from the Munja grass,  
Separate this Atma from the five Koshas.  
Peace, cheerfulness, contentment and fearlessness  
Indicate that you are advancing in the spiritual path.

—*Swami Sivananda*

## THE GURU IS A SUPER-PERSON

(Sri Swami Krishnananda)

**G**uru Purnima, the holy, most blessed occasion of the year, is very much connected with the *purnima* or the fullness of the devotion of the aspiring soul to the Guru of this universe. We also call this most auspicious occasion Vyasa Purnima, dedicating our memories, our hearts, our feelings and our souls to the majestic power that has been planted on this Earth in the form of Sri Krishna Dvaipayana Vyasa who, as tradition goes, is eternally present.

Bhagavan Sri Vyasa is one of the Chiranjivis, eternal existences who will continue to be with us as long as the world lasts. But the potency of this presence is far above the level of human understanding because human nature is never full, it is not *purna*, and Bhagavan Vyasa represents the *purnatva* of spiritual potency, spiritual power, and spiritual magnificence. We are accustomed to material magnificence—the magnificence of gadgets, the magnificence of physical comfort, the magnificence of everything that pleases the eyes and the ears and the sensations. But these are deceptive presentations that show us what is not there, and hide what is really there. This is the reason why people in the world who are able to think and perceive only in terms of

sensations cannot even imagine the presence of such mighty existences as Bhagavan Vyasa.

Closely associated with this mighty power is the presence of Nara-Narayana in this world. These are the supreme potentates who are physically here in our own vicinity, we may say, if we go by the word of the scripture that these eternal radiances—Narayana and Nara, and also Bhagavan Sri Vyasa—are invisibly performing their austerity in the most sanctified shrine of holy Badrinath .

Guru Purnima, as I mentioned, is the fullness of our approach to the Guru. The great Guru is our goal. Anything that is transcendent to us, which propels us, which is our ideal, which keeps us restless because of its presence, which fulfils us and makes us complete, can be regarded as our Guru.

In the hierarchy of the Masters narrated in the verse *Narayanam padmabhavam vasishtam...*, etc., we are given a hierarchy of the Gurus before us, a degree of the manner in which we have to approach these Masters, because there are Masters above Masters, Gurus above Gurus. That seems to be the message behind these gradations

mentioned in the verse *Narayanam padmabhavam vasishtam...*, etc.

The immediate Guru is our visible Master. To us, of course, it is Worshipful Gurudev Sri Swami Sivanandaji Maharaj, and others may have devotion to their own Masters who are visible guides to them in this world. But behind the visibility of the Guru, there is an invisibility which is the real soul of the Guru. The Guru, the Master, the spiritual preceptor or the divine presence is not to be regarded as an external reality in front of us which we can photograph with a camera. We have to be a little cautious in our understanding of the meaning of the word 'Guru'. It is a Master's presence which overcomes us, overwhelms us, rises above us, transcends us, engulfs us, and includes us in its presence.

The higher is not merely the external. The Guru is a higher presence, and not an external schoolmaster whom we can see seated on a chair in an educational institution. He may be that also, but there is a difference between a Guru and a schoolmaster. The Guru is a spiritual presence. The spirituality implied in the presence of the Guru makes the Guru a presence that involves us in its total existence. The Guru is above us. The aboveness of the Guru, or the spiritual presence, is a proper explanation for why the Guru is not merely an external personality. In that sense, our Guru never dies. It is a perpetual presence. Vyasa, Nara-Narayana, and Worshipful Swami

Sivanandaji Maharaj are presences. A spiritual presence cannot vanish. It has to be there in some degree. When it is physically invisible, it becomes more potent by the rarefied form it takes as a power and not merely as a visible object.

In our meditations and prayers we often find it difficult to conceive what this presence is, and on what we are contemplating. We have an inveterate habit of imagining that all things are outside us, even God Himself. Though we may accept that God Almighty is the Creator of the universe, the idea of an outsideness of His presence seeps into our consciousness, and we cannot easily accommodate ourselves to the requirement that all super-physical realities are also transcendent in their nature. The word 'transcendence' negates its externality.

Now, a Guru or a Master, a spiritual presence representative of God Almighty, being transcendent, involves us in its presence. When automatic *shaktipata* takes place, as it were, as put it in language, the Guru enters us. The external cannot enter us because externality keeps the two terms of relation apart from each other. But the Guru is not such a term of relation which is purely outside in space and time. Here is the essence of the spirituality behind the Guru, who does not exist merely as a person before us. The Guru is not a person, but a super-person. The super-personality of the Guru is the divinity thereof; so is Bhagavan Krishna Dvaipayana Vyasa, so is Nara-Narayana,

and so is every degree of manifestation before us of God Almighty Himself.

This feeling in us—the acceptance of the fact that our existence as aspiring souls or disciples is totally involved in the existence of the ideal which we adore, on which we contemplate—will make us *purna*, complete. Otherwise, we remain as fractions; we remain as individuals, parts of a whole but not capable of entertaining the wholeness of Reality in our own selves. We cannot even think God as a wholeness if we remain in our own egoistic affirmations as an isolated, finite person. The I-ness should participate in the presence of the divine existence before us, call it Guru or God, such that, for the time being, we flow into it, melt into it, become it, and it inundates us. At that time it is that we feel that power inside us. We feel as if some energy has entered us, and that we are more than a person.

This is our meditation, this prayer that Guru Purnima, the fullness of the moon, may also be the fullness of our mental structure, our understanding, our psychophysical makeup, and everything that we are. Let everyone find a few minutes to ponder over this matter as to what this *purvatva* is, what this fullness is, and how it is that we do not feel any indication of fullness in our personalities. We feel that we are small individuals, little persons, a drop in the sea of humanity. We are frightened by the world, afraid of people, afraid of nature, and afraid of everything because

we are unable to feel a sense of communion with that which actually belongs to us and in which we are inextricably involved.

