



# THE DIVINE LIFE

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## KATHOPANISHAD

### CHAPTER II

#### *VALLI iii*

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

13. He should be known to exist and also as He really is. Of these two, to him who knows Him to exist, His true nature becomes manifest.

## शिवानन्दस्तोत्रपुष्पांजलिः

### **SIVANANDA-STOTRA-PUSHPANJALI**

*(Sri Swami Jnanananda Saraswati, Sivanandanagar)*

*(Continued from the previous issue)*

ओमित्येकाक्षरसविरलामोदपूर्वं जपन्तं  
 भूमीन्द्राद्यैरपि शुभगणायान्वहं सेव्यमानम्।  
 जैमिन्युक्तिप्रवचनरतं सात्त्विकोदारकर्म-  
 स्थेमीभूतं भुवनविदितं श्रीशिवानन्दमीडे॥३९॥

39. Prostrations to Swami Sivananda who is always chanting the monosyllable OM with infinite joy, who is served every day even by royal personages in expectation of material prosperity, who is rooted in expounding the Jaimini cult, who is interested only in Sattvic (good and virtuous) actions, and who is world-famous.

निरर्गलविनिर्गलन्निगमसूक्तिसारामृतै-  
 निरस्तनिखिलामयं निशितशेमुषीवैभवम्।  
 निरन्तरविनिस्सृतामितकृपाकुलालोकनं  
 विरक्तजनसत्तमं शिवमुनीन्द्रमेवाश्रये॥४०॥

40. I worship the great sage Sivananda, who has destroyed all diseases by the nectar of the incessant flow of the scriptural teachings, whose intellect is very sharp, who is bestowing his graceful looks incessantly with a compassionate heart on his devotees and who is the gem amongst dispassionate people. *(To be continued)*

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**New Year's Message:**

## KNOW THYSELF

*(Sri Swami Chidananda)*

If we cast our eyes upon the vibrant and dynamic life upon the surface of the globe, we see that tremendous scientific advancements have been made in the past couple of centuries. Man has progressed, tapped new resources, discovered more about things far and near than ever were known before. By his ingenuity and scientific acumen man has evolved such instruments that things which otherwise could not be perceived are now laid bare before the gaze of the human eye—almost invisible phenomena and cosmic phenomena alike are revealed. Such great and staggering achievements have been made in the field of physics, chemistry, biology, botany, zoology, electricity, astronomy, mechanics, electronics, etc. So much greater is the control that man holds over external forces, that life is now replete with innumerable comforts and conveniences for his enjoyments. Such rapid progress in the field of science has been made that even a century ago one might have thought of it as a fantastic dream or a sheer fancy. But it has, nevertheless, become a fact.

At a second glance however, when we observe mankind itself, we see vast masses of people in different parts of the globe with an improved material lot, but without corresponding satisfaction and happiness, which ought to have been the result of this external progress. If man is

to truly improve and advance, he must do so on all levels and in all spheres of life and activity. No doubt efficiency has been raised and organisation has been widened. But why is increased happiness in the life of the individual not very apparent? There are strange imbalances between groups enjoying great prosperity and those groups which suffer abject poverty. Even in the life of the average man, there may be prosperity but together with sorrow, convenience together with discontent, both at the same time! Man's possessions have been increased, but not his joy of living. No one could honestly say: "Yes, I think that all these material improvements have put us into a state of perennial joy and unalloyed happiness." Even in the physical welfare of human beings real progress is dubious. The number of hospitals has increased beyond compare; doctors, medicines, chemical factories, the manufacture of drugs and various methods of surgery have increased tenfold; while, side by side, diseases have multiplied considerably. The farther mankind progresses in science the more prevalent become the new kinds of diseases and sufferings. Could there be a specific reason for this? Yes, there is a simple reason.

Man is ultimately the most important unit in this universe. With this most important unit however, not everything is all-right. While advance is being made in all the fields of external nature, man's own nature is being very much neglected. The mistake is that we cultivate the head and neglect the heart, and this seems to lead us to our downfall. Man has to understand himself; it is in the knowledge of oneself that the laws governing life are discovered and the factors determining human behaviour are revealed. With the knowledge of the forces within one learns to apply the laws that govern these forces and thus to direct one's behaviour. If this essential knowledge is not made the object of a serious study and seeking, if the basic knowledge of oneself is overlooked, then all the knowledge of external things, no matter how vast or impressive this knowledge may be, can bring about a real state of progress in man's world.

It may be stated that at present there is a total eclipse of the knowledge of the self, resulting in the insufficiency and inadequacy of human knowledge, together with a basic degeneration of human nature. Power makes the humans selfish, ego-centred and greedy. The phenomenon of power-grabbing is so commonly seen in all the different parts of the globe. The trend seems to be that each confined community is protecting its own interests, wishing to acquire all knowledge and power for itself and is

therefore opposing all the rest of humanity. Also there is a dangerous urge to use the acquired power for the destruction of all those except the few with whom one identifies. This seems to be the picture of the precarious state of affairs at the turn of our century. If man had also gained knowledge of his inner nature and improved the quality of his being by increasing the capacity for compassion and self-sacrifice, and if these had kept pace with the progress arising out of his mastery over external forces, then the whole picture would be one of balance and well-being in all the communities of the world.

The imbalance between outward advancements and the basic degeneracy undergone by the human individual is the root-cause of the unhappy state in which humanity finds itself today, fraught with fear, uncertainty and with a sense of insecurity. The question is: why is there such a deep feeling in all human hearts that this is hardly a period worth living? People do not want to think of the present. Either they project themselves into a future when man will perhaps have solved all his present problems, or they think wistfully of the past when things seem to have been better. This is due to the basic error that the entire power of man's mind, his perceptions and his senses have been totally externalised. He has not started from the proper point, his own nature. If man does not know himself, how can his life be lived successfully?

