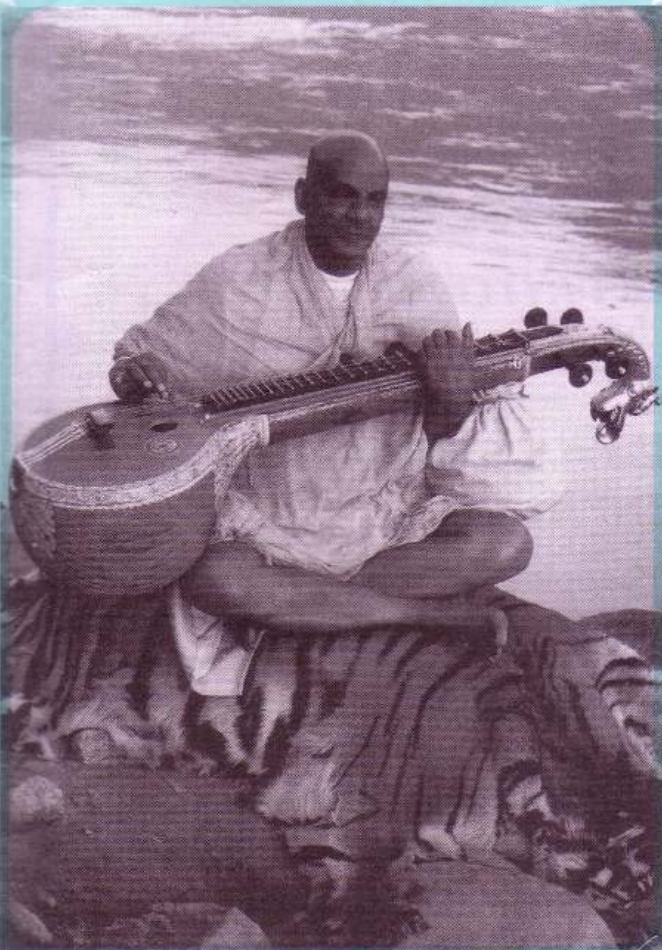


₹100/- ANNUAL



The **DIVINE LIFE**



**The Omnipotent
name of the Lord is the
panacea for all human ills,
the pole-star to guide the
weary traveller on the road to
salvation. With the Lord's
name on your lips, you can
achieve anything and
everything.**

Swami Sivananda

AUGUST 2018

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy.
Fill our hearts with divine virtues.

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

CONSERVE ENERGY

The practice of keeping the mind fully occupied is the best of all practices for keeping up physical and mental Brahmacharya. Those who want to become magnetic and dynamic personalities or prodigies should utilise every second to the best possible advantage and should try to grow mentally, morally and spiritually every second.

Idle gossiping should be given up entirely. Every one of us should realise the value of time. Will is bound to become dynamic if one utilises his time very profitably. Application and tenacity, interest and attention, patience and perseverance, faith and self-reliance can make a man a wonderful world-figure. You will have to apply your will according to capacity; otherwise your will would deteriorate.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVII

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No. 5

PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥९॥

9. O Prana! Thou art Indra, thou art Rudra by prowess, thou art the protector, thou movest in the sky, thou art the sun, the Lord of all lights.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

सद्गुरुनवमणिमाला

Sadgurunavamanimala

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

लोकान् ज्ञानविवर्जितान् कलिमलौघापास्तशक्तीन् वृथा-
कालक्षेपपरान् भवार्तिविवशानुद्धर्तुकामः स्वयम्।
सर्वज्ञः करुणानिधिः पशुपतिः क्लृप्तावतारो भुवि
प्रख्याते हिमभूधरे परशिवानन्दात्मना भ्राजते॥१॥

1. Amidst the far-famed Himalayas, there shines Satguru Sivananda, the incarnation of Siva Himself, who is intent on saving mankind, which has fallen through the evil might of Kaliyuga, is frittering away life without wisdom, and rendered powerless by the tribulations of Samsara.

भक्तानां बहुपुण्यकर्मपरिणामेनाऽवतीर्णो महान्
ज्ञानालोकनिरस्तमोहतिमिरो लोकस्य जाड्यं हरन्।
धर्माध्वन्यमले धियस्सकरुणं यश्चोदयत्यज्जसा
सोऽयं सद्गुरुभास्करो विलसति द्वासप्ततौ वत्सरे॥२॥

2. The sun, Satgurumaharaj, born in response to the good deeds and prayers of devotees, who has banned the darkness of ignorance through the glory of wisdom, who, destroys the cold of apathy of the world, does shine on man now in his 72nd holy birthday with compassion, ever leading them in the path of Dharma.

(To be continued)

Note—Written on the 72nd Birthday of Sri Swami Sivanandaji Maharaj.

SRI KRISHNA—THE IDEAL OF PERFECTION*

(H.H. Sri Swami Sivanandaji Maharaj)

“Salutations to Narayana, the Primal Source of the world, to Hari, the singing of whose name and the hearing of whose glories is of untold merit; salutations to Vasudeva-Krishna, the beautiful lotus-eyed!”

The unique divine-personage of the charming Lord Sri Krishna is the glorious revelation to mankind, of the Eternal Absolute, in the greatest possible degree. Krishna is the ideal of perfection for all times. Even imagination has not been able to picture a more fully comprehensive, integrated, harmonised, balanced and well-adjusted personality than that of Sri Krishna. The greatest hero, the most illumined scholar, the wisest statesman, the ablest politician, the mightiest warrior, the Lord of Yoga and the most supreme seer of the age that Krishna was, He offered Himself as the humblest servant of humanity. He dedicated His whole life for the complete uplift of the world, and He got nothing for Himself! He refused to become a king, when the throne was offered to Him. He, at whose mere word, kings came down from their thrones, never wanted to become a king! He, at whose terrorizing form the earth and heaven began to tremble,

Himself washed the feet of the guests during the Rajasuya sacrifice and cleared the remains after their food! The mighty Yogeshwara became the driver of a chariot! He lived the life of an ideal Sannyasin absolutely detached from everything of the world, and yet He was the biggest family-man and the most fashionable person of the time! He possessed nothing of His own, even the site of His house was borrowed from the Varuna, and yet, He was the Master of the whole universe!

He, the simple cowherd-boy of the village, was a terror to the whole world of evil and injustice! He, the thief who stole away butter, delivered the immortal gospel of wisdom and referred to Himself as the goal, the sustainer, the Lord, the abode, the refuge, the benefactor, the origin, the dissolution and the seed imperishable of the entire universe and its inhabitants! All creatures come from Him and He pervades all of them. He remains intact in Himself and pervades the whole Universe with only a fraction of His Being. The Supreme God in the form of Sri Krishna spoke to the whole world of humanity through Arjuna on the eternal mysteries of existence.

To understand Krishna and His gospel fully is not possible with limited interests. Man sees things, not as they are, but as he is. Every individual is shut up within his own experience and knows nothing beyond him. This is why superhuman beings like Krishna and immortal laws like the Gita are misunderstood or rather not understood at all.

Man's ignorance about his own essential nature is hideous. His limited consciousness is covered by extensive ignorance and so he has perverted notions of God, the soul and the world, of freedom, perfection and immortality. It is the noble purpose of divine manifestations like Sri Krishna to brush aside ignorance and light up the torch of wisdom in those who have lost their way in darkness. The workings of such higher principles can be comprehended only through an integral development. Lop-sided progress will not bring knowledge and power. Krishna is the specimen of such a perfected being and every man has to be like this. If he does not become like this, he may have wheat and rice, cattle and gold, women and bungalows, but he has failed as a human being, as a worthy heir to Life Eternal.

To be like this, it does not mean that one should be a demarcated devotee, a philosopher, a mystic or a man of action. One has to become all these at once. One may begin by choosing to be any one of these, but in

a later stage, it will be found that progress in any aspect necessitates an equal advancement in all aspects. Krishna endeared Himself to all as the most ideal personage, the 'Yogeshwara' and the 'Jagadguru' for all times, a Yogi, a Jnani, a man of action and a centre of love.

Krishna's incarnation was to goad man to be perfect, to be wise and powerful like Himself, to be the towering example of a person with unbroken self-consciousness. Even the mere remembrance of such a blessed being like Krishna is, therefore, an immediate redeemer from all troubles, the bestower of bliss and peace, for it excites a vibration of integration and harmony in the mind. Krishna's glorious deeds are to create in all an irresistible urge to become pure and strong, wise and powerful, blessed and immortal.