Spiritual contemplations, prayers, are not merely words that we utter, a ritual that we perform, or a routine with which we are accustomed. It is a total dedication of ourselves. The world ‘total’ has to be underlined. The totality of our existence has to be placed before the totality of the ideal. I have emphasised the word ‘*purna*’, fullness. The fullness is that which includes ourselves and our ideal in a greater fullness, if we can conceive what it could be, which rises higher and higher as it becomes more generalised until it becomes the final fullness. When the lower degrees of fullness are involved, subsumed and absorbed in such a way, there is only one fullness. This should be our meditation, and here in this holy shrine of Sri Gurudev may we feel the presence of Bhagavan Sri Vyasa.

We are told that Masters walk in front of us, though we may not be able to visualise their presence. Just now a great Master may be in front of us. In his compassion he may be here to bless us. Our physical eyes may not be able to notice his presence, but may we accept that great truth. There are many things in this world which our frail intellect cannot appreciate. Let us be humble; let us abolish ourselves and negate this individuality so that we may become full. May God bless you.

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## MY HOMAGE TO SWAMI CHIDANANDAJI\*

*(Sri Swami Hridayananda Mataji)*

At present when we are living in a world where the external values are rapidly changing and where most of the people do not have the understanding of the inner values, it has become extremely difficult for men to live a peaceful life in any country. There is confusion and chaos brought about by the lack of understanding of the real purpose of life.

We have advanced far in the realm of outer space, but very few have advanced in the realm of inner space. Unless one learns to explore into the inner space and thus behold the unity and unchangeability behind the multiplicity and the ever-changing phenomena of which this world is constituted, one cannot enjoy lasting peace. Unless we realise that each one of us is a part of the whole, and because of this fact we cannot isolate ourselves and live a selfish life, it is impossible to live in harmony with others. The foundation of our life must be universal love.

Our revered and beloved Gurudev Swami Sivanandaji Maharaj, through his invaluable teachings, has helped mankind to get over the man-made differences and thus realise their essential oneness. He has done everything possible to bridge the gulf between the religious life of the East and the West.

Following the footsteps of our Gurudev Swami Sivanandaji Maharaj, our Rev. Chidananda Swamiji Maharaj,

\*Taken from 60<sup>th</sup> Birthday Anniversary Souvenir

one of the rarest flowers of Mother India, is casting the fragrance of his wisdom throughout India and in many parts of the world. He is continuously catering to the spiritual needs of the rich and the poor, the learned and the illiterate, of the East and the West. Accepting the whole world as a big Ashram, he is travelling, all the time radiating Divine Love and Spiritual Bliss and distributing the treasure of his teachings to the four corners of the world.

He has become the beloved of innumerable people, because he has the capacity to quench the thirst of those who are thirsty for divine love and appease the hunger of those who are hungry for spiritual food.

Being kind, gentle and loving, his heart has a place even for those who are considered as misfits and shunned by society.

The miserable plight of the lepers (Leper-Bhagavans, he calls them) touched the compassionate heart of Swamiji and he has done and is still doing everything possible to alleviate their sufferings and better their lot.

My heart-felt prayer to the Lord is to bestow on Swamiji health, long life and strength to continue the noble service that he is rendering to humanity. On this auspicious occasion of his 61st birthday, I offer my loving and humble prostrations to Swamiji.

## BEYOND THE INDWELLER

*(Sri Swami Atmaswarupananda)*

In the Gita, Lord Krishna indicates to Arjuna that no one crosses the ocean of *samsara* without taking refuge in Me alone. In the Bible, Lord Jesus says, No one goes to the Father except through Me. Who is this Me? We will accept the suggestion that the Me of Lord Krishna and the Me of Lord Jesus are one and the same. What we find most difficult to do is to recognize and claim that the Me that they are referring to is our own Indweller. It is our sense of existence, of I Am.

It is that Me that negates everything else that we think we are, that says I can't be the body because I know the body, I can't be the mind because I know the mind, I can't be the ego because I know the ego. Our difficulty is that because we can't grasp that Me that knows everything else, we create what we could call a higher ego that knows the lower ego. But that which actually knows is Consciousness. It is Existence, Consciousness, Bliss. It is our Indweller.

In his Universal Prayer, Gurudev says: Thou art the Indweller of all beings. In what way does He indwell us? With our I AM, our essential Me, our sense of existence. This point is vitally important, because we can spend years and years in the spiritual life, make years and years of progress, have many experiences, become greatly purified, but still, we

haven't solved the fundamental problem, the fundamental question of Who am I?

We are going through the process, but we finish it as a purified ego. We have to take a leap. We have to leave behind anything we can identify with. The We that we are, the Me that we are, is ungraspable, unattached, ever present, knowing everything. It is in that unknowable that we have to take refuge. It is that unknowable Me—that we are here and now—that will lead us to the Supreme. But we have to recognize what we have been doing, that we have doing our spiritual practices in all sincerity but identifying with a higher ego.

We must identify with the Indweller. That means we have no location. As Jesus said, the Son of Man, meaning Himself, has no place to lay his head. There is nothing for us to grasp onto except our sense of existence. It is That that will lead us to the Father, to the Supreme, to Brahman. The purified ego can never do it, unless it lays down its life, it surrenders itself, and assumes the position of the Indweller. One time Pujya Swamiji Chidanandaji said that the spiritual life doesn't begin until you know who you are. We are that One alone, but in this body we are the pure I AM, the Indweller, the Me that points us beyond to that ineffable One alone without a second. □ □ □

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**An Anecdote:**

## LOVE THAT ONLY GURU CAN HAVE

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

“Master! However much I may try to restrain it, my mind wanders towards the enjoyments of this world. Often I think of leaving you without informing you. But my love for your lotus-feet allows me not to take such an ungrateful step. My Lord, what may I do? Please guide me.” Ram pleaded before his Guru Premananda. It was just a month since he entered the Ashram of his Guru.