The knowledge of oneself is the required knowledge. And the education in this knowledge has to be right from childhood. It is only when the art of right thinking is initiated in childhood that true growth or progress ensues in the individual. We have to understand what we are and what are those factors that are inherent in our true personality that will increase the beauty of character and what are those factors that mar the beauty of character. How many people take time to think about themselves? We think about our engagements, our weekend plans, our silly pleasures and avocations. We think about the type of dress we shall have, what new model of car we shall buy, what type of house painting we can afford, and so forth. At every moment things which are outside of us occupy our attention. Who spends half an hour every day in calmness and silence? Who asks: "Who am I? How did I come here? What is the world, where a little while ago I was not, and a little while from now I will not be? What is the real connection between me and this universe, between me and those around me with whom I have a temporary relationship? And what is my real duty in this ever-changing set up?"

Unless and until we find answers to these questions and obtain the knowledge of what we really are, whence we came and whither we go, effective and purposeful living will lie far off in the future for us, and we would have lived in vain. These have ever been the central

questions of the saints and sages of the past and the present who have tried to bring about an awakening in man so that life on earth might be properly used to get an essential knowledge of the Self, the true Being.

Everyone says 'I' and 'I am', and thus far it is perfectly all-right; but then from the second word onwards man voices his ignorance! He proceeds with 'I am an Indian', 'I am an American', 'I am French' or 'British', 'I am a Republican or a Democrat' and so on. Whatever he adds to 'I am' immediately limits his consciousness. When you say, 'I am so-and-so', you separate and create a barrier between yourself and every other being. You immediately cut yourself off from the rest of the world. Herein lies the colossal ignorance. Here you have to use your intellect properly. If your intellect and understanding are entangled in the lower nature, if they are thus deprived of their freedom, then the pure consciousness of 'I-am'ness becomes vitiated. The feeling of universal oneness with all life is lost. 'I-am'ness makes you feel atone with the entire universe, but saying 'I am a human being' at once circumscribes yourself into a particular species —the human species. You feel "I am not that creature". You say, "kick that dog", "kill that rat", "crush that bug" etc., and thus you separate yourself from all other species. It means that you are in the process of stifling your spirit and choking up the universality of your true being, your pure consciousness. That is

virtual death. Confining your spirit into smaller and smaller rings is trying to choke the fount of life. This fount overflows and pervades the entire universe, and if you confine yourself into narrow channels, you are withholding that fluent inner expression of Peace by thwarting its natural spontaneous outflow.

Remember, you are Consciousness or Awareness. You are not inert or insentient, and since you know that you exist, there is Knowledge in you which is a part of your essential nature. You are in truth Existence, Consciousness and Bliss. When you know that you are Existence-Consciousness and you know that you are not that which is constantly agitating you, then you become totally devoid of all the defects of the lower perishable aspects of your being. All pain and suffering etc. is for the body; to experience grief, delusion, jealousy, desire etc. is the fate of the mind. When you know yourself as independent of the body, mind and intellect, then how can you allow these facts that characterise the lower aspects of your being to affect you? You are in truth without pain, without suffering, without sorrow, without delusion, in short without any blemish whatsoever. Your true nature is Bliss. This 'I am' is devoid of and distinct from all the blemishes and defects of the body-mind part of your being. Know Thyself as such! This knowledge is your greatest wealth, and you have to unfold it –this is the true aim of life. The truth of

your being should be the one subject upon which you ponder and reflect, meditate and which you realise. If you succeed in realising that, your whole life blossoms forth into a radiance of Love, Peace and Bliss.

Let us all sincerely strive every day to the best of our ability, beginning from the New Year, to be conscious of what we really are and become God-centred. May you become One with the Existence Principle which is even in a blade of grass, a speck of dust, a wisp of a cloud and in every mode of expression of life. Thus feeling one with all, how could you hurt others? How could you be false or cruel? How could you deceive others or play them false? How could you bring yourself to rage or to be angry? This is the view and the vision that man as the entire humanity needs today. When Professor Einstein was asked in a interview: "What shall we do, Professor, in order to improve the world?" he replied, "We must have improved people." That means we must live in the consciousness of our true nature. Even if a few handfuls make it their firm resolution, their greatest aim and aspiration in life, to be always at one with the Divine Essence, then real progress will have been made. Let this be our resolution during the New Year's day!

May the New Year bring in prosperity, plenty, joy and enlightenment throughout the world. May there be Peace in the whole world! May God bless all beings! □ □ □

## NEW YEAR'S MESSAGE

*(Sri Swami Krishnananda)*

*(Spoken on December 31st, 1995)*

**H**ere before us is the holy astronomical commandment that we humbly receive as what is known as the coming of a new year. This ashram, Sivananda Ashram, The Divine Life Society, has now seen sixty new years after its birth. Sixty cycles of time have passed in the history of this ashram. This revolution of sixty years is regarded, according to tradition, as a great achievement in the life process of anything.

Whether anything moves or nothing moves, we cannot say, because our judgments are based on the apparatus of understanding with which we are endowed, and the instrument of knowledge conditions and determines the nature of our judgment. We are told ever and ever that everything passes. Years roll on, and we have new years. The meaning of the coming of a fresh year is not always intelligible to the human mind. What actually happens when a new year comes and stands before us? Physically, to normal perception, it will appear that nothing happens. The same today will continue tomorrow. Whatever we have been experiencing today, we will experience tomorrow also.

Then what is the newness of the year? Where is the freshness of it? It is the cursedness of human nature that

prevents people from knowing what is actually happening. We cannot even know that we have been growing from our babyhood to adulthood. We did grow, and there was moment-to-moment newness in our life, but never for a moment did we think that we are becoming newer and newer every moment. We felt that we are static, and nothing has happened to us, and nothing is happening to us. What a wonder! Every minute constituent of the human personality has changed from its inception in order to become a corporate adult body. But why is such a continuous movement never known to be existing at all? We do not know that anything is happening to us. We are perfectly all right. We are static and solid individualities always, and we never become something else.

This phenomenon of something perpetually taking place and yet not being known by anybody is the mystery of the universe. We belong to different realms of being, and we belong, simultaneously, to all levels of being. At one stroke, we are everywhere. This is the reason why we feel that we are not changing at all. There is an unchanging eternality presiding over all our movements, due to which we feel that we

are solid like a rock and that we are perfectly stable.

But there is another world to which we also belong, which is called the sense world—the world of colour and sound and activity presented by the sense organs—involved in which process, we are hurrying forward to a destination whose end is not clear to the mind. It is like an animal that has a rope around its neck and is pulled forward by the owner thereof, though the animal may not be aware as to where it is being dragged.