In the Sabha Parva of the Mahabharata, we find the terrible Bhishma speaking with firmness of mind, "The most venerable person on this earth is Sri Krishna. He surpasses all others in splendour, strength, valour and shines like the sun. By His very presence, our whole assembly is illumined with light and enlivened with joy, like a dark place at the sight of the sun, like a room suffocating for want of air with the gush of breeze. Sri Krishna is the most venerable not only for us, but for all the three worlds. We worship Him and adore Him because of His

wisdom and power, because of His being the source of joy and bliss to all creatures. In Krishna alone, I find all the really noble qualities. Krishna is the most worthy Guru, the best preceptor and priest, the friend and salvation of all. Those who do not worship Krishna are dull-witted and unfortunate.” The adoration and admiration that the perfected condition of existence invites supersede that of every other that is not integrated.

The life of Lord Sri Krishna is the practical illustration in daily life of the great Yoga of Self-realisation, inclusive of every aspect of being. He lived the Yoga of Synthesis as He Himself expounded in His great gospel. Every act of His life was an epitome of world-evolution. His laughs and movements indicated great changes in some part or the other of the universe. No moment of His life was lived without serving a lofty purpose.

Here is the quintessence of Lord Krishna's teachings—“To those men, who worship Me alone, thinking of no

other, to those ever united with Me, I bring all safety. Come unto Me alone, I shall liberate thee from all sins. Giving no attention to people who laugh in ridicule, forgetting the body and insensible to shame, one should fall prostrate on the ground to all beings, even to the dog, the Chandala and the ass, for I am the All.”

Blessed selves! Be integrated like Sri Krishna, be not narrow. Each man is a copy of the universal whole, hence there is no conflict among the people of the world. Each man is in truth a cosmic man as Sri Krishna was. The essence of life is common to all. The source of immortal bliss is enthroned in the heart of every creature here. The struggle of all beings is towards the attainment of spiritual perfection. Let there be, therefore, a consciousness of the one spiritual bond that connects the beings of the universe. May the Lord broaden your hearts, brighten your intellects and divinise your natures. May the immortal blessings of Bhagavan Krishna be upon you all!

Salutations to Lord Krishna, the Supreme Lord, who is the indweller of our hearts, who is Existence Absolute, Knowledge Absolute, Bliss Absolute, who is the Soul of this universe, who bestows Immortality on His devotees, who is the source for everything and who took a human form for the benefit of the gods and His devotees, to destroy wickedness and establish righteousness.

—**Swami Sivananda**

PURPOSE AND GOAL OF LIFE *

(Sri Swami Chidananda)

Radiant Immortal Atman! Beloved children of the Divine!

May the Divine Grace of the Lord shower upon you all this moment! May the Lord grant you good health and long life and bless you with prosperity and success!

The great sages of the ancient times have told us that we are having our source and origin in an eternal, cosmic and infinite source of everlasting Existence, whom we call God. That is our eternal abode. We are here temporarily in a state of separation from God, and in this state of temporary separation, we have forgotten our eternal connection and relationship with Him.

One must reflect upon this, “From where did I come? Why am I here? What is my destination? What am I? Who am I? What is the meaning and purpose of this life?”

The individual has no real satisfaction and contentment here, because finite and temporary things cannot satisfy the eternal spirit in us. Our real nature is divine and imperishable. You are not this perishable cage of flesh and bones. You are not the impure restless mind. You

are not this finite, limited intellect. Beyond and distinct from body, mind and intellect, you are eternal spirit. Unborn, permanent, deathless, imperishable, you are the beginningless and endless, ever-pure and ever-perfect Atman, part and parcel of the Cosmic Being, inseparably related to God.

God is peace. God is supreme bliss. God is all-fullness and perfection. Forgetfulness of our relationship to God is the root cause of our misery and restlessness. To regain this lost connection and to become aware of our oneness with Him and thus become aware of our immortal nature—that is your highest goal. In this lies, your supreme welfare. Attainment of this experience is the real goal of life. That is the inner spiritual purpose of existence.

You have not come here to go on living in a state of bondage of the senses. You have come here to attain Immortality. You have come here to obtain Divine Consciousness. You have come here to attain Supreme Blessedness by which you become liberated from the pains and miseries of earth life. This attainment is the goal

**(Talk given at Venezuela School of Yoga and Vedanta, D.L.S of Maracaibo Venezuela in December, 1979)*

of every human individual. Life is a gift of God, a golden chance given to obtain God-experience. All other things are secondary.

The individual being has got many obligations and duties to perform. All this is alright, but you must not commit a grave blunder. While these duties and obligations are part of your life, you have not taken birth only for them. All duties upon this earth plane are secondary duties. The primary and the highest duty is to attain God-experience, to attain the realisation of your own immortal nature. This is the central purpose of human existence. By this attainment alone, life becomes truly lived, by this alone life is truly successful. Therefore, this duty should never be forgotten.

To remind man of this great truth, the Universal Being sends His messengers again and again. Mankind has fallen into the sleep of forgetfulness. He is in a spiritual slumber forgetting his Goal. His life has taken him into a different direction, and he is full of grief, misery, bondage, fear, anxiety and pain. All these things are avoidable. All these things can be overcome by fulfilling your highest duty. All the great prophets, saints and mystics have again and again brought this message to mankind.

The Upanishads, the highest wisdom portion of the Vedas, called

upon mankind, "Awake! Arise! Attain wisdom and become free!" This is a call to awakening. It is a call for sincere effort to attain the Goal. Be active upon the spiritual plane, and while fulfilling your duty, be alert and awake and be earnestly engaged in fulfilling the supreme duty. This is wisdom. Then alone life becomes properly utilised. Then alone you truly live.

If the spiritual goal is absent in your life, then life is no life. It is a meaningless waste. It is a process of just whiling away time, and one day dying. Life, if it is merely physical and psychological, is no life at all. It is only polished animal life, it is only sophisticated sensual life.

Will you go empty-handed? Is your life to serve no purpose? Will you go away without some permanent attainment? These questions have to be asked and answered.

You are divine Spirit. It is only when you are active upon the spiritual plane of your reality, you can say that you are living. This is the great call of the messengers of God. This is the central message of all scriptures in this world. All religions in human society exist in order to give a Godward direction to human life and bestow highest blessedness, to take you from sorrow to happiness, from bondage towards liberation.

Beloved children of the Divine! Realise the importance of living life

spiritually. No matter where you are, no matter how you are living your life, the outer form of your life should not stand in the way of fulfilling the inner life. Your inner reality is purely spiritual. Therefore, in the midst of your secular, social and professional life, you must be up and doing in the spiritual life.

Day by day, you must progress towards God. That day is wasted, when you have not taken His Name and

meditated upon Him. It has not been lived at all. Only that day has been lived in which you have turned your mind towards God, lifted your heart towards Him, thought about Him with love, praised Him, worshipped Him. Then only have you lived your life. This is real wisdom. Therefore, keep this inner stream of spiritual life alive, dynamic, progressive and continuous.

Hari Om Tat Sat!

VIRTUES AND BHAKTI

True love is as boundless as the ocean, as wide as the sky, as firm as the Himalayas. Pure love ennoble the personality, purifies the heart and sanctifies the existence.

Where there are kindness, humility and purity, there spirituality springs up, saintliness shines, divinity descends and perfection manifests itself.

A devotee of Hari is always meek and humble. The Name of God is always on his lips. He sheds profuse tears when he is alone. He is very pious. He is friendly towards all. He has equal vision. He does good always. He never hurts the feeling of others. He sees Hari in all beings.

Bhakti can be acquired and cultivated. Constant Satsanga with devotees and Bhagavatas, repetition of His Name, constant remembrance of Lord, prayer, study of religious books, Hari Kirtan, service of Bhaktas, etc., can infuse Bhakti in the heart of a devotee.

The worshipping of the Name of Rama never goes in vain, just as the practice of swimming in one's boyhood is of great help at some future time. If anyone remembers Rama in his pleasant mood, or unpleasant mood, it is sure to give its good effect, just as the seeds in the fields thrown either rightly or wrongly give good results.

—**Swami Sivananda**

THE RELEVANCE OF SOCIAL WELFARE ACTIVITY IN SPIRITUAL PRACTICE

(Sri Swami Krishnananda)

(Continued from June-2018)

It is the mind that is responsible for the determination of the validity of any work—social welfare work, or whatever it is. If the mind is confused and it thinks that it is a temporal activity that it is engaging itself in, then temporal results will follow. All our work will be a waste if we think that all our activity is our activity, because we will go one day, and with that, all the things that we did will also go.

But our deeds will not perish if the imperishable element in us, which is the total concept of activity, which is universal in its nature, is at the back of our motivation. Then it will come with us even after we shed our body. When we pass away from this world, what we have done follows. But what have we done? We have built a bridge somewhere, or a dam on a river, or a hospital. If this is what is coming with us when we say that dharma will follow us, that right action will follow us, the result of good deeds will follow us, what do we mean by that? Will all the results of hospital-building come with us? What is it that we are thinking about? It is nothing of the kind. It is the extent and the gamut of the universality that has been implanted in our activity—call it social activity, or by

any name. The element of universality—the percentage of universality that is present in our motivation, in our thought, in our speech, and in our action—that will come with us.