“Child! Yes, I, too, have been watching your inner struggle. Deeply embedded Vasanas are hard to conquer. Fear not. Go forth into the world. Lead the life of a Grihastha for some time and satisfy the intense craving of your mind. But all the time fix your mind on the lotus-feet of the Lord. Never lose sight of your goal. Come back after some years. Do not stay longer.”

Ram took leave of his Guru. He went to his home-town, married and settled down to family life. He had served his Guru with heart and soul; he had earned Guru-Kripa. Success waited upon him. Soon he was one of the most prosperous men in the town with a most loving wife and lovely children.

***Many years rolled off.***

A Bhikshu stood on the door-step of Ram’s bungalow. His children ran into the house in fright. Ram’s wife was showering the vilest abuses on the

Sadhu. The Sadhu remained unmoved and wanted to see the master of the house. Ram recognised his Guru. In a dignified manner he greeted his old master and offered him a seat.

“Well, Ram! Many years are over. Have you been able to satisfy yourself yet?”

“I have enjoyed all that the world has to offer, my Gurudev. I could have myself come away to rejoin the Ashram. But, how can I leave these little children uncared for? Please allow me to stay for a few more years, educate them and see that they are settled in life. Then I shall surely join you.”

***Some more years rolled off.***

This time it was an aged, decrepit Ram that greeted the Sadhu. His wife had departed from the world. His sons were young men now with families of their own.

“My beloved Guru,” Ram said, “it is true I have fulfilled my duties of a household life. All my children are now grown up and are prosperous in life. Yet, they are young. They are immersed in the pleasures of the world. They have no sense of responsibility. Left to themselves, they might squander away the hard-earned wealth of their father, and then starve. I have to plan their

family budget and guide their actions. Please allow me to remain here for a few more years till they grow up into full manhood and assume the responsibilities of the household. Then I shall certainly come away and join the Ashram."

***Seven years rolled off after this.***

Premananda returned to Ram's house. A big dog was guarding the gate. He recognised it; it was Ram. He went into the house to learn that old Ram has passed away a couple of years previously. Such was his attachment to the family that he took birth as a dog and guarded his house and his children. Premananda entered into the spirit of the dog.

"Well now, my child, are you ready to follow me?"

"Surely a couple of years hence, my Guru," replied Dog-Ram. "My children are now at the peak of their good fortune and prosperity and they have several jealous enemies. In a couple of years they would be free from fear and worry. Then shall I run to your Ashram."

***Two more years elapsed.***

The Sadhu returned to Ram's house. The dog, too, had died. He saw through his intuitive vision that Ram had assumed the form of a venomous cobra and was guarding the iron-safe in the house. Premananda made up his mind that the time had come to deliver his disciple from delusion.

"Brother!" he spoke to Ram's grandson, "there is a venomous cobra in

the cavity near the iron-safe. It is a dangerous one. Kindly have it removed from there. Please do not kill it. Give it a good beating, break its back and bring it to me."

The young man was astonished to find that the Sadhu's words were true. He gathered all the youngsters of the household and began to belabour the cobra. As commanded by the Sadhu, they did not kill the cobra, but so injured it that it was unable to move. The Sadhu fondly caressed its head and then throwing it around his own shoulders, took leave of Ram's grandchildren. They, too, were happy, to be thus miraculously saved by the Sadhu.

On his way the Sadhu entered into the spirit of the cobra and spoke to Ram: "Beloved Ram! No one has so far been able to satisfy his senses and the mind. Cravings are insatiable. Before one craving disappears, a dozen others spring up. Discrimination is your only refuge. Wake up! At least in your next birth you should attain the Supreme."

"Gurudev!" Ram cried bitterly, "How gracious you are! Even though I proved ungrateful to you, you have always graciously followed my career, and, never losing sight of me, have guided me back to your lotus-feet. Surely, there is none in the whole world who could be so full of divine love as a Guru. There is no selfless love in the world except between a true Guru and his disciple. Prostrations, prostrations at thy holy feet."

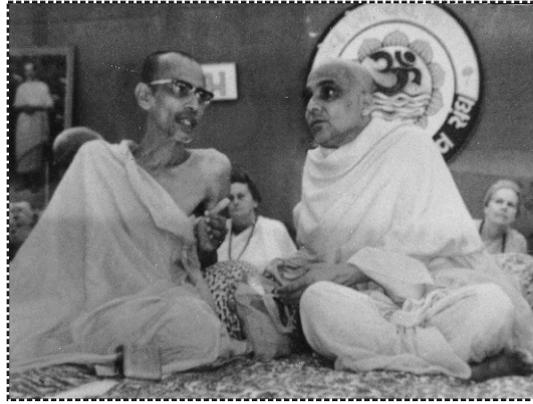
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Continued from the previous issue:

## LIGHT FROM THE EAST

(Sri Swami Krishnananda)