The problem that we are facing in life is this mysterious dual operation taking place in us: a false complacency of everything being fine and stable and secure on the one hand, and on the other hand, a helpless hurrying forward through every cell of our body and every part of our mind towards a destination of which no one can have any idea.

How did the world come about? When did it begin? What was there in the world when it started? Where were all of us at the commencement of the world? Or, were we not there? How many years have passed since creation took place? And how many beings lived and died during this process ever since the commencement of the world—if at all we can say there is such a thing called a commencement of time? How can time commence, because for time to begin, there must have been a prior state where time was not. A timeless situation cannot be imagined to be causing another condition called the time process because there would be no

connection between timelessness and time.

We are no wiser in delving into these mysteries of the commencement of time and the end towards which time is perhaps moving. We sometimes designate the time process as evolution, but in what direction is the evolution? There is nothing that does not move in this world; and when it moves, it carries with it everything inside it, as when a vehicle moves, all those who are seated in the vehicle also move.

Every particle of matter, every plant, every tree, every animal, every human being, and anything whatsoever moves helplessly in the direction taken by this wonderful evolutionary process which we call the drama of creation, preservation and destruction. We have heard in our scriptures that God created the world, and He made arrangements for preserving it, and He will destroy it one day. But this process of creation, preservation and destruction is going on perpetually even now in our own body. Every moment there is a creation of new components of our body, every moment there is a tendency to preserve the stability of these components, and every moment there is also a tendency of these components to deteriorate, dismember and get destroyed into a vacuous nothingness.

Creation, preservation and destruction are continuous. It is not that yesterday there was creation, today there is preservation and tomorrow there shall be destruction. Creation is a movement from eternity to eternity, and what we

call the New Year is a psychological acceptance of a natural occurrence which rings into our ears the message of perpetual deterioration of everything that is created, and a perpetual longing for the fulfilment of perennial existence. The New Year is, rather, a reminder to everyone that unconsciously some activity is taking place everywhere, and at least at some time we should be conscious of what is taking place really. Unconsciously being dragged on is one thing, and consciously accepting this movement is another thing.

Everything moves towards God, and conscious movement towards God is called spiritual sadhana. An unconscious activity is no activity. It has no value. Action should be consciously motivated. In the astronomical universe, as we are told, endless activity is taking place in which we are perpetually involved. We are involved in the very process that is taking place in the galaxies, which we wrongly imagine are very far away from us. We look at the sky on a dark night when the sky is clear and see the galaxy, the Milky Way and, therefore, we come to a conclusion it is very, very far. But we cannot know we are involved inside it. When we look at the Milky Way, actually what we are doing is looking at part of our own body, to which even the solar system belongs. If our toe had an eye, it could look up and see our head as if it is far away. But our head is not far away from our toe. It is a connected organism. So are the stars; so is everything that is contained within this large expanse of the space and time process. We cannot imagine that we are capable of cosily sitting calmly, unknown

and undetected by the cosmic forces. Every breath that we breathe is thundering forth with a loud noise in the highest of heavens, just as every little pain in any part of the body is known to the whole body.

Now we must awaken to the fact of our really belonging to a world of which we are inseparable. Otherwise, our toe could imagine that it is some light years away from the head, which it looks at as a distant object. Nothing in the world is distant. The absence of distance in the makeup of a thing is called an organism. It is a living completeness. Such is creation, and it has to be so because it is an emanation from an indivisible substance. That which emanates from indivisibility has also to be indivisible. Dividedness cannot proceed from an indivisible cause, as is the case with our own bodily functioning which is a wholesome, total operation going on from moment to moment, minute to minute, second to second.

There is one action taking place everywhere, into which we are pulled forward; and we may imagine that we are also contributing something to the activity of the world, but our cooperation is incomplete. We have our own personality, vehemently assumed in our own selves, which objects to its being included in the operation of any other organisation—and, therefore, that organisation to which everything belongs compels this diffident part of it to move with it by transforming it into a new constituent individuality, which is known as the process of birth and death. Our defined attitude compels us to undergo this process of the changing of

the vestures called the body and the mind.

The arrogance of human nature and the assertiveness of the ego—the intense satisfaction one feels in being located in a little six-foot body—prevents the entry of cosmic energy into oneself; therefore, that particular formation of individual constitution perishes for the purpose of remodelling itself into a new condition which will be able to consciously participate in the requirement of the larger organism of the universe. In every activity, God calls man. It is the summoning of God which is the coming of the new years or the going of the old years. God calling is life. Difficult this is to appreciate due to an inveterate longing to live in the body, and a weddedness to the erroneous perception of natural and social living.

What can we expect in the new year that is ahead of us and is now coming on our heads? To accept it humbly. The great lesson that we can make our own in our daily life is an adoption of humility of spirit and humbleness before the might of God. There is a 'greater' than what we are in our own selves. We carry it wherever we go, wherever we move. Something more than what we are is sitting within us and making us perpetually restless and insecure. This 'higher than what we are', which is called the higher self or whatever we may call it, insists that the 'lower than what it is' is to give access to what is above. It is a war between the lower and the higher within our own selves.

The lower and the higher are not two different physical existences. They are two densities of operation, two pressures

continuously being exerted within our own selves—two voices speaking at the same time, one trying to drown out the voice of the other. In this warlike operation of two voices we have the history of mankind, whereby human history becomes a panorama of perpetual ignorance of the future and an inner longing to live perennially, forever and ever.

Deep meditation on this cosmic mystery may be considered our perennial duty. Everything is meditating, says the Upanishad. In this meditative activity of harmonious arrangement of ourselves with what is actually happening around us, we set ourselves in tune with the powers that rule the world and the powers that direct our vision ahead.

Action, activity, performing, running about—this cannot satisfy you. You may run from the North Pole to the South Pole, but you cannot be sure that you have done anything worthwhile in life. The rootedness of your being is crying from the bottom of its heart, and the physical body runs from one corner to another corner in order to find on the surface of the Earth all that you need. Weeping you come and crying you go, and miserably, painfully, you live in the middle of it. That circumstance should be avoided by a deliberate adjustment of your consciousness to that indivisibility which contradicts every kind of divided activity in the world and includes within itself, within its compass, all that is beautiful, magnificent, grand, powerful and eternal.