It is only the Universal that can take us to the Universal. The particular cannot take us there. Hence, any particular activity cannot take us to the Universal Being. If we think that our activities are particularised, individualised, that they are social in the sense of a work connected with perishable human beings, then that is not going to help us in any way, because one day all people will perish. Then, all the good deeds that we have done for the sake of people will also perish. So, what is the purpose of all this activity?

Activity is the work of God, finally. It is not ours or somebody else's; and so-called social work is nothing but the element of the goodness of God present in our goodness of the mind behind the activity. We should not confuse ourselves and God in an admixture which is chaotic in its nature. Our relationship to God and Reality should be known very clearly.

Everything that is done is perishable. Good deeds perish; bad deeds also

perish. But the element of universality present in the action will not perish. It is up to each person to remember how much of the universal concept is present in our daily behaviour—or are we totally individualised in our behaviour? If we are a totally individualised personality, then nothing that we do will have any worth. In that sense, usually this social welfare work of the present-day concept of people has to be revamped and refurbished, and it has to be given a proper galvanising touch by the divinity that is to be present in the activities of people.

Is your work having an element of divinity in it? You must put a question to your own self. You are doing a lot of good work. Is it a divine activity, or a mere shell of activity without any substance in it? The divine element is nothing but the universal element. You have to be a little bit of a philosopher and a good psychologist to understand the worth of life itself. You cannot be a fool and live comfortably in this world, because one day your foolishness will bring the consequence for which you have to repent. You cannot go from this world having achieved nothing worth the while, and with nothing that will come with you when you leave this body.

You please tell me: What will come with you? You will be flabbergasted at this very question. “What for am I living here, if I leave everything here and go like a beggar, having nothing with me, with empty hands?” No, you are not supposed to go like a beggar. You have to garner the harvest of your good deeds in this world, which is a participation of your total individuality with the total work of the Cosmic Being. This is the relation-

ship between “I am doing everything” as Bhagavan says, and “You also do something. You do something in the sense that you are participating in that which I am doing, so My doing and your doing are interconnected very vitally, inextricably, and organically.”

There must be an element of goodness in you in the sense of godliness in your personality. Unless you are godly, even in some little modicum, your actions will have no meaning. Have you some half a percentage of godliness in you? Please think over this matter. Put a question: “Have I one percent of divinity in me, or am I bereft of it totally? Am I a skeleton, with flesh and blood, nerves and muscles? Am I nothing else?” Because if you are only an anatomical structure, a physiological movement which perishes tomorrow, who will go? Nothing will go. There will be a vacuum at the time of passing.

That which is of a permanent nature—the universal element in you, the divine element—comes with you. That will protect you even today. Even at this very moment of your breathing here, you will be guarded by the divine element present in you. Nobody else can guard you and protect you. There is no friend in this world, really speaking, socially construed. Every friend will desert you one day or the other, when the conditions of social friendship break. Father and mother separate; sons and daughters separate; members go here and there, helter-skelter. There is one friend who is eternally present in you, right from your birth, right from the ages through which you have passed, who will come with you wherever you go.

Suhridam sarvabhutanam jnatva mam santim richhati (B.G. 5:29). The great Almighty of the Gita tells us, “Know Me as your real friend.” Who is our real friend? That great universal Totality of Being is present in us even today—though we are not conscious of it—as a little spark of consciousness, a little intelligence that we have got, our being alive itself. If this consciousness of the principle of universality is present in some modicum, then all our activities are divine. We may do any amount of social welfare work, but it is not social welfare work; it is divine activity. If Bhagavan Sri Krishna did so much work, do we call it social welfare work? Sri Krishna did not do any social welfare work. What has he done then? He has done divine work. But when the divine work takes effect through the personalities of people, it looks like social work. So, godly activity looks like human activity. It may look like human activity. It may take the shape of social activity, but really, it is divine activity. It is God moving—the God in us moving in the element of godliness present in us.

The value of our social welfare work and the good deeds that we perform will depend upon the extent of divinity implanted in our heart. To repeat, it is the universality of existence that is enshrined in our personality that endures. The Universal sustains. The Universal never perishes; the particular always perishes. All particularised activity, therefore, will perish.

So, the question of whether or not social welfare work has any connection with sadhana is a moot question which goes deep into the very core of existence itself. It cannot be answered at once,

offhand. It requires in-depth analysis of one’s own personality, the structure of being, and one’s relationship to the world. You must know how you are related to another person; you must know how you are related to the world outside; then also, you must know how you are related to God. If you say you have no relation, okay; then you will be in a wilderness of confusion. But if you have some relationship, what kind of relationship is it? How are you connected to another person? How are you connected to society? How are you connected to the world of nature? How are you connected to God? Tell me all these things.

You have to study the Bhagavadgita thoroughly—not with a commentary, but under a competent Master. Only a Godman can tell you what the Bhagavadgita is teaching. Books and commentaries cannot tell you. You must find such a person. I would advise you to read Swami Sivanandaji Maharaj’s commentary, or Jnaneshvar Maharaj’s commentary. They are beautiful, and will help you to some extent. But yet, as your mind is puerile and unable to grasp the subtle truths of these people, it is good to be under the guidance of a good mentor.

So, I will conclude by saying that social welfare work has a connection with spiritual activity in the sense that it is supposed to be a movement of the human personality in terms of the extent of universality present in it—minus which, social activity has no value at all. It will perish. To the extent that the universal Supreme Being is implanted in our hearts, to that extent our good deeds are really good deeds. They will do real good to people outside. To the extent we

are minus the universal element in us, our so-called good deeds will perish tomorrow. After we go, they will also go away. Unless we have a real trust in God, and believe that such a Being exists, and that we are breathing because of the breath of this Almighty, our existence is actually a meaningless parading of human vanity, against which we have to guard ourselves.

So again I repeat, social welfare work has connection with our aspiration for God, which is called sadhana. It will be a great blessing for us, and we will be rewarded for it in the afterlife. But it has no connection if we think that we are doing it independently without knowing that it is nothing but a participation of our finitude with the infinite action that is taking place. If we are personally doing it with an individualised motive, then that cannot be regarded as a good deed. It has no spiritual value. In one sense, social welfare activity has a great spiritual value. It is a sadhana by itself, provided that it is a universalised action with a consciousness of our being rooted in the All-pervading Being. That is why Bhagavan Sri Krishna felt a necessity to show the Vishvarupa: "See Me, what I am; after that, do your work." So, the work of Arjuna became meaningful only after the vision of the Absolute, which is the Vishvarupa. Before that, he was asking many questions unnecessarily, and he never got satisfied. When that supreme vision which is cosmic universal inclusiveness was seen before him, he began to feel that he is included within that—his activity is its activity, and all social welfare work, good deeds,

everything, is its work; and it is also our work, to the extent that we are participating in that wonderful vision.

Do you understand what I am saying? If you have not understood anything, I am sorry for it, because this subject can be carried on for days and days together, in the same way as people can go on writing commentaries endlessly on the Bhagavadgita. The whole life you can speak on this subject, and yet you will find that something is lacking. You will never understand the truth of it because you have not tried to implant universality in your life. You have always been a son, a daughter, a boss, a father, mother, sister, brother. You have never been a child of God, even for a moment. That is why this question has arisen.

I request you to remember that you are a progeny of the Almighty, and you are not a progeny of a mortal father or a mortal mother. This attachment should go. Duty is different from attachment. Duty is a compulsive necessity imposed upon you by your connection with the Supreme activity of the cosmos; but other activities are selfish in their nature, motivated by your false feeling that you are a body, a social individual.

This is a great subject, indeed. It is a divine discourse to be actually thinking on this subject, so I conclude by saying that social activity has a spiritual meaning. It is a sadhana, provided the universal element is present. If it is not present, if the universal element is totally absent in our activity, social welfare work has no connection with spiritual life.