Sri Swami Chidanandaji Maharaj was officially deputed by Sri Gurudev to represent The Divine Life Society in America which he toured from the month of November 1959 onwards till the month of March of 1962. It is a great point worth mentioning and reiterating that Sri Swami Chidanandaji is one of those rare



exceptions who entered into the heart of the West but never got tinged by the colour of the West either in its outer form or in its inner spirit. He strenuously maintained the tradition of the Indian Sannyasin, wearing the ochre robe, partaking only of the simple frugal diet of an orthodox Brahmin and living up to the ideals of the Indian spiritual way of life even when he lived in the thick fog of Western civilisation with a thousand scenes and beauties, pleasures and comforts, and stimulants to the senses and the ego of man. The message of divine life, the message of spirituality, the message of India's hoary culture, the message of a Godly life while yet living on earth, did he deliver in the many homes and towns and cities, institutions,

schools and colleges which he visited, holding in his hand the torch of knowledge which the Western culture needs, of course, the most and which is the only recipe for the ills of those who suffer from the glamour of the phantasmal ease and the passing pleasure which modern mechanised civilisation has been

holding before the credulous minds of the unsuspecting mankind of the Twentieth Century. This long tour of Sri Swami Chidanandaji in the West continued till the month of March in the year 1962, when he returned to the Ashram with an unseen laurel which only the powers of goodness and righteousness could visualise and appreciate.

Thereafter, he went for a life of seclusion, austerity and meditation for the purpose which he himself described as 'a cleansing of oneself from a Westernised atmosphere' through which he had to move for such a long time, though gloriously unscathed, unaffected and untouched. This Tapas which he voluntarily underwent announced him

through a thunderous silence as a noble scion in the hierarchy of the ideal Sannyasins of sacred Bharatavarsha. A little before the passing of the Great Light that was the Master Sri Swami Sivanandaji Maharaj, he returned to the Ashram, and it is needless to mention that it must have given to Sri Gurudev a fulfilling satisfaction that his dear spiritual son was there by his side at the time of the momentous departure which was to prove so decisive to everyone in many ways. It was he, indeed, who was physically at the bedside of the Master during his last days, chanting the holy Pranava and giving an inner comfort and strength to all the bereaved ones who were in a quite understandable distress and anxiety when the Master passed away into the Unknown. It was he, again, who ably organised the air of the Ashram with a strengthening influence which he subtly spread in the Ashram during an apparently vacuous interregnum from the 14th of July 1963, which was the date of the passing of the Master, till the eighteenth of August 1963 when he was elected as President of The Divine Life Society by the Board of Trustees in their official meeting which was held on that day.

After his election as President of the Society, Swamiji strove to hold aloft the banner of true renunciation in its ideal spiritual sense, and of dedicated service, not only within the setup of the widespread organisation of The Divine Life Society, but also in the hearts of countless seekers throughout the world, who found in him a loving parent, well-wisher, counsel and guide. To tour

round a Western atmosphere continuously for a long time and live in the midst of persons and conditions which are totally different from the orthodox idealism of the traditional religion into which one is born and through which one has lived all along one's main career in life and yet maintain one's inner spiritual perspective of attitude and action, as if one has seen nothing and come in contact with nothing that is either strange or even new, is indeed to be regarded, at least knowing that man cannot be other than what he is, a proverbial achievement, unique in its own character.

His life in the Ashram manifested especially two main trends: the severe spiritual austerity which marked the gospel of Sri Gurudev Swami Sivanandaji Maharaj and a persistently humanitarian perspective of life which may be regarded as a predominant motive of thought and action in a modern educated man. This aesthetic blend of character made the Swamiji not only an overwhelmingly sociable person at once at home with any and every level of human life but also an unswerving protagonist of spiritual orthodoxy when he is in the midst of a religious group, a body of monastic disciples or an organisation of church goers in any religion or faith. The value that the Swamiji attaches to service extended itself not merely to the human kind but to living beings in general, which particular accent in his social life kept him always lifted above the parochial preachers and workers in the field of ordinary social life. Service to him has

been a religion, contradistinguishing itself from that camouflage of humanism which enters the heads of those who regard religion as an opium of life or a delirium of the spirit. While the Pandit of the religious extreme is likely to profess a God who despises social service and the extremist of the social order might have a tendency to hold all religious order in contempt—two very erroneous approaches to life which have led humanity to chaos and disaster in the process of history—Sri Swami Chidanandaji succeeded as a veteran disciple of Sri Gurudev not merely to hold aloft in both hands the banners of religion and service but to live and to teach the identity of these two human ideals as a single flame of the soul's march to perfection with these aspects of approach as its two radiant tongues shooting up ever. This is the insignia of a truly successful life, a really meaningful life, and it would be no exaggeration to say that the Swamiji lived and is living up to this shining example.

It is difficult to regard others as one's own self, for such a thing as this is unthinkable. But this is precisely the soul of spirituality. And why spiritual seekers mostly fail in their lives should be obvious. This peculiar overmastering relationship with others which a cultured genius of understanding enshrines in itself has been the glorious burden of, the song of life which it is that Sri Swami Chidanandaji has been leading all these years of his stay in the Ashram and his function through the Ashram. Poverty, disease and ignorance are the worst of human ailments. And

what can be a greater service than for anyone to plant one's body, mind and soul in the work of mitigating these tragic sights of human life. Sri Swami Chidanandaji is always beside himself whenever an opportunity of this kind presents itself even remotely. I am not thinking of repeating the many compassionate acts of service he has rendered to people, of which a lot has been written and with which everyone is familiar. To give only one or two examples of such human deeds of a superhuman nature, about which I have heard with authenticity:

The Swamiji was travelling once in a taxi with two of his colleagues from the Ashram. It so happened that on the way they found someone lying on the road, badly injured all over the body. The taxi driver, of course, would take no notice of it and rushed forward in his usual speed. But Sri Swamiji quickly observed the scene and asked the driver to stop the vehicle. They got down and on enquiry found that the man was injured due to some accident, and was lying down helpless. Sri Swamiji was ready immediately to lift the patient into the vehicle so that he might, be taken to the nearest hospital. But, the driver would not allow it, for he feared that the police would regard him as the culprit, and haul him up under the impression that his own vehicle might have been the cause of the accident. The driver was vehement and would not agree to any proposal of transporting the patient in his vehicle. What was the alternative to the Swamiji? He offered the driver the fare due to him and asked him to go his

way, preparing himself with his two companions to lift the patient and go walking to the nearest hospital, whatever the distance! The incident needs no comment. The driver was touched to the core and consented to take the patient in the taxi. If humanity is above man's instinctive animalistic reactions, divinity is indeed above humanity.