***(To be continued)***

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## DIE TO LIVE

*(Sri Swami Atmaswarupananda)*

**I**t is a peculiarity of human life on this planet Earth, that no matter how successful an individual has been—no matter how much they have, what honours they have received—still, something seems to be missing. And yet Gurudev Swami Sivanandaji and Pujya Swami Chidanandaji spoke of total satisfaction. How is it possible to have total satisfaction in a world where no one seems to be totally happy, not totally satisfied? What is the secret? What is the way?

Fundamentally we live in a world that is constantly changing. Most of us do not feel integrated with that change. We feel as if we are standing apart from it, in some way isolated from it. To a large extent, we resist it. Resistance means dissatisfaction.

What then could be the solution? It would seem to be obvious that we have to stop standing apart from the universe that we are actually a part of and assume our proper role as an integral part of the universe rather than being separate from it—feeling, in fact, that we are somehow the centre of the universe, the most important ones. Indeed, Gurudev was quite clear. He said that this feeling ourselves to be apart from the universe has to go. Indeed if we want total

satisfaction, if we want to feel truly alive, truly ourselves, then Gurudev said, “Kill this little I. Die to live. Lead the divine life.”

The Divine is all there is. We are part of That. Indeed, we are That. If through our foolishness, our ego, we stand apart from It, we cannot possibly find the happiness that our hearts seek. Therefore, we must recognize that the secret is in letting go of the separate I. We must move towards an ever greater feeling of universality, of impersonality rather than thinking we are an individual I separate from everyone else. Lord Krishna told Arjuna that one way is through dispassion and practice.

We must recognize the error that we are making and have total dispassion for the little I. We must be determined to move away from it. We also need to practise the presence of God or the Universal through selfless service, through devotion to God, through meditation, through enquiry into who we are. In other words, through living a divine life. Then gradually our dissatisfaction will begin to fade as our true universal Self—that has always been who we are—begins to emerge.

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## A GREAT UPHOLDER OF HINDU DHARMA

*(Sri Indrajit Sharma, M.A., Simla)*

To attain true wisdom is a privilege granted to only a chosen few, upon whom special grace of God has descended in an ample measure. The majority of people all over the world suffer from some foolish notion or the other. Everybody has his own philosophy of life and scale of values. No one is free from some kind of delusion or the other. The world is suffering from a number of ailments. The ghastly wars, the irresponsible utterances of the leaders at the helm of affairs, foolish policies and vain, glorious pomposity have weakened the world and worsened international position. Covetousness, greed, lust and spirit of domination and subjugation have demoralised the world civilisation. There is likelihood of a third global war that will sweep away the whole human population in a trice. True culture is not adopted, whereas artificial gadgets of science are admired as heavenly boons. This is an age characterised by hypocrisy, deceit and destructive technology. All this shows that things are not going on well. Today we want people who are truly wise, truly brave and truly far-sighted. We do not require vain-glorious leaders whose irresponsible statements and facts lead to fatal wars. We want missionaries of peace and goodwill. We desire that a new world order should pervade and true culture should prevail. We want people who are selfless, loving, gentle, noble and God-fearing. We want people, who

are real embodiments of true culture and true civilization.

The readers of these lines would be glad to observe and know that Sivanandaji of Ananda Kutir is the one person who is engaged in this noble task of preparing a set of people who can show light to the world and can deliver the message of peace, hope and cheer to all the people irrespective of any considerations of caste, colour, sex or nationality.

Swami Sivananda has produced quite a few mighty souls who may be called true replicas of the master. Among such distinguished disciples of the Master, Swami Chidananda stands unique and peerless. If there is any person whom I love, adore and respect next to Swami Sivananda, he is Swami Chidanandaji, the General Secretary of the Divine Life Society. He is a very young soul full of spiritual wisdom and transcendental vivacity. Souls like Swami Chidananda are very very rare.

Swami Chidananda is a saint in the true sense of the term. Intense physical activity, tremendous mental alacrity, intense intellectual acuteness are the hallmarks of this young but brilliant disciple of Swami Sivananda. Saintliness is the touchstone on which achievements of man are tested. To become a real saint is not a child's play. It is a very tough job. The processes are very boring. It is one continuous ceaseless series of

spiritual Sadhana that is required to make one a true saint. I know that Swami Chidananda has performed very severe Tapas for attainment of his present exalted spiritual personality. I admire his saintly character. To have attained to such an exalted spiritual stature at this young age certainly shows that he might have done even harder penance in his previous birth.

Swami Chidananda is a scholar. His writings and speeches are very learned, illuminating and profound in wisdom. He touches the very core of wisdom and arrives at logical conclusions. His wisdom comes from his heart. He is not a mere theorist but a practical idealist and admirable realist too.

As his name connotes, Swami Chidananda is an embodiment of bliss. He injects Bliss into whosoever is lucky enough to fall in his company. One can almost, always find him red with child-like joy.

He is a very simple person. 'High thinking and plain living' is followed by him to the very letter and spirit of it. He enjoys open play of Nature and rejoices to live in the midst of natural surroundings.

Swami Chidananda is an extremely busy person. I have always found him busy like a bee. Much of the expansion and popularity of the Divine Life mission of Swami Sivananda owes its success and grandeur to his herculean activity. He is a suitable person to disseminate the mission and message of Swami Sivananda. He has imbibed the spirit of the teachings of the great Master. I wish that he should visit foreign countries in order to spread the wisdom as revealed by His Holiness Sri Swami Sivananda.

He can inspire lakhs of people by his soul-stirring speeches.

Swami Chidananda is the one person on whom the eyes of all are riveted as the future upholder of the Hindu Dharma. Swami Chidananda would succeed Swami Sivananda and work equally earnestly and sincerely for the execution of the Divine Life Mission.

Swami Sivananda holds a high opinion about Swami Chidananda. He deputed him to speak at functions where Swami Sivananda is specially invited. Swamiji has delegated his powers to Swami Chidananda, who truly fulfills the expectations of the Master. If anyone is anxious to see a true specimen of Brahmachari, I recommend to him a visit to Sivanandashram to see Swami Chidananda. His respect for ladies is worth emulating. We want such type of spiritual giants who respect and adore the opposite sex as Mothers and Sisters.