(Concluded)

SONG OF SADHANA*

(Sri Swami Gurusharanananda)

At the night Satsang, which was the last Satsang-sitting during the Sadhana Week which commenced on the 8th of April, Swamiji sang the following philosophical song:

*Get up at 4 a.m. Brahmamuhurta.
Get up at 4 a.m. Japo Ram Nam.
Get up at 4 a.m. Practise Yoga-
bhyasa.
Get up at 4 a.m. Do Brahma Vichar.
Study daily one chapter of Gita.
Observe Mauna daily for two hours.
Fast on Ekadashi, take milk and
fruits.
Do regular charity one-tenth income.
Rely on your own self, give up
servants.
Keep daily spiritual diary, you will
evolve quickly.
Control anger by Kshama, develop
Vishwaprem.
Never hurt other's feeling, be kind
to all.
Ahimsa Paramodharma, love one
and all.
Do Kirtan at night, have Satsang.
Speak the truth at all costs,
preserve Veerya.
Satyam Vada, Dharmam Chara,
observe Brahmacharya.*

Swamiji concluded his Kirtan by the prayer—"May Lord bless you all with health, long life, peace, prosperity, eternal bliss and Kaivalya."

During the Sadhana Week, many speakers had given long and illumining discourses. Such discourses had their own importance and utility. But in contrast to them, Swamiji chose to sing only the above song of Sadhana, which is easy to understand and which contains the essence of all Sadhanas that one should practise in order to lead the divine life.

Instead of taking pleasure in revealing his scholarship in different philosophies or other intricate spiritual matters, Swamiji asks us to do certain simple things, obviously hinting thereby that knowledge of the higher experiences in spiritual life will dawn in us automatically if we do the Sadhana outlined in his 'Song of Sadhana' quoted above, and that there is no need to expatiate on them in public.

As will be evident from the three lines, "Japo Ram Nam, practise Yogabhyasa, do Brahma Vichar" in this song, which refer respectively to

*Taken from Sivananda Day to Day, 11th April, 1955

Bhakti-Yoga, Raja-Yoga and Jnana-Yoga, Swamiji advocates the practice of the Yoga of Synthesis. Swamiji has also given in the song the virtues like Ahimsa, Satyam, Brahmacharya, cosmic love, etc., which signify the importance of developing such virtues for practising Yoga. Swamiji has also given an outline of the various items of Sadhana that one should practise, such as study of Gita, observance of Mowna, etc., the idea being that by practising all that is contained in Swamiji's Song of Sadhana, one will find little time to allow the mind to have its evil ways.

That Swamiji believes only in practice and not in dry scholarship, that he advocates the practice of the Yoga of Synthesis, that he lays emphasis on the need for developing the various ethical virtues, that he insists on having a daily-routine and maintaining a spiritual diary (forms of which are available at the office of the University), his love for simple and easily assimilable way of putting spiritual facts before people, his absence of egoism to exhibit his erudition—all these are vividly brought before our minds in the song quoted above.

GURU-BHAKTI YOGA

The Guru must be perfectly established in Brahman. Mere study of books cannot make one a Guru. If you can find peace in the presence of a Saint and if your doubts are removed by his very presence you can take him as your Guru.

You should not look into the defects of your Guru. You must deify him. You must strictly obey and carry out his orders. You must think that underneath the name and form of the Guru, there is the all-pervading, pure consciousness. In course of time the physical form will vanish and you will realise your own Self, the pure Consciousness which lies at the back of the physical form of your Guru.

When you have once taken a man as your Guru, you should never change even if you get a man with greater development. Then only will you have faith. You must become like the famous Bhakta Pipa of the well-known Bhaktamala who took a rogue Nata as his Guru. When he saw his Nata Guru dancing on the bamboos in the open market, he took him as Brahma incarnate, prostrated before him and eventually had God-realisation through the form of the rogue-Guru, the Nata.

When the Guru gives a Mantra to his disciple he gives with it his power and Sattvic Bhav.

—**Swami Sivananda**

WHAT IS GENEROSITY?*

(H.H. Sri Swami Sivanandaji Maharaj)

You can easily come across a charitable man. You might have heard of many charitable persons. But you can hardly come across a really generous man. A generous man gives freely without expectation of any return. Giving has become his nature. In generosity, there is no restraint. The heart says, "Give, give, care not what happens tomorrow". Those who realise the importance of charity, never swerve from charity whatever might be their condition in life. Unrestrained generosity is an essential qualification of a spiritual aspirant. It is an ornament of the sage.

You may be poor, yet you can be generous in your thoughts, words and actions. If you find a helpless man on the road, give him some encouraging words. Shampoo his legs if he is tired. Unload his burden if he is having a heavy load on his head. If he needs some medical help, take him to the hospital. If he is thirsty, give him some water to drink. If he is old, help him a few steps so that he may have some relief and walk with more ease. If he is blind, take him to the nearest destination with your support.

If your friend is in difficulty and he writes you a letter, give him a very encouraging letter without the least delay. Do not reject opportunities for services of a simple nature. Be obliging to others to your maximum capacity. God will give you strength to fulfill all your attempts. Be patient while serving others. If you find

some difficulty in your way of service, do not give up service. Strive hard. Have right understanding and surrender yourself to the Lord. You will improve wonderfully in your spiritual path.

Even now this beautiful land of ours abounds with rare specimens of generosity. I give you a pricy from an aspirant's letter that will give you an idea of such generosity:

"I beg to bow my head at your Holiness' lotus feet. I have done 100 Malas of Guru Mantra on Amavasya day and offer the same at your Holiness' lotus feet. I am sending ₹102/- as my special offering to thee. I also send ₹100/- from somebody for your Ashram. From 1st January, 1948 my salary (along with other members of the staff) has been reduced by 16.2/3rd per cent due to slackness of business. Previously I was sending ₹40/- per mensem as my humble offering at the lotus feet of my Master (except for the Diamond Jubilee Year when I have offered ₹200/- per month for six months); now I offer ₹60/- per month instead of ₹40/- from 1st January, 1948".

May generosity become your second nature! May you be generous in thought, word and action! May your heart expand and embrace infinity! May you attain the fully illumined state of God-consciousness in this very birth!

* * *

BEYOND ANIMAL, HUMAN AND DIVINE

(Sri Swami Atmaswarupananda)

The spiritual life has been described as a journey from an ego-centred life to a God-centred life. In this journey both Gurudev and Pujya Swami Chidanandaji said that we should recognize that as human beings we have three separate natures: animal, human and divine. We have to use the human part of ourself to conquer the animal and then sublimate the human into the divine.

The animal part of ourselves is dominated by the conviction that we are the centre of the universe, the most important one. We are the subject and everyone and everything else is our object. No matter how we function, it is a totally self-centred life.

The human part of ourselves is the part that is able to separate ourselves consciously from the rest of the world. We have the ability to objectify ourselves, objectify others and consciously reason. In that reasoning we see that a totally selfish, self-centered life leads to misery, because if we treat others in a totally selfish way, they respond to us in a selfish way. And that is the definition of hell. Therefore, we begin to practise the golden rule, to do unto others as we would have others do unto us. As we gradually perfect ourselves in this, we become human in the best sense.

But then, we want to awaken the Divine dimension of ourselves, the dimension of ourselves that is in tune with the entire universe, and while we can influence the centre of the universe, to change its behavior from animal to human, to approach the divine part of ourselves, surrender and trust is the way. It is sublimating the human into

the divine by consciously letting it go, surrendering it, and resting in that divine dimension of ourselves that has a conscious feeling of oneness. It is not so much affirming oneness with the other and treating them that way, as it is relaxing into the oneness that has always been there. Ultimately we can have a direct experience of it.

But then, there is still another dimension beyond these three. We can consciously know our animal nature, our human nature and our divine nature, but what is it that knows all these three? That ultimately is our true Self, beyond the mind, known to the mind only by inference. The fact that we know the rest of our nature is because there is something unknowable that knows it. That is Brahman, that is the transcendental, the infinite.

Therefore, our journey in the spiritual life is to gradually lift ourselves from the animal, to the human, to the divine, but above all to recognize that we are rooted in the unknowable, the invisible. What it means then finally is that this journey from an ego-centred life to a God-centred life is a journey of going ever deeper into ourselves. Each stage has a feeling of completion, but then a discovery that we can go still deeper. There is a still more universal dimension.

Is there any limit to the depth of our being? We have to ask the great ones. In the meantime, no matter what we have accomplished, what we have discovered, there will always be a deeper, more compelling dimension for us to discover and abide in.