His feelings for the leper patients have become too commonplace to need any reiteration. The three well-known leper colonies in Brahmmapuri, Laxmanjhula and Dhalwala, have gained the status of places of living human beings, sheerly due to the efforts of Swamiji. The sight of poverty is gnawing, to see anyone suffering from a harrowing disease is heart reading and to witness the stunting of the minds of budding youth by lack of education sheerly due to economic impoverishment is painful. Sri Swamiji has worked in many a direction to do something substantial, even till the utmost extent to which his arms could reach, in reducing the sting of these evils as far as his abilities would permit. We cannot say that the eyes of God would be oblivious of these noble though silent deeds of his, which have evoked prayers and blessings from the deepest recesses of hearts whose number we cannot easily count.

The unstinted observance and practice of the basic ethical canons of a religious life, known as the Yamas in the Yoga system of Patanjali, or the Pancha-Shila in the terminology of Buddhism, especially Ahimsa or a non-hurting nature, Satya or a thorough going truthfulness in behaviour, and

Brahmacharya or an austere continence of the mind and the senses, was to Sri Swami Chidanandaji not merely a creed or a cult, a theory or a precept to be adored in its form, as an ideal to be pursued, but a reality of his life, a vital part of himself, in which he lived, moved and had his being. Hatred he had, if at all we can concede that a saint can hate anything, and it was hatred for untruthfulness and a unethicity of life. Love he had even early in life, and it was love for a moral life, a scintillating goodness which radiates peace around oneself and an inner strength which is superior to physical power or muscular force,—a genuineness and simplicity, a straightforwardness almost bordering on an over trusting attitude towards others,—a feature which was often taken undue advantage of by several unscrupulous recipients of his kindness—and a shining character, whose light can be seen always beaming through his face.

Subsequently, Swamiji toured the length and breadth of India and also South Africa and Malaysia, purely with the holy intention to be of service to the devotees there and to the society in general, in those places. His talks, discourses and lectures were a welcome treat to everyone who listened to them, because his sermons came not from a premeditated intellectual region but from the realm of a spontaneous outpouring of his heart, his feeling, his love and affection and his kind and generous outlook and attitude towards all things. The speeches which Swamiji delivered were not the neatly got-up make-shift productions of the academics but the forceful torrents of the fountain

of a life-giving vitality and sustaining power which was the immediate need of the grief-torn minds of people in the world, who received his message with a longing comparable only to the hopeful looks of an anxious child towards its affectionate mother.

For a second time, Sri Swami Chidanandaji Maharaj undertook an international tour for the purpose of explaining and elucidating to the different audiences in various countries, the message of India's spiritual culture and, since the month of May 1968, he has veritably entered into the aspirations of many souls in parts of Africa, the United Kingdom, West Germany and many other European countries, apart from the tremendous influence he exerted then by his personal visits, lectures, Satsangas, prayer meetings and meditation sessions in the United States of America and in Canada.

The peculiar feature of the heart of Swamiji is that it is always eager to go out of itself and participate in the yearnings, aspirations, feelings and needs of other hearts everywhere, so that it cannot be said that he could find any physical rest at any time during the past many years after his taking over as the President of The Divine Life Society in the year 1963. It would also be pertinent to mention here that he is one of those rare souls who has successfully moved unscathed and uncontaminated through the colours and sounds and movements of a world of many a distraction through which he fearlessly toured and tirelessly worked to raise the despondent spirits of large masses of people and to instill hope

and confidence in their hearts, to remove even their social tensions and solve their personal problems, and, above all, to give them spiritual comfort, to bless them with that power of understanding by which they would be able to walk on the path of the Higher Life, which, in the end, is the central Goal of the life of everyone.

The celebration of his sixtieth birthday anniversary,—Shashtyabdupurti—which is traditionally accepted as a hallmark in the life of a venerable person, is, to us all, an obvious occasion to pay our homage of gratitude to the great culture of India, that is Bharatavarsha, whose vital spirits pulsate through the veins of its saints and sages, a noble example in which spiritual race of people is Sri Swami Chidanandaji Maharaj. It is in fact, a momentous opportunity for one to learn the art of surrendering one's personal self, with its individualistic approaches to everything in a more impersonal atmosphere of the General Culture of India as a whole, which has, in an indefatigable firmness, withstood the blasts of various historical changes of a complicated nature and remains still an inexhaustible reservoir of hope and strength to all mankind which, in its multifaceted vicissitudes, has yet retained a creditable reminiscence of its imperishable linkage with the Infinite, which it is even today maintaining as the rock-bottom of all its ideals and enterprises in any direction or any field of life, and towards which the universe is urging itself forward in order to establish itself in a state of immortal existence.

**(Concluded)**

## LEARNING MEANS THIS

(*Swami Ramarajyam*)

Once a teacher taught a lesson to his students. The theme of the lesson was: how to shun anger. The teacher said, “Memorise this lesson and repeat it tomorrow in the class.”

The next day, all the students repeated that lesson except the one who said, “I have not been able to memorise the lesson.”