Swami Chidananda is a very obedient and obliging person. He would never refuse a sincere request from any person. He is extremely humble and touches the feet of even untouchables. He treats every one as a direct manifestation of the Divine. As such he once treated an ailing dog as also a leper suffering from advanced stages of leprosy.

Swami Chidananda was quoted by Swami Sivananda as an Ideal to be emulated during his All-India tour in 1950. Swami Sivananda takes a just pride in the worth and calibre of his illustrious disciple.

May Lord bless him with health, long life, peace, prosperity and Kaivalya Moksha!

## PARABLE OF “THE DRAMATIC SHOW”

(H.H. Sri Swami Sivanandaji Maharaj)

*Om Sri Sadguru Paramatmane Namah*

The Principal of St. Joseph’s Academy organised a dramatic show entitled “Reunion.” He announced that different actors would act on the stage for three hours and after the show, he would distribute prizes and cups, for good actors, in the presence of the distinguished gentry of the town. The very name of the drama fascinated me and I went to see it. Actors were given proper costumes and were told to act different roles. When everything was ready, the Principal declared the drama open and the drama commenced. A set of actors came, played their part and then disappeared. Another set of actors came and playing their part, too, disappeared likewise. The process was continuous. “See that bad actor! He is not acting his role. He is retarding others in their acting. He is busy in correcting others in their acting. He is busy in correcting his costume, decorating his costume, but not doing his role. He thinks there is no Principal and the drama will never end and that he will continue to enjoy forever and do

as he likes. He is a fool though he thinks he is wise.”

The Principal and the gentry have spotted him. He is spoiling the whole show. The Principal is very forgiving and so he did not remove him from the stage at once, but waited till his part was over, and then he was punished for his misdeeds and he was weeping.

Here comes a good actor. His acting is fine. He had acute back-ache; but he now seems to have entirely forgotten all about that ache of his and is busy acting his role as best as he could, is lost in it. He firmly believes that the show will end after three hours and then the Principal will adjudge all the actors. His only concern is to play now his role to the best of his powers. He did play his role in a fine manner and now all are praising him for the way he acted. He has won the hearts of all the spectators.

Soon the show was over. All those actors that were selected for awards were escorted with honour to the dais. The Principal and the gentry were visibly pleased with them. They were all called out one after the other and

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were awarded their allotted prizes, cups and various other honours; and they were in great joy. It was a grand show, this one. While returning home, I was caught in a reverie, going over the whole show of the evening once again mentally and murmuring to myself.

God has organised a similar dramatic show of this world entitled 'God-realisation'. He has announced through prophets and saints that Jivatmas will act for a definite number of years, wearing different bodies. The breaths of all bodies are counted. Then He will judge all and give cups and prizes of eternity to good actors in the presence of saints of divine court. God gave bodies to Jivatmas and assigned different roles to them. When He created the world this world-drama started. A set of bodies come, play their part and then disappear. Another set of actors come and disappear likewise. The process is continuous. See that bad actor. He is not acting his role and is retarding others in doing Bhakti. He is attached to his body and is ever busy in feeding it and maintaining it and in enjoying worldly pleasures and not doing Bhakti to God. He thinks there is no God; he will never cast off his body, but will continue to enjoy body pleasures for ever as he likes. He is a fool though he thinks he is wise. God and His courtiers are watching him all

the time. He is a blot on the world-drama. God is very forgiving and does not punish him at once. He waits till he finishes his part and then He punishes him and he weeps.

Here comes a good person. He lives the divine life. He may have a diseased body, but he has forgotten all about the diseased condition of his body. He is ever busy doing Bhakti to God with all his power. He firmly believes that he must die sometime and that God will judge all. His only worry is to do Bhakti as much as he can. He has won the hearts of all and all praise him now. When he casts away his body, he is escorted to the Court of God with honours. God and His courtiers are pleased to see Bhaktas. God calls them one after the other and awards the prizes and cups of eternity and then they are in great joy and bliss.

Let us become good actors in this world drama. Forget worrying about disease and death. They are sure to come. Adapt to circumstances and keep busy in Bhakti. Food, dress, and worldly actions are necessary, but above all is Bhakti of God, which is the role for which God has given this body. Let us do it even now and deserve God's praises and honours in the Court of the Divine and enjoy Bliss Infinite.

Om Tat Sat Brahmaṛpanamastu

\* \* \*

## LORD KRISHNA AND SUDAMA

(*Swami Ramarajyam*)

**T**he wife of poverty-stricken Sudama had prayed repeatedly to her husband, “Why don’t you go to your friend Krishna? He is the master of the whole universe. Will he not be of any help to us?”

Sudama was a self-respecting Brahmin. How could he beg somebody for something? Moreover, why should he beg the Lord for anything? Does He not know everything?

Sudama did not want to go to his friend, but he had to give in at the insistence of his wife. He left for Dwaraka. As soon as Lord Krishna heard of Sudama’s arrival, he ran barefooted to receive him. He took him to his palace. Placing his face over his shoulders, he wept bitterly and said, “I was busy with state-affairs, but why did you forget me?”

A king was weeping tears of love for a poor Brahmin!

The Lord asked him, “What have you brought for me? What has my Bhabhi (sister-in-law) sent for me?”

Sudama’s wife had given him some uncooked rice in a small bundle of cloth. He was hesitant about giving that to Him. He tried to conceal the bundle, but the Lord snatched it from him and started eating the rice. The master of myriads of universes Lord Krishna was, yet He was eating the uncooked rice! Sudama stared at Him with eyes wide open.

Sudama returned to his place after a few days’ stay with Lord Krishna. Neither did he ask for anything nor did Lord Krishna give him anything. On the way, Sudama kept thinking—it does not matter if the Lord has

not given me anything. He has bestowed His love on me. That is more than enough.

Dear children, Lord Krishna had not only bestowed His love on him, but had also changed his crumbling hut into a golden palace and his wife was living there like a queen.

Sudama bowed to Lord Krishna mentally and said to his wife, “It is the Lord who has bestowed all this wealth on us; so it belongs to Him. We should never take it as our own.”

This story teaches many lessons.