* * *



GOSWAMI TULASIDAS

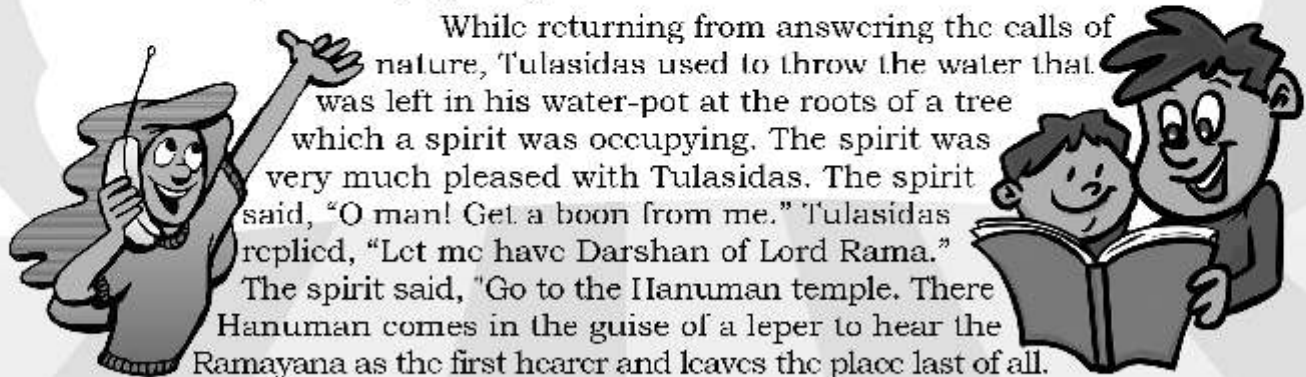
Beloved Divine Children!

Om Namo Narayanaya!



Tulasidas was born to Atmaram Shukla Dube and Hulsī at Rajapur, in Uttar Pradesh, in 1532 A.D. He was a Sarayuparina Brahmin by birth and is regarded as an incarnation of Valmiki, the author of Ramayana written in Sanskrit. Tulasidas did not cry at the time of his birth. He was born with all the thirty-two teeth intact. In childhood, his name was Tulasiram or Ram Bola.

Tulasidas' wife's name was Buddhimati (Ratnavali). His son's name was Tarak. Tulasidas was passionately attached to his wife. He could not bear even a day's separation from her. One day his wife went to her father's house without informing her husband. Tulasidas stealthily went to see her at night at his father-in-law's house. This produced a sense of shame in Buddhimati. She said to Tulasidas, "My body is but a network of flesh and bones. If you would develop for Lord Rama even half the love that you have for my filthy body, you would certainly cross the ocean of Samsara and attain immortality and eternal bliss." These words pierced the heart of Tulasidas like an arrow. He did not stay there even for a moment. He abandoned home and became an ascetic. He spent fourteen years in visiting the various sacred places of pilgrimage.



While returning from answering the calls of nature, Tulasidas used to throw the water that was left in his water-pot at the roots of a tree which a spirit was occupying. The spirit was very much pleased with Tulasidas. The spirit said, "O man! Get a boon from me." Tulasidas replied, "Let me have Darshan of Lord Rama." The spirit said, "Go to the Hanuman temple. There Hanuman comes in the guise of a leper to hear the Ramayana as the first hearer and leaves the place last of all."

Get hold of Him. He will help you.” Accordingly, Tulasidas met Hanuman, and through His grace, had Darshan or vision of Lord Rama.



Tulasidas wrote twelve books. The most famous book is his Ramayana—Ramcharitmanas—in Hindi. He wrote this book under the directions of Hanuman. This Ramayana is read and worshipped with great reverence in every Hindu home in Northern India. It is an inspiring book. It contains sweet couplets in beautiful rhyme. Vinaya Patrika is another important book written by Tulasidas.

Some thieves came to Tulasidas' Ashram to take away his goods. They saw a blue-complexioned guard, with bow and arrow in his hands, keeping watch at the gate. Wherever they moved, the guard followed them. They were frightened. In the morning they asked Tulasidas, “O venerable saint! We saw a young guard with bow and arrow in his hands at the gate of your residence. Who is this man?” Tulasidas remained silent and wept. He came to know that Lord Rama Himself had been taking the trouble to protect his goods. He at once distributed all his wealth among the poor.

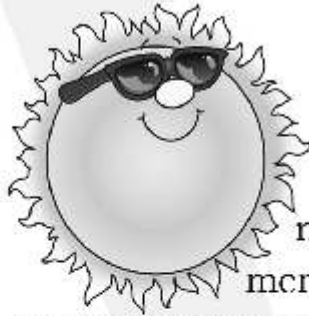
Tulasidas lived in Ayodhya for some time. Then he shifted to Varanasi. One day a murderer came and cried, “For the love of Rama, give me alms. I am a murderer.” Tulasi called him to his house, gave him sacred food which had been offered to the Lord and declared that the murderer was purified. The Brahmins of Varanasi reproached Tulasidas and said, “How can the sin of a murderer be absolved? How could you eat with him? If the sacred bull of Siva—Nandi—would eat from the hands of the murderer, then only we would accept that he had been purified.” Then the murderer was taken to the temple and the bull ate from his hands. The Brahmins were put to shame.

Tulasidas once went to Brindavan. He visited a temple. He saw the image of Lord Krishna and he said, “How shall I describe Thy beauty, O Lord! But Tulasi will bow his head only when You take up bow and arrow in Your hands.” The Lord revealed Himself before Tulasidas in the form of Lord Rama with bow and arrows.

Tulasidas' blessings brought the dead husband of a poor woman back to life. The Mughal emperor at Delhi came to know of the great miracle done by Tulasidas. He sent for Tulasidas. Tulasidas came to the emperor's court. The emperor asked the saint to perform some miracle. Tulasidas replied, “I have no superhuman power. I know only the name of Rama.” The emperor put Tulasi in prison and said, “I will release you only if you show me a miracle.” Tulasi then prayed to Hanuman. Countless bands of powerful monkeys entered the royal court. The emperor got frightened and said, “O saint, forgive me. I know your greatness now.” He at once released Tulasi from prison.

Tulasi left his mortal coil and entered the Abode of Immortality and Eternal Bliss in 1623 A.D. at the age of ninety-one at Asighat in Varanasi.

—SWAMI SIVANANDA



HAVE SATSANGA WITH SAGES

Be **sincere** at heart. Don't run after shadowy toys of name and fame. **Name** and **fame** are illusory. They are mere vibrations in the air. Nobody can earn an **everlasting** name in this Mayaic plane. Care not for the little perishable things. **Care** for the everlasting **Reality** only.

Do constant **selfless service** silently with thoughts of **God** and **Bhava** within. Never grumble or murmur when you do service to others. Watch for opportunities to serve. Never miss a single opportunity. Create opportunities. Create the field for good service.

Be regular in **Japa**, **Kirtan**, **meditation** and study of **Gita** and **Ramayana**. Control your emotions. Observe **Mauna** and **Brahmacharya**. Have contact with sages and saints. You will reap the **Supreme Joy**.

Swami Sivananda



Search the words given in bold letters above
in the forest of letters:



A	D	E	G	T	I	N	E	K	U	M	S	M	P
M	I	A	E	O	F	E	D	E	J	U	E	E	A
S	E	L	F	L	E	S	S	V	O	R	R	D	D
E	S	S	I	N	C	E	R	E	Y	A	T	I	E
T	K	E	K	F	S	U	P	R	E	M	E	T	B
O	I	D	B	A	C	R	O	L	J	A	P	A	J
B	R	A	H	M	A	C	H	A	R	Y	A	T	U
E	T	N	A	E	R	E	E	S	E	A	P	I	K
J	A	A	V	T	E	U	S	T	A	N	G	O	F
L	N	M	A	U	N	A	G	I	L	A	I	N	Y
E	E	E	S	S	O	R	O	N	I	R	T	S	U
S	E	R	V	I	C	E	D	G	T	S	A	O	A
O	S	E	T	M	E	S	A	O	Y	E	S	S	B

LEARN TO SEE GOD EVERYWHERE

Self-denial is a means to the purification and refinement of mind. Purify and still the thoughts. The layers of ignorance covering knowledge, will not be removed without a calm mind. Mind is manufactured out of food. The subtle part of food is transformed into mind. Food does not mean merely what we eat, but what we gather through all our senses.



Learn to see God everywhere. This is real food for the eye. Purity of thought depends upon purity of food. You can see better, hear better, taste better, think better, when you entertain sublime divine thoughts.

Look at an object through a green or red glass; the object appears green or red. Even so, the objects are coloured by the desires through the mirror-mind. All mental states are transitory; they produce pain and sorrow.

Have freedom of thought. Free yourself from the slavery of prejudice that blunts intellect and dulls thoughts. Think of the immortal Atman. This is the right method of direct, original thinking. The Atman reveals Itself after the purification of thoughts. When the mind is serene without any want, without any motive, without any craving or desire or thought, without any compulsion, without hope, then the supreme Atman shines. There is the experience of Bliss. Live the way in which saints live. This is the only way to victory over thoughts, mind and the lower self and until you have conquered mind, there can be no sure and permanent victory.