And, for many days that student repeated this reply. One day the teacher got angry at his reply and began to beat him. He kept on beating him but the student suffered the beating silently.

Next day the student said happily, “Sir, I have memorised the lesson. Yesterday you bet me and I bore the beating without getting angry. I am now convinced that I have memorised the lesson on anger.”

The teacher was very happy to hear his statement.

Dear children, your books contain lessons on so many good manners. You might also be reading them and learning them by heart. You might be reading those lessons aloud to others. That is not enough. You must also translate those manners into practice in your daily life. Your learning is not complete unless good manners are reflected in your conversation, actions and behaviour. Mere repetition of mugged up things does not indicate complete learning.

Learning means putting into practice the lessons you have learnt—and not merely reading or memorising them.

A fisherman puts a worm on the hook; it is not out of compassion for the hungry fish. He wants to catch the fish. A hunter throws a few grains on the net, not on account of his love for the birds and his desire to feed them, but to catch them and kill them. Even so Maya puts a little bit of sugar coating on the bitter quinine pills of sense enjoyments. The Jiva is deceived.

—*Swami Sivananda*

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## CULTURAL TOUR OF H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation of the devotees of Telangana, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters undertook cultural tour of Telangana from 12th to 18th June 2015.

At the kind invitation of Sri Swami Satyavratanandaji, Sri Swamiji Maharaj visited Bhongirpalle village, Shabad Mandal, Ranga Reddy district of Andhra Pradesh to attend Sri Lakshmi Ganapati Yajna and special Satsanga organized in the partly constructed building of Swami Chidananda Vanaprastha Ashram on 14th June 2015. Sri Swamiji blessed the devotees with his talk and also offered prayers for the successful completion of the project.

As a prelude to Swami Chidananda Birth Centenary Celebrations in Telangana State, the DLS Karimnagar Branch organized Srimad Bhagavat Saptah and Sri

Ranganatha Ramayanam by Sri Acharya Kasireddy Venkat Reddyji at Githa Mandir Matham from 14th June to 20th June 2015. Upon invitation from the devotees of the DLS Karimnagar Branch, Sri Swamiji Maharaj inaugurated the programme on 14th June and blessed the devotees with his inspiring words.

Thereafter, Sri Swamiji proceeded to Sirpur to attend the special programmes organized by the DLS Sirpur Kaghaznagar Branch in connection with Swami Chidananda Birth Centenary Celebrations on 15th and 16th June 2015. Sri Swamiji Maharaj blessed the devotees with his talks on both the days. Sri Swamiji also performed Bhumi Puja for small Lord Siva Temple to be constructed in the Branch premises. Sri Swamiji Maharaj returned to the Headquarters Ashram on 18th June 2015.

A Sage is a sustainer of the world. He is a source of perpetual inspiration. He is a radiator of peace and happiness. He is an instrument, through which divine Grace is transmitted to the unenlightened, unregenerated men. Become a Sage.

**—Swami Sivananda**

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## SEVA THROUGH SIVANANDA HOME

*‘Sivananda Home is a Center for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: people who are home-less, temporary or permanent, fell sick, got lost or were abandoned.’*

**(Swami Chidananda)**

Abandonment is not just an incident, something which happens at a certain point in one’s life. It is a life changing event. It turns one’s life upside down. It is the total end of what was and the beginning of something completely new and unknown. One has been roughly pulled off from everything what was, from everything that once mattered, cut off from safety, security, just left alone bare and stripped off. Not only is that person set aside, disconnected forever, cast away, but nobody seems to be interested anymore in him or her. And this indifference is even more painful than anger, it is as if one does not exist anylonger, and life doesn’t matter any more. This type of feeling easily internalizes and one starts feeling bad and sad about oneself, and loses completely interest in life. Abandonment is about loss of love itself.

Most of the patients in Sivananda Home have undergone the trauma of being abandoned. Often upon arrival in the Home, they are physically sick, have

injuries sometimes and after a little while their health improves, they look fresh and well-washed. But the sharp and invisible wound of abandonment is struck deep inside the heart and can flare up any time, when triggered even a little bit. This is especially the case among the female patients, who each of them had their own share, and each one of them tries to cope with it in her own way. To give memories a place in life, to restore one’s inner feeling of self and to try to re-connect with self and with others in a homely and safe setting is one of the humble initial aims. Abandonment is a life issue, a challenge to face and a love to be recovered. Gurudev in His mercy stretched out His arms towards them and towards all of us, weary and heavy loaded and offers a chance to each of us, a life changing chance to turn around, to detach and attach, attach to Him, attach to Forgiveness, attach to Hope, to Love and to Peace.

Om Sri Satgurudevaya Namah.

*“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)**



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

### INLAND BRANCHES

**Ambala (Haryana):** In April and May 2015 regular Satsangs were held on every Sunday and Thursday. A special Satsangs were conducted on 3rd and 28th May. Birth Anniversary of Sri Swami Premanandaji Maharaj was celebrated on 7th May with Kirtans and concluded with Prasad Sevan. Free Jala Seva and Homeopathy Dispensary continue to serve the people.

**Ankoli (Odisha):** Weekly Satsangs on Thursday and Sunday and monthly Matri Satsangs were carried on regularly. The Branch conducted Ramacharit Manas Parayan and Pravachan from 5th April to 4th May 2015. Sri Ramnavami and Sri Hanuman Jayanti were celebrated at Raghunath Mandir.