Firstly, suppose you become a rich person and a poor friend of yours comes to meet you. How would you behave with him? You should receive him with open arms and help him as much as you can, and you should not utter a word about the help you have rendered. You should better forget that you have helped him at all.

Secondly, if your circumstances compel you to ask anyone for something, you should do so without having any expectation of getting the desired thing. If he gives you an affectionate smile and speaks sweet words to you, they should be reckoned as more valuable than the thing desired. Love is greater than wealth.

Thirdly, if God grants you wealth and prosperity the way He had granted Sudama and you become a wealthy person, you must always bear in mind that your wealth belongs to God. And, never forget that whatever He has bestowed on you, must be used for the benefit of others. \* \* \*

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**ANNOUNCEMENT**

Swami Chidananda Birth Centenary Adhyatmik Prachar Yatra team comprising Sri Swami Sivachidanandaji Maharaj, Sri Swami Dharmanishtanandaji Maharaj, Dr. Jayant B. Dave and Sri Radhamohanji carrying the holy Padukas of Worshipful Gurudev Sri Swami Sivanandaji Maharaj has travelled through Uttar Pradesh, Bihar, Manipur, West Bengal, Jharkhand, Chhattisgarh and Odisha up to 21st December 2015. At all places, the Prachar Yatra Team has been received with great love and devotion. The detailed report of the proceedings of the Prachar Yatra is being published separately.

Presently, the Yatra Mandali has been visiting Southern India and thereafter travelling through the Western part of India will reach the Headquarters Ashram on 16th February 2016. The Divine Life Society Branches and devotees are requested to receive the Yatra team in their respective Branches/places, hold Satsang and receive the blessings of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj.

For further details please contact:

Sri Swami Sivachidanandaji

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Sri Swami Dharmanishtanandaji

Mobile: 09027042120

***The Divine Life Society***

*The schedule of Prachar Yatra from 1st February 2016 is as follows:*

<b>Sl.No.</b>	<b>Name of the Place</b>	<b>Date of Arrival</b>	<b>Date of Departure</b>
1.	Jodhpur	31/01/2016	01/02/2016
2.	Bikaner	01/02/2016	02/02/2016
3.	Jaipur	02/02/2016	03/02/2016
4.	Rewari	03/02/2016	04/02/2016
5.	Gurgaon	04/02/2016	05/02/2016
6.	Khurja	05/02/2016	06/02/2016
7.	Delhi	06/02/2016	08/02/2016
8.	Meerut	08/02/2016	08/02/2016
9.	Chandigarh	08/02/2016	10/02/2016
10.	Kalka	10/02/2016	11/02/2016
11.	Nawan Sahar	11/02/2016	12/02/2016
12.	Jalandhar	12/02/2016	13/02/2016
13.	Patiala	13/02/2016	15/02/2016
14.	Ambala	15/02/2016	16/02/2016
15.	Dehradun	16/02/2016	16/02/2016
16.	Rishikesh (Sivananda Ashram)	16/02/2016	

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## SEVA THROUGH SIVANANDA HOME

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

**(Swami Chidananda)**

When he was of a young age, he had developed high fever, and a spinal injection left him unconscious for about six months, he said. Upon waking up from the coma, he could not sit, nor stand on his own. Many doctors examined, but it seemed a proper treatment was not affordable or available, and though he started walking, it was with great difficulty, and with continuous spastic movements. Before his tenth year of age, both his parents passed away, and he was left in the house with his uncles and aunts. But soon, there was no place for him anymore there and he was sent out of the house, left alone on the road. He roamed and roamed around for the next few years, from this place to that place, earned some money with washing utensils, was robbed of all his money and so, again he moved to other places. *He would take whatever was given to him, and give away whatever was taken away from him*, so he told. Restless and alone he wobbled through his life, and used to leave the place, whenever any friction, discord or fight would occur with the people with whom he stayed by the

roadside. From Haridwar, he reached Rishikesh and was told about Sivananda Ashram. So one day he reached the gate of Sivananda Home, asking for admission. Immediately he settled down with other inmates, had a good warm bath after many many months and in spite of his handicap on both his legs and arms, he kept himself continuously occupied. His life story he told a couple of weeks later, after his spastic movements decreased under medical treatment and he could relax the fingers of both his hands, starting to write Ram-Nam, attending the daily Satsang in the Home, and assisting here and there where possible. So much pain, but no complain. So much worry, but no hurry. Like a feather in the wind, a bird in the sky, wherever the wind would bring him, there he would be at ease, pleased and in peace. No tension, no retention, come what may... Now he is in Sivananda Home and under its care, gradually improving his health.

*“Absolute surrender is not about me getting closer to God, but to allow God to come closer to me”*

**(Blevins)**

*“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.”*

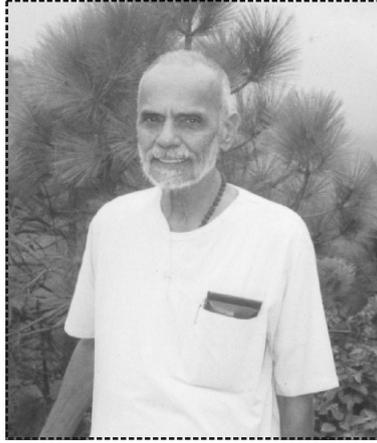
**(Swami Sivananda)**

## IN MEMORIAM

With great sorrow, we report that Sri Swami Adityananda Saraswati, one of the senior-most monks of the Ashram, left his mortal coil on 14th December 2015.

Sri Swami Adityananda, known as Sri Premananda Rao in his pre-monastic life, was born in 1922. He got the blessed opportunity to have Sadgurudev Sri Swami Sivanandaji Maharaj's Darshan in 1943, at the age of 21 years. He remained in the Ashram for a brief period then. Later on, he again came to the Ashram in 1970s and started living in the Ashram as an inmate. He was initiated into the holy order of Sannyasa on 15th January 1987 on the sacred occasion of Makara Sakranti.

Sri Swamiji served in various departments of the Ashram. For



many years, he worked in Sivananda Publication League. By his dedication to the Ashram, hard work and sincerity, he endeared himself to H.H. Sri Swami Krishnanandaji Maharaj. Other senior Swamijis also sought his advice on important matters of the Ashram. He rendered yeoman service during the Earthquake Relief Work at Uttarakashi in 1991.