SWAMI SIVANANDA

GURU PURNIMA MAHOTSAVA AT THE HEADQUARTERS ASHRAM



भवारण्यप्रविष्टस्य दिङ्मोहभ्रान्तचेतसः ।

येन सन्दर्शितः पन्थाः तस्मै श्री गुरवे नमः ॥

**Salutations and Prostrations to the Guru, who shows the
right path to the one deluded and lost in the forest of
transmigration.**





The auspicious day of Guru Purnima was celebrated with great sacredness and spiritual éclat at the Headquarters Ashram on 27th July 2018. A large number of devotees from different parts of India and abroad came to the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj to attend the Guru Purnima Mahotsava.

The Celebration commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation at delightfully decorated Swami Sivananda Satsanga Bhavan (Auditorium). Thereafter, H. H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired the devotees to feel the divine presence of Sadgurudev and constantly repeat the name of the Lord. It was followed by Prabhat-Pheri with a large number of devotees chanting the divine name with great enthusiasm and devotion. A Havan was performed at the Ashram Yajnasala for the peace and welfare of the world.



In the forenoon session, a special worship was offered to Beloved Sadgurudev at the beautifully bedecked Holy Samadhi Shrine. Thereafter, a grand worship was offered to the sacred Padukas of Sadgurudev at the Sivananda Auditorium amidst the huge gathering of devotees. The entire atmosphere was filled with the spirit of worshipfulness and prayerfulness. After the Jaya Ganesh prayers and Bhajans, H.H. Sri Swami Padmanabhanandaji Maharaj made invocations to Vyas Bhagavan and read the first four Sutras and the last Sutra of the Brahmasutras as a worshipful tribute to Guruparampara. Seventeen books and booklets, and some publications by the DLS Branches were released to mark this sacred occasion. The forenoon session concluded with the blessing message of H.H. Sri Swami Vimalanandaji Maharaj.

In the afternoon session, the devotees spoke on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. During the night Satsanga, Sri Surya Narayan Rao and Smt. Archana Rao offered melodious and



soul-elevating Bhajans as their Pushpanjali at the sacred feet of the Sadgurudev. The celebration concluded with prayer for world peace and Arati.

May the blessings of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all!



VALEDICTORY FUNCTION OF THE 89TH BASIC YOGA-VEDANTA COURSE

The Valedictory Function of 89th Basic Yoga-Vedanta Course was organised on 30th June 2018 in the august presence of H.H. Sri Swami Padmanabhanandaji Maharaj.

After the invocatory prayers and presentation of the Course report, some of the students shared their experiences and impressions about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Padmanabhanandaji Maharaj in his valedictory message quoting from various Upanishads inspired the students to realise their Ever-full Nature as on realisation of the true nature, all seeking and searching outside will cease once and for all. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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



FOURTH BRANCH REPRESENTATIVE COURSE AT THE HEADQUARTERS ASHRAM

As per the recommendation of the Divine Life Society Branch Representative Meeting held in August 2017, the Fourth Branch Representative Course was conducted at the Headquarters Ashram from 4th to 18th July 2018. Fourteen DLS Branches of India deputed twenty members to attend the Course.

The Inaugural Function of the Course was held on 4th July at Yoga Vedanta Forest Academy Hall. After the invocatory prayers, H. H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. The participants were trained to conduct early morning prayer-meditation, Yogasana-Pranayama and Bhajan-Kirtan. They were also apprised of Sri Gurudev's philosophy.

On 18th July, Valedictory Function of the Course was organised. After the invocatory prayers and presentation of the Course report, certificates and Jnana-prasad were distributed to the participants. H. H. Sri Swami Yogaswarupanandaji Maharaj in his valedictory message inspired the Branch representatives to become the embodiments of Sri Gurudev's teachings and to propagate them in their respective areas. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

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: the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned’.

(Swami Chidananda)

A Police Patrol Car brought her to the Home at night around 10.00 PM. She was found roaming on the streets all alone, without shoes, without any bag or clothes and with her hair wild flowing around her face. Nothing she had with her and from where she came—her address or residential place, her family life etc—she couldn’t tell anything. But her name she remembered, Sushila Devi. It struck how she not only mentioned Sushila, but also Devi. Her real name she had not forgotten. In spite of being completely barren, or maybe thanks to that fact, she had not left behind her dignity, her self-respect, her real nature, her divinity, her being DEVI. And it echoes in our mind: *You are not this body, not this mind, immortal Self you are....* Mrs so-and-so is a false non entity....How could she, who had undoubtedly suffered so much, who was separated from her near-and-dear ones, who just seemed to have lost EVERYTHING she possessed and remembered at the same time the ONLY thing needed, her true identity!

Her toothless smile immediately melted the hearts of the other Didis, Dadis and Nanis in the ward, and talking in her own dialect, transcending the language barriers and communicating

with Bengalis, Oriyas, Biharis, Marathies, Andhras and Garhwalies etc. around her. It was the language of the heart, the language which knows no words, the language of humanity, of being human, being divine at the same time, being a child of the Almighty, and having come to take shelter at His Feet. Only a few moments in a life time one realizes this eternal truth, the truth of utter humility, of utter loneliness, of almost not-existing, beyond creed, beyond caste, beyond gender, the realization of one-ness, of total surrender, where there is no place for the mind, no place for mine and thine....no discrimination nor separation...

“In the earthly life, we rely upon worldly things and people. But when we have taken guidance and entered in the Unknown—it is the safest place! Because the Unknown is the field of the all-protecting, all-compassionate, all-powerful Being. For the very reason that the spiritual field is unknown, you are a hundred percent safe, because you are not under the protection of man, but you are under the protection of God!”

(Swami Chidananda)

Om Sri Satgurudevaya Namah. Hari Om Tat Sat.

“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)

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ TO JAPAN

H.H. Sri Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, undertook a cultural tour to Japan during July, 2018, in response to an invitation from Japan Yoga Zen Doyukai Society, Osaka, for their Yoga Retreat, held from 13th to 16th July.

Japan Yoga Zen Doyukai Society, Kyoto, was founded by Prof. Dr. Tsuruji Sahota of Osaka University in 1973. He had visited Sivananda Ashram, Rishikesh, in 1968. Since then his followers and members of the Society have been visiting our Ashram from time to time, and then has been a long standing association of The Divine Life Society and Japan Yoga Zen Doyukai Society over the years.

Swamiji Maharaj arrived at Osaka airport on 12th July and he was received by Mr. Yutaka Oasa who was the coordinator of Sri Swamiji's visit to Japan. On that day Swamiji stayed at Reisenji temple, Tomio, old city of Nara.

Sri Swamiji proceeded to Saikyoji temple, which was the venue of the Yoga Retreat, on 13th July. On that day Swamiji Maharaj addressed the participants of the Yoga Retreat, Beginners of Yoga as also the Seniors, and gave a Lecture on the "Essence of Bhagavadgita", as per the suggestion of the organizers of the Yoga Retreat.

On 14th July Sri Swamiji gave the special Lecture "Bhagavad Gita and Yoga" as suggested, for the combined

gathering of the Beginners of Yoga and the Yoga Teachers. In the evening there was a Satsang in which there was Question and Answer, which was also attended by Swamiji Maharaj, and he gave answers to their questions. There was also Kirtan at the Satsang, and Prayer.

There was the closing function of the General participants on 15th July in forenoon. Sri Swamiji attended this and gave blessings and advice to the Yoga students and practitioners.

In the afternoon the Yoga Teachers' session started. Swamiji Maharaj attended this and gave a Lecture, as per their suggestion, on the topic "To learn the Way of thinking in Vedanta."

On 16th July Sri Swamiji also gave a Lecture conveying "Advice and Message for the Yoga Teachers." This was followed by questions put by the Yoga Teachers. There was also brief Meditation in which Swamiji Maharaj also joined.

Thereafter Swamiji proceeded to Enrakyuji and stayed for the night. He was accompanied by Mr. Toshiya Hatta, President of Japan Yoga Zen Doyukai Society, Mr. Fukushima Masato, Vice-President, Ms. Hiroko Narikawa, Vice-President, and Ms. Kazuyo Nakamura, Ms. Kaoru Takeda, Ms. Yasuko Yamaguchi, and Mr. Yasuo Yamashita.

From there on 17th July, Sri Swamiji went to Kyoto. There Swamiji was put up at Rosanji Guest house. Mr. Toshiya Hatta, Mr. Fukushima Masato, Ms. Hiroko Narikawa and Mr. Yutaka Oasa accompanied him upto Kyoto. The stay at the Guest House was very comfortable.