**Bangalore (Karnataka):** The Branch conducted Satsang on Thursdays and Sundays with Bhajan, Kirtan, Paduka Puja, Swadhyaya from Sri Gurudev's books and distribution of free literature. Devi Puja was done on Fridays with recitation of Lalitha Sahasranama, Vishnu Sahasranamam. On 17th Akhanda Mahamantra Kirtan was done. Sri

Swami Chidanandaji Maharaj Birth Centenary Celebrations were organised with Bhajans and discourses on Bhagavad Gita 2nd chapter, followed by an audio visual. It concluded with Mangalarati and Prasad.

**Barbil (Odisha):** The Branch conducted (5) weekly Satsangs on Thursday, (4) Residential Satsangs on Monday in May. Around 444 patients had free Homeopathic treatment in Sivananda Charitable Dispensary. Sadhana day was observed on 24th. Balvihar classes for school-going children continued on every Sunday.

**Bellary (Karnataka):** Daily Puja and Satsang on all Sundays was continued by the Branch. Birth Anniversary of Sri Swami Krishnanandaji Maharaj was celebrated on 25th April, with Satsang, Archana and concluded with Mahamangalarati.

**Bellagunta (Odisha):** The Branch continued daily Prayer and Meditation, Mobile Satsang on Thursday and weekly Satsang on Sunday. Sadhana day is observed every Sankranti and Paduka Puja on 8th in memory of Swami Sivanandaji Maharaj. A special

Satsang was done in Devi-Peeth of Maa Brahmanidevi.

**Berhampur (Odisha):** The Branch continued Satsangs on Thursday, Paduka Puja on 8th and 24th, and Gita Path on Ekadasis. Ramnavami was observed with Parayana and Pravachan by senior devotees. One of the senior devotees of the Branch is taking classes in Govt. Engineering College inspiring the students about the importance of Divine Life and distribute Jnana Yajna Prasad. Sadhana Diwas was held on 3rd Sunday with Vridhasram Seva.

**Bhuj (Gujarat):** Regular Satsang activities continued by the Branch. Bhuj Mahila Mandal Organized a debate 'Divya Jeevan' on 2nd May, Sri Swami Ratnakarji delivered a talk on Gita Mahatyam. On 9-5-2015

**Buguda (Odisha):** The Branch continued with weekly Satsangs on Thursday, Matri Satsangs on Sunday, Guru Paduka Puja on 8th and 24th of every month, mobile Satsang on 2nd and 4th Saturday and Narayana Seva and Jala Seva.

**Chatrapur-Ganjam (Odisha):** During the month of April the Branch continued with regular Satsangs and special Satsangs at different places. Monthly Jayanti Ceremonies of Sri

Swami Sivanandaji Maharaj and Sri Chidanandaji Maharaj were celebrated on 8th and 24th with Paduka Puja. On 14th April Mahavisub Sankranti and Hanuman Jayanti were observed with Sundarakanda Parayana and Hanuman Chalisa (108 times). Under aegis of Birth Centenary Celebration of Sri Swami Chidanandaji Maharaj the Branch recited Sundarakanda Parayan (76 times).

**Digapahandi (Odisha):** Regular Satsang activities continued. Sankranti and Sadhana day was observed with Paduka Puja and chanting of Hanuman Chalisa. On 16th April mobile Satsang was held at the residence of a devotee. The Branch conducted a Havan for world peace.

**Jeypore (Odisha):** Daily activities and weekly Satsangs on Sundays and Thursdays were continued. Sivananda day was observed with Havan and Puja, and Gita Yajna was done with chanting of Dwadasakshara Mantra. Birth Anniversary of Sri Swami Krishnanandaji Maharaj was celebrated with Prayers, Guru Paduka Puja and Arati, which concluded with Prasad Sevan. The Koraput District Homeopathy Dispensary treated 600 patients.

**Kanpur (U.P.):** Regular Satsang activities continued. On 17th May special Satsang was conducted with chanting of Ramayana, Bhagavad Gita, Hanuman Chalisa and concluded with Arati and Prasad Vitaran. Under Birth Centenary Celebration of Sri Swami Chidanandaji Maharaj the Branch has conducted "Akhand Manas Path" in Ayodhya city.

**Khatiguda (Odisha):** The Branch conducted weekly Satsangs on Thursday. Sadhana day was observed with Narayana Seva, recitation of Vishnu Sahasranama was held on 14th and 29th May on the occasion of Ekadasi.

**Khursaliguda (Odisha):** Regular Satsang activities were continued with Gurupada Puja. On 19th Hanuman Jayanti was observed with Hanuman Chalisa. On 26th April, Birthday of Sri Swami Krishnanandaji Maharaj was celebrated with Paduka Puja, Pravachan and concluded with Narayana Seva.

**Khurja (Odisha):** The Branch conducted Satsang with Swadhyaya and Bhajans and Matri Satsang on Ekadasis. There were Yoga classes for gents in the morning and for women in the evening and Dhyana Yoga for gents on Sundays and also free distribution

of free literature and Homeo medicines for needy patients.

**Lanjipalli Ladies Branch (Odisha):** Daily Satsang activities continued like Archana recitation of Bhagavad Gita, weekly and mobile Satsangs going on. The Branch Celebrated 13th Anniversary of Foundation Day. Pravachan and Narayana Seva were arranged for about 100 poor and needy people. There was chanting of Hanuman Chalisa (108 times), Sundarakanda Parayan and Prasad Sevan on Mahavishub Sankranti and Mahaveer Jayanti. Drinking water service continued.

**Madhavapatnam (A.P.):** Daily Satsang activities continued regularly along with Bhajan, Meditation, Parayan, Pravachans, and Narayana Seva in the Branch. Sri Swami Tathvavidanandaji Maharaj of Hyderabad introduced "Spiritual and Moral Living" classes for students. Smt. Sai Laxmi conducted training classes of reciting Bhagavad Gita with meaning.