Throughout his life, Sri Swamiji remained very lively and energetic until he fell ill in November 2015. He spent his last days at Shanti Niwas in Dehradun and breathed his last on 14th December 2015 at the advanced age of 93 years.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj!

Saints are a blessing to humanity. There is at least this much peace and happiness in the world, because time and again, the glorious saints and men of God have been born here and reestablished righteousness on earth.

—Swami Sivananda

## IN MEMORIAM

With a deep sense of loss and profound sorrow, we report the sad demise of Sri V.G.V Eswar on 3rd December 2015 at his residence in Coimbatore, Tamilnadu.

Sri V.G.V Eswar, born on 3rd November 1929 at Porkkulam, Kerala, in a Brahmin priest family grew up in spiritual ambience practising religious faith and compassion towards the poor and the needy. After a brief employment career in Bombay and Aden, Eswarji started his own business in building material and oil field equipments in Aden during mid 50s and then in Dubai. His business acumen, broad-mindedness, empathy towards others helped him to flourish in his business and soon he grew as one of the largest traders of Dubai. The success in business could not lessen his innate interest in religion and philosophy. He zealously pursued deep study of Hindu philosophy especially the doctrine of Adwaita of Jagadguru Sankaracharya.

On a few occasions, Sri Eswarji visited the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj along with Smt. Usha Eswar Mataji, a mother with a loving heart and simple nature



and spent some time. During his Ashram stay, his in-depth knowledge of the philosophical subjects, clarity of vision and genuine practice of scriptural truths

impressed one and all who came into his contact. Eswarji's heart and Sadgurudev Sri Swami Sivanandaji's hands go in parallel. The charity and philanthropy seen in Eswarji have been the natural expression of his unassuming and loving personality. His overwhelming support to Ashram's different

projects has contributed significantly in furtherance of Sadgurudev's sacred mission.

True to his name 'Eswar', he has silently supported innumerable poor and needy people. Having fulfilled his holy mission here, he departed on 3rd December 2015 for his divine communion. His demise is not only a great loss to the family, relatives and friends but also to thousands of hearts overflowing with gratitude and prayers whoever happened to meet him.

We pray to the Lord Almighty and Sadgurudev to bless his departed soul with Supreme Peace and Divine Beatitude!

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

### INLAND BRANCHES

**Ambala (Odisha):** The Branch held weekly Satsangs on Sunday and Tuesday. There were special satsangs on Ekadasis. Daily 40 to 50 patients had free Homeopathic treatment in Sri Gurugranth Sahib Homeopathy Dispensary and free Jala Seva continued.

**Barbil (Odisha):** In the month of October and November, the Branch conducted weekly Satsang on Thursdays, and mobile Satsang on Mondays. Around 1030 patients had free Homeopathic treatment through Sivananda Charitable Dispensary. Sadhana day was observed on 24th of every month. Balvihar classes continued every Sunday. The Branch welcomed the Centenary Prachar Yatra team on 13th November. A special Satsang was arranged on 14th with Nagar Sankirtan, Sri Swami Dharmanistanandaji and Sri Swami Sivachidanandaji delivered Pravachans, and Swamijis released a magazine "Gospel of Divine Life Society" for free distribution.

**Balangir (Odisha):** The Branch continued daily Yoga classes and Paduka Puja, as well as weekly Satsangs held on Thursday and Saturday, and recitation of Vishnu Sahasranam and Archana on Ekadasis. Around 350 patients received treatment through Chidananda Health Centre and the Branch distributed medicines for lepers and provided financial help to four orphanages. Chanting of Mahamrityunjaya Mantra was done for world peace.

**Bangalore (Karnataka):** The Branch conducted weekly Satsangs on Thursday and Sunday with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita and distributed Gurudev's free literature. On 15th November Akhanda Mahamantra Kirtan was done. On the auspicious occasion

of Birth Centenary Celebration of H. H. Sri Swami Chidanandaji Maharaj, a special Bhajan programme was arranged for children. A booklet "So Says Sivananda" was released, and the Satsang concluded with Prasad distribution.

**Bargarh (Odisha):** The Branch had Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Srimad Bhagavata and Bhagavad Gita on Sundays. A special Satsang was held on 10th October with the presence of Sri Swami Sivachidanandaji Maharaj. The Oriya Magazine Mahat Vani was published for free distribution, and Homeopathy treatment of poor patients was carried on regularly.

**Bellaguntha (Odisha):** Daily morning Meditation, weekly Satsang on Sunday and mobile Satsang on Thursday, Sadhana day on every Sankranti and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Recitation of the 18th chapter of Bhagavad Gita was done for Birth Centenary Celebration of Worshipful Sri Swami Chidanandaji Maharaj.

**Bhuj (Gujarat):** A special Satsang was held on 20th November. Sri Swami Tyagavairagyanandaji, Sri Swami Nirakaranandaji and Sri Swami Pradeeptanandaji delivered lectures.

**Bilaspur (Chattisgarh):** Daily and mobile Satsang activities were carried on regularly. The Branch received Sri Swami Chidanandaji Maharaj Janma Satabdi Adhyatmic Prachar Yatra team on 16th November. In this connection a special Satsang was arranged at Sri Jagannath temple premises.

**Chatrapur (Odisha):** The Branch conducted daily Puja, and weekly Satsangs on Thursday. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja,

and Archana. For the Birth Centenary Celebration of Worshipful Sri Swami Chidanandaji Maharaj, the Branch recited Sundarakanda. A special Satsang was arranged on the occasion of Annual Day of the DLS Branch on 27th October.

**Chitrakunda (Odisha):** Daily prayer, weekly Satsang on Sundays, mobile Satsang on Thursday, Narayana Seva on Sunday, Guru Paduka Puja on 8th and 24th are regular activities of the Branch. Pujya Sri Swami Chidanandaji Maharaj Birth Centenary Celebration was organized with chanting of Om Namah Shivaya and recitation of Sundarakanda, Srimad Bhagavad Gita and Hanuman Chalisa.

**Cuttack (Odisha):** Regular Satsang was held on Sunday and mobile Satsang on Thursday. Sadhana day was observed on 4th October. Durga Puja was performed on 20th with Archana and Havan. Free health service was rendered through Sivananda Charitable Dispensary.