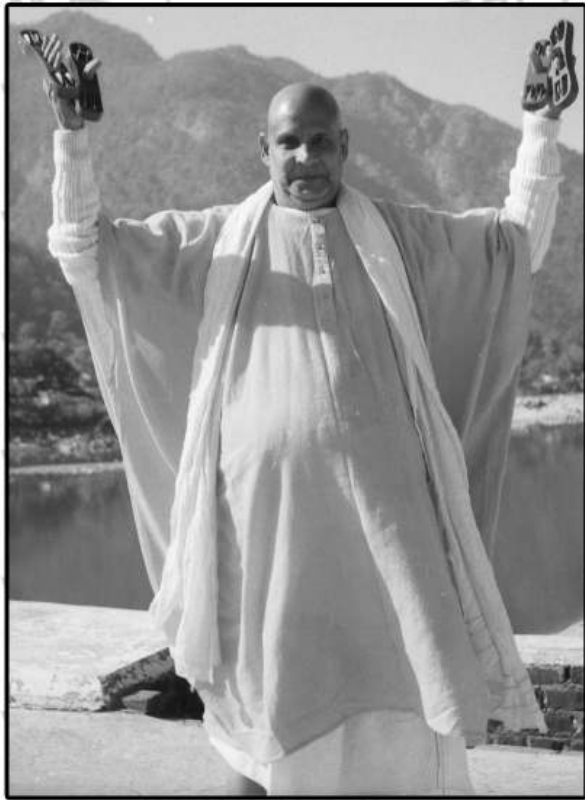
On that day there was the grand annual Shinto Gion Festival (Rath Yatra) in Kyoto City. Swamiji had the very good opportunity to witness it, and all the arrangements for this were very nicely made by Mr. Yutaka Oasa and Ms. Yasuko Yamaguchi. It was a unique festival, and very holy and elevating.

On 18th July, accompanied by Mr. Yutaka Oasa, at Kyoto Swamiji Maharaj saw Dai Monji Yama (Great writing Mountain), the Golden Temple of Shintoists, Arashi Yama Mountain, Tenryuji (Sky Dragon Temple), the Holy Bamboo Forest, the main Shinto Shrine (Temple) and the most important Shinto Shrine, Stano.

From Kyoto, on 19th July, along with Mr. Toshiya Hatta, Mr. Fukushima Masato, Mr. Nobuo Inoue, and Mr. Yutaka Oasa, who all very kindly accompanied him, Sri Swamiji went to Osaka, and was seen off at Osaka Airport by them. Up to Kyoto Railway Station Ms. Fumika Okamoto, the owner of Rosanji Guest House, very kindly drove Swamiji, for which Sri Swamiji is thankful.

The Yoga Retreat was excellently organized and was very useful, and was

a great success. The participants were very sincere and took keen interest in the different programmes. They were very keen in having knowledge of Yoga and also practising it. They were all very much benefited by Swamiji Maharaj's discourses and expressed great happiness. Swamiji's talks were rendered into Japanese by Ms. Takaye Funasaki of Tokyo, who did a very good work. Sri Swamiji's stay during the Yoga Retreat was very comfortable as they all took special care and made very good arrangements. All the aspects of Swamiji Maharaj's visit to Japan from beginning to end were very well looked after with great care by Mr. Yutaka Oasa who was with Sri Swamiji all along in Japan and Swamiji expresses grateful thanks for him. Swamiji Maharaj also records his gratitude and thanks for all the people who extended help to him and rendered service in various ways including preparing food, because of which it was possible for Swamiji to smoothly go through the tour. Sri Swamiji is also thankful to Japan Yoga Zen Doyukai Society for their kind courtesy in extending invitation to Swamiji Maharaj to the Yoga Retreat and to Japan, for excellent hospitality and for doing their best to make the programmes beneficial to all, and successful, and making Swamiji's visit to Japan purposeful, smooth, comfortable and enjoyable.



UDDHAVA GITA

कलेर्दोषनिधे राजन्नस्ति होको महान् गुणः।
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं ब्रजेत्॥

O Parikshit! Indeed, there is one great virtue possessed by the Kaliyuga, though it is the storehouse of all evils. In Kaliyuga, by merely chanting the names and glories of Lord Sri Krishna, one is freed from all the attachments and reaches the Supreme.

3rd December 2018 and 31st December 2018 mark the Platinum Jubilee of Akhanda Mahamantra Sankirtana Yajna at Bhajan Hall and Consecration of Sri Vishwanatha Mandir respectively. To celebrate these sacred occasions, the Headquarters Ashram has decided to organise various programmes.

As part of the Celebrations, discourses on 'Uddhava Geeta' will be organised from 27th to 30th September 2018 at Swami Sivananda Satsang Bhavan (Auditorium). Shraddheya Shree Hita Ambrishji, an exponent of Radha Vallabh Sampraday from Vrindavan will enlighten the gathering on the nectarine teachings of Uddhava Gita from 3 p.m. to 6 p.m. during these days.

ANNOUNCEMENT

PRASTHANATRAYI PARAYANA AT THE DIVINE LIFE SOCIETY BRANCH, VADODARA, GUJARAT

12th TO 23rd November, 2018

The Divine Life Society Vadodara Branch, jointly with Sanskrit Mahavidyalaya of M.S. University of Baroda, Vadodara, is organising a Parayana Programme of Prasthanatrayi together with Shankara Bhashya from 12th to 23rd November 2018, with the co-operation of Bhagavat Pada Mandali of Uttarkashi. Eminent saints and scholars will deliver lectures on Upanishads and Brahma Sutras in the evening session.

All devotees are requested to participate in the programme.

For Registration and other details, please contact:-

Coordinators:

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—The Divine Life Society

GURU IS GOD

Guru and God are truly one. They are indivisible. This oneness cannot be felt by all aspirants. Hence aspirants are asked to worship God, respect their Guru and other wise men. When Guru becomes God and God becomes Guru, there is practically no difference between the two objects of meditation. It is not necessary that the picture of the Lord must come before your mental vision. You may have the vision of your Guru also. He may occupy the Lord's place to show to you that Guru is God.

—Swami Sivananda

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Remittance directly into our Bank Account without our consent are not accepted by the Society due to Management and accounting reasons.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): The Branch celebrated Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj on 7th May with Bhajan, Kirtan and chanting of Mahamantra "Hare Rama Hare Krishna". Besides this, regular weekly Satsang was conducted on Sundays and Tuesdays with Prayers, recitation of Hanuman Chalisa etc. Special Satsangs were arranged on 2nd and 28th May. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

Ankoli (Odisha): In the months of May and June, the Branch continued weekly Satsang and children's Satsang on Sundays, and mobile Satsang and Paduka Puja on Thursdays. Recitation of Hanuman Chalisa was held on Sankranti day. Sanyasa Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 1st June.

Badhiausta-Ganjam (Odisha): During the month of June, the Branch conducted free Eye Camp with the help of Sankar Eye Hospital. 83 patients were treated and 30 patients were operated.

Balangir (Odisha): Daily Yoga class, Paduka Puja and evening Satsang continued regularly as well as weekly Satsang on Thursdays and Saturdays, and recitation of Vishnu Sahasranam, Bhajan and Kirtan was held on Ekadasi day. Around 255 patients received treatment and medicines through Chidananda Health Centre, and clothes and buttermilk were distributed to the needy people.

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was an Akhanda Japa of Mahamrityunjaya Mantra on 3rd Sunday of every month. Training class in Bhajans, recitation of Bhagavad Gita and Upanishads were conducted on 2nd and 4th Sunday of the month, and special Satsang was arranged on 24th June with Bhajans.

Barbil (Odisha): During the month of May and June, the Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. Free Homeopathic treatment of poor patients was carried on regularly.

Sadhana day was observed on 24th May.

Bargarh (Odisha): The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavad Gita with discussion on Sundays. The Oriya Magazine “Mahat Vani” was published for free distribution, and Homeopathic treatment of poor patients continued. Foundation day of Yoga Vidyalaya of the Branch was celebrated on 10th June with Guru Stotra, Bhajan, Kirtan etc. International Yoga Day was observed on 21st.

Baripada (Odisha): The Branch continued daily Puja, weekly Satsang on Thursdays, and monthly Sadhana day on 6th May. Personality Development Programme for youth was conducted on 18th with Paduka Puja, and talks, etc. This was concluded with Narayan Seva.

Bellary (Karnataka): Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays and concluded with prayer for world peace and Arati.

Berhampur (Odisha): Daily Yoga class, weekly Satsang on Sundays,

mobile Satsangs on Saturdays and Paduka Puja on Thursdays and 8th and 24th of every month continued. Sannyas Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June, and Sadhana day on 3rd with Paduka Puja. There was a recitation of Vishnu-sahasranam on 10th. Special Satsang was held on 24th with Bhajan, Kirtan and discussion on philosophy and teachings of Gurudev.

Bhanjanagar (Odisha): During the month of May, the Branch carried on daily Paduka Puja and weekly Satsang on Sundays, and Ekadasis were observed with Bhajan, Kirtan, recitation of Vishnu Sahasranam and Bhagavad Gita. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day.