**Moirang (Manipur):** During the months of February and March, daily Satsang activities continued. "Om Namah Shivaya" Japa conducted on

Mahasivaratri day, and Holi was celebrated with cultural programmes.

**Nayagarh (Odisha):** Weekly Satsang activities continued on Wednesday. Sadhana day was observed on 12th April. The occasion of Hanuman Jayanti was celebrated with recitation of Hanuman Chalisa (108 times); Ramcharit Manas Parayan was done from 17th to 25th April. All the programmes were celebrated under the guidance of Sri Swami Dharma-prakasanandaji Maharaj.

**Puri (Odisha):** The Branch continued regular weekly Satsangs on Thursday. On 15th and 29th Hanuman Jayanti and Ekadasi were observed with chanting of Vishnu Sahasranama, Hanuman Chalisa and Paduka Puja, Abisheka and Archana were done on 7th, 16th and 17th April and concluded with Prasad Sevan. One mobile Satsang was held on 25th at the residence of a devotee.

**Rourkela (Odisha):** The Branch continued daily Satsang, mobile Satsang and weekly Satsang with Bhajans, Swadhyaya and Gita Path and Abisheka and Archana were done on 8th and 24th of every month. In connection with Swami Chidananda Birth Centenary Celebration the

Branch observed four Sadhana days during the month of May 2015.

**Salipur (Odisha):** Daily and weekly Satsangs continued in the Branch. Sivananda day on 8th, Sadhana day on 15th and Akhanda Mahamantra Japa on 22nd March were conducted. Swami Sivananda Charitable Hospital continued its services on every Sunday. Sri Ramanavami was celebrated on 29th with special Satsang. Yoga training classes were continued.

**Sirpur-Khagaznagar (Telangana):** During the month of May, the Branch conducted mobile Satsangs every Sunday and Guru Paduka Puja was performed in Dhyana Kutir on Thursdays.

**Steel Township Rourkela (Odisha):** The Branch has conducted (5) mobile Satsangs and Sadhana day was observed with Paduka Puja, chanting of Bhagavad Gita, Vishnu Sahasranamam, Hanuman Chalisa and discourses on life and his teachings of Guru Maharaj and concluded with Narayana Seva. Free Yoga and Music classes were conducted on Mondays.

**Sunabeda (Odisha):** The Branch continued Weekly Satsangs, Matri Satsangs, Paduka Puja and Archana.

“Odiya Nava Varsha” was celebrated with chanting of Hanuman Chalisa (108 times). Janma Satavarshika Mahostav of H. H. Sri Swami Chidanandaji Maharaj, the Branch conducted 3days (28th to 30th April) “Yoga Sadhana Shivar”, Spiritual Personality Development for students was organised; more than 50 students participated. On Ekadasi, Sankranti and Hanuman Jayanti recitation of Sundarakanda, Vishnu Sahasranamam and Hanuman Chalisa were done.

**Sunabeda Ladies Branch (Odisha):** The Branch continued regularly Satsangs. Ekadasi, Hanuman Jayanti were celebrated with chanting of Vishnu Sahasranama, Hanuman Chalisa, Pravachan of Sri Ramacharit Manas and Abhisheka. On 24th Chidananda day was observed with Mahamrityunjaya Mantra Japa.

**South Balanda (Odisha):** Twice a day Puja, weekly Satsang on Fridays and Special Satsang by the Ladies on Ekadasis are regular activities of the Branch. Akhanada Mahamantra Sankirtan was held on 30th May, for the sake of world peace and Universal Brotherhood. “Sivananda Diwas” on 8th “Chidananda Diwas” on 24th were observed with Guru Paduka Puja and

also every Sunday Gita Parayan was done by ladies for Birth Centenary Celebration of worshipful Swami Chidanandaji Maharaj.

**Varanasi (U.P.):** The Branch conducted Satsang at Vridhasram during the month of 26th April. The Branch members attended U.P. State Divine Life Society Spiritual Conference at “Naimisharanya”

**Vikrampur (Odisha):** The Branch conducted daily Puja, weekly Satsang on Wednesday and mobile Satsang on Thursday. Sivananda day was observed on 8th with Gurupaduka Puja and Sadhana day was celebrated with recitation of Srimad Bhagavad Gita, Hanuman Chalisa and discourses on Sadhana. Branch organized Spiritual discourses at different schools in the month of April and “Divya Prerana” booklets distributed to all the students.

**Visakhapatnam(A.P.):** The Branch continued daily Satsanga with Bhajans, chanting of Vishnu Sahasranama etc. and free Yoga classes, free classical dance and chanting of Bhagavad Gita classes were conducted. Hanuman Jayanti was celebrated with Abishekam and Sankirtans. The Branch organised free medical camps on Monday.

### OVERSEAS BRANCH

**Hong Kong (China):** Regular Satsang activities continued in both the Cheung Sha Wan and North Point Yoga Centres as well as Yogasana classes based on “Practical Guide to Yoga”. The monthly Satsang was held on 14th March with chanting of Hanuman Chalisa, Maha Mrityunjaya Mantra and teachings of Gurudev’s “Yoga Vedanta Sutras” with 37 participants.

Special activities: On 7th a session for Bhajan practice was held in North

Point Yoga Centre. On 21st two Entrance Examinations for the 4th Yoga Teachers Training Course and special Bhajan, Kirtan and a talk on the “Essence of Bhagavad Gita were conducted. The Chinese New Year was celebrated at the Cheung Sha Wan Yoga Centre with participation of “Walk for Sight 2015” organised by Orbis Hong Kong on 29th March. The Branch has also been providing Yoga Teachers who volunteer to serve in Yoga classes, organized by the Hong Kong Family Welfare Society and Elderly Centre.

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