**Digapahandi (Odisha):** The Branch had two times Puja, weekly Satsangs on Thursday and Sunday, and Guru Paduka Puja on 8th and 24th of every month. There was a special Satsang arranged on 18th October, and special evening Satsang was held on Sankranti day.

**Gandhinagar (Gujarat):** The Branch had daily Yogasana class, weekly Satsang on Thursday with Swadhyaya, and through Sivananda Seva Nidhi distributed blankets in Tribal area. The Branch organised a Yogasana camp from 1st to 10th November.

**Gurdaspur (Punjab):** Weekly Satsang was held on Saturday with Japa, Kirtan, Swadhyaya and concluded with Prasad distribution. The Branch also distributed medicines for lepers.

**Jamshedpur (Jharkhand):** The Branch continued weekly Satsang on Fridays with recitation of Bhagavad Gita and organized free drawing and Yoga classes for poor

children of the Antyodaya Bastees every Sunday. The Branch received Sri Swami Chidananda Centenary Prachar Yatra team on 7th November. Sri Swami Dharmanistanadaji and Sri Swami Sivachidanandaji performed Guru Paduka Puja and addressed the mass. The Swamijis also distributed Gnana Yajna Prasad and Prasad.

**Lucknow (U.P.):** Regular Satsang activities continued. The Branch received Prachar Yatra team on 25th October. A special Satsang was arranged with Paduka Puja, and Bhajans. Sri Swami Dharmanistanandaji and Sri Swami Sivachidanandaji addressed the students and faculty of Indian Institute of Research and Training, Gomtinagar and this was followed by free literature and Prasad distribution. The evening session was followed by Paduka Puja, Kirtan and recitation of Chidananda Chalisa by Bal Vahini. The programme ended with Arti and Bhog.

**Lanjipalli (Odisha):** In addition to daily Puja, recitation of Bhagavatam, Mahamantra Sankirtan, and evening satsangs every Sunday were continued. The Branch observed Sadhana Diwas on 25th October with Narayana Seva. There were special Satsangs held on 24th and 30th with discourses on Bhagavad Gita.

**Madhavapatnam (A.P.):** The Branch held Satsang with Bhajan, meditation, Parayan, and Pravachan regularly on all Wednesdays, Fridays and Sundays of the month, and every Sunday Narayana Seva for poor and needy people. Every 2nd and 4th Sunday the Branch conducted "Kishora Bharati" programme for students. During the Kartik month, the Branch arranged "Mahanyasa Poorvaka Eka Varabhishekam" from 12th November to 12th December, and Vana Samaradhana was arranged on 29th November with Bhajans and Pravachan which were concluded with Prasad Sevan.

**Nandininagar (Chattisgarh):** Daily Satsang, mobile Satsang and Matri Satsang were held in the Branch. Recitation of Vishnu Sahasranam and Gita Parayan were done on Ekadasis. Mahamantra Kirtan was held on 3rd October. Navaratri was celebrated from 13th to 22nd October with 31 Jyoti Kalas and Archana. On 21st Havan and on 22nd Kanya Puja were done.

**Puri (Odisha):** During the month of October, regular weekly Satsangs were held on every Thursday and mobile Satsang on 18th. Ekadasis were observed with chanting of Vishnu Sahasranam. Navaratri was celebrated from 13th to 22nd October with Puja and Archana.

**Srikakulam (A.P.):** For the 128th Jayanti celebration of Pujya Gurudev Sri Swami Sivanandaji Maharaj, the Branch organized a District level programme. It was followed by Nagar Sankirtan, Paduka Puja and recitation of Vishnu Sahasranam and Bhagavad Gita; local Swamijis delivered lectures on various topics like Bhagavatam, Shatchakras and Sadhana. The Branch members distributed note books, pens, pencils and clothes to the needy students. It concluded with Viswa Prarthana and Anna Prasad.

**Sunabeda Ladies Branch (Odisha):** The Branch conducted daily Mahamantra Sankirtan for 1hr, and weekly Satsangs on Sunday, Wednesday and Saturday, and Narayana Seva on Tuesday. Ekadasis were observed with Abhisheka and recitation of Vishnu Sahasranam, and Sadhana day was held on 15th November. Paduka Puja, Kalasa Puja and Nama Sankirtan were done on Kartika Purnima day.

**Sirpur-Kaghaznagar (Telangana):** The Branch conducted weekly Satsangs on Tuesday and mobile Satsangs on Sunday; Guru Paduka Puja was performed in Dhyana Kutir on Thursdays. Navaratri was celebrated from 13th to 22nd October with

Puja, and Shami Puja was done on Vijayadasami day.

**South Balanda (Odisha):** The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Jayanti day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 8th November and the Branch also arranged an Eye camp and distributed free medicines for patients. Special Satsangs were held on Ekadasis and Sankranti day. Under Birth Centenary Celebration of Sri Swami Chidanandaji Maharaj, Gita Parayan and recitation of Vishnu Sahasranam and Hanuman Chalisa were done. There was also an Akhanda Mahamantra Sankirtan for World Peace and Universal Brotherhood. The Branch conducted Bhagavat Saptah with Parayana and Pravachan from 19th October to 25th November. The Branch received the Prachar Yatra team on 27th November with Sankirtan, and Sri Swami Dharmanistanandaji and Sri Swami Sivachidanandaji delivered lectures.

**Varanasi (U.P.):** Daily Satsang activities continued. The Branch welcomed the Prachar Yatra team on 27th November. A special Satsang was organised on 28th at Maa Anandamayee Ashram; Sri Swami Dharmanistanandaji and Sri Swami Sivachidanandaji performed Paduka Puja, and evening Satsang was held at Vridhasram with Bhajans and distribution of Prasad.

**Visakhapatnam (A.P.):** The Branch continued daily Yoga classes, and chanting of Lalita Sahasranam on Fridays, weekly Satsang and free medical camps on Mondays, and Bhagavad Gita discourses on Sundays. On Kartika Purnima the Branch had Rudrabhishek in the morning, and in the evening Sri Satyanarayana Swami Vratam. Adhyatmika Sammelana and Vana Bhojanam were organized on 27th November.

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