Bhawanipatna (Odisha): Weekly Satsang on Thursdays and Sundays with study of Bhagavad Gita, mobile Satsang on Sundays, Paduka Puja and Bhajans on 8th of every month are the regular programmes of the Branch. Sadhana day was observed on 6th May.

Bomkoi (Odisha): In the month of May, the Branch had daily Swadhyaya, weekly Satsang on

Sundays, mobile Satsang on 2nd Thursday of every month, and Paduka Puja on 8th and 24th. Special Satsang was arranged with recitation of Bhagavad Gita, Hanuman Chalisa and Vishnusahasranam.

Chandigarh: The Branch had Daily Puja, Yoga class and weekly Satsang on Sundays with Swadhyaya of Bhagavad Gita, Pravachans, chanting of Narayana Mantra, Kirtan and Narayan Seva. Free medical treatment and free monthly publications continued. Besides this, the Branch rendered financial assistance to a kidney patient for treatment. Under the guidance of Sri Swami Dharmanishthanandaji, 98th Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka Puja and he delivered an inspiring discourse. There was Akhanda Maha-mantra Kirtan on 24th May.

Chhatrapur (Odisha): The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Recitation of Sundarakanda was held on 26th May.

Chandapur (Odisha): The Branch had weekly Satsang on

Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month. There was recitation of Hanuman Chalisa on 9th June, and special Satsang was held on 30th at the residence of a devotee.

Cuttack (Odisha): In addition to the daily Paduka Puja, Bhagavat Saptah was arranged from 14th to 20th May. Special Satsangs were held in May and June at the residence of devotees with discourses.

Gaham-Angul (Odisha): In the month of June, the Branch has successfully rendered service to poor patients through Chidananda Centenary Charitable Dispensary. Around 533 patients were examined and provided free medicines.

Jeypore (Odisha): The Branch continued daily Puja, mobile Satsang and weekly Satsang on Sundays and Thursdays, and Vishnu Sahasranama Puja on 6th May. Sivananda day was observed on 8th of the month with Puja and Havan. There was a special Satsang on 12th with recitation of Hanuman Chalisa, Bhajan and Kirtan. Around 350 patients had free Homeopathic treatment through the Koraput

District Charitable Homeopathic Dispensary.

Kakinada (A.P.): The Branch conducted Bhajans on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Sri Maha Lakshmi Puja was done on 28th May.

Kanpur (U.P.): The Branch had daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati. Parayan of Sundarakanda was done on 16th June, and Sri Ramcharit Manas Path was done on 11th, 12th, 26th and 27th. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 24th with Paduka Puja and Bhajans.

Khatiguda (Odisha): During the months of May and June, the Branch had its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 6th May with Japa, Paduka Puja and Swadhyaya, etc. Ekadasis were observed with recitation of Vishnu Sahasranam.

Kodala (Odisha): The Branch conducted Rudrabhishek on Mondays, weekly Satsang on Thursdays with Prabhat Pheri, Paduka Puja and

Narayan Seva, and evening Satsang with Prayers and Swadhyaya etc.

Lakhimpur-Kheri (U.P.): Weekly Satsangs are conducted with Prayers and recitation of Bhagavad Gita, etc. Special Satsang was arranged on 25th June.

Lanjipalli (Odisha): The Branch continued daily Puja and 1 hour Mahamantra Sankirtan. Besides this, there was weekly Satsang on Sundays with Narayan Seva. Sadhana day was observed on 27th May.

Lucknow (U.P.): The Branch had special Satsang at Lekhraj Homes on 3rd and 17th June with Prayer, Bhajan, Mantra Japa and Swadhyaya, etc.

Panchkula (Haryana): Mobile Satsangs were held at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra, etc, and biscuits and fruits were distributed for lepers.

Puri (Odisha): Weekly Satsang on Thursdays with Paduka Puja, and chanting of Vishnu Sahasranam and Kirtans on Ekadasis were continued by the Branch.

Raipur (Chattisgarh): The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis.

Rourkela (Odisha): Daily Yoga class, weekly Satsang on Thursdays and mobile Satsang on Sundays continued with Paduka Puja, Archana and chanting of Vishnu-sahasranam, etc. Accupressure Seva and Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Anniversary of Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June, and Student Personality Development Camp was arranged on 10th. Besides this, special Satsang was held on 12th.

Sambalpur (Odisha): Daily Puja, weekly Satsang on Sundays, Narayan Seva on Mondays, Sundarakand Parayan on second Saturday, Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Special Satsang was arranged on 28th June with Prayers, Paduka Puja, chanting of Vishnu Sahasranam etc, and concluded with Narayan Seva.

Steel Township—Rourkela (Odisha): The Branch had mobile Satsangs, Free Yoga and Music classes on Mondays, Guru Paduka

Puja on Thursdays, and Swadhyaya on Saturdays. Sadhana day was observed with Guru Paduka Puja, Pravachan, Gita Path, and recitation of Hanuman Chalisa and Vishnu Sahasranam, etc. Srimad Bhagavat Pravachan was conducted from 1st to 7th May.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. There was an Akhanda Mahamantra Sankirtan on 16th June for World Peace and Universal Brotherhood.

Sunabeda (Odisha): Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and there was Archana on Sankranti day. A Special Satsang was arranged at residence of a devotee, and Sadhana day was observed on 24th June.

Surendranagar (Gujarat): Daily Yoga class, Paduka Puja, recitation of Vishnu Sahasranam and Matri Satsang with Swadhyaya were carried on regularly. On 8th of every

month victuals were provided to poor families. Mahamantra Sankirtan on Ekadasis and Sundarakand Parayan on Saturdays and Sundays were arranged. Besides this, Ramcharit Manas (Navaha) Parayan was done from 16th to 24th May. Biscuits and fruits were distributed to the patients at Medical College Hospital on every Sunday.

Visakha Rural Branch (A.P.):

The Branch had daily two sessions of Yogasana class. Six days in a week Satsang was conducted in different neighbouring villages. Besides this, monthly Satsang was held on 10th June. Free medical camp continued as usual, and International Yoga Day was celebrated on 21st June.

* * *

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ANNOUNCEMENT

TWIN PLATINUM JUBILEE CELEBRATIONS OF THE AKHANDA MAHAMANTRA SANKIRTANA AND CONSECRATION OF SRI VISHWANATHA MANDIR AT HEADQUARTERS ASHRAM

For the welfare of the world and for the peace of all humanity, Worshipful Gurudev Sri Swami Sivanandaji Maharaj commenced the Akhanda Mahamantra Sankirtana Yajna on 3rd December, 1943 in the Bhajan Hall, Sivananda Ashram, Headquarters of The Divine Life Society.

On the 31st of December, 1943 Sri Gurudev performed the Pratishtha (consecration) of Lord Sri Vishwanatha in Sri Vishwanatha Mandir in the Ashram.

Since the time of the above two holy inaugurations, the Akhanda Mahamantra Sankirtana of the Divine Name is going on day and night continuously in the Bhajan Hall and regular Abhisheka, Archana, prayer and worship are being conducted thrice a day in Sri Vishwanatha Mandir.

3rd of December and 31st of December, 2018 happen to be the occasions of the PLATINUM JUBILEE of these auspicious inaugurations, respectively. The Headquarters Ashram has decided to have a '75 days' Akhanda Mahamantra Sankirtan in groups from 20th September to 3rd December and Akhanda Panchakshari Mantra Sankirtan from 4th December to 31st December to celebrate these sacred occasions in a befitting manner.

The Branches may send the devotees who can actively participate in chanting and singing the Divine Name during these Akhanda Kirtans. They are requested to write to us with details (number of persons coming, name, age, date of arrival, duration of stay, etc.,) well in advance so that necessary arrangements may be made for the successful conduct of the programmes.

The Divine Life Society

AUGUST 2018

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SIMPLE SPIRITUAL PRESCRIPTIONS

The best medicine or panacea for all diseases and for keeping good health is Kirtan, Japa and regular meditation. The Divine waves electrify, rejuvenate, vivify, energise the cells, tissues, nerves. Another cheap but potent drug is to keep oneself always joyful and cheerful. Study Gita, daily one or two chapters with meaning. Keep yourself fully occupied, which is a remedy to keep off thoughts of worldliness. Fill the mind with Sattva and enjoy wonderful health and peace. Obtain an association with the wise, cultivate faith, serenity, truthfulness, courage, mercy, devotion, love, cheerfulness, confidence, divine thought and divine virtues. Allow the mind to run in the spiritual direction, in divine grooves; your mind will be peaceful and generate harmonious vibrations. You will enjoy mental and physical health.

Swami Sivananda

To