

₹100/- ANNUAL



The **DIVINE LIFE**



**Surrender com-
pletely unto the Guru.
He will become your
charioteer on the field of
life. He will drive your
chariot well. You will reach
the destination, the abode
of eternal bliss without
fear.**

Swami Sivarama

JULY 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

HAVE MASTERY OVER THE MIND

You must have an intelligent understanding of the habits of the mind—how it wanders and how it operates. You must know easy and effective methods to control the wandering of the mind. The practice of thought culture, the practice of concentration, the practice of memory culture, are all allied subjects. All these are of immense help in the practice of will culture.

Gladstone and Napoleon could go to deep sleep the moment they went to bed through mere willing. Mahatma Gandhi had this practice. They could get up in the morning at any time they wanted—to the very minute. They had so trained their subconscious mind. Everyone of you should develop this habit through will and become a Gandhi, a Gladstone, or a Napoleon.

Swami Sivananda



THE DIVINE LIFE

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No. 4

PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

देवानामसि वह्निमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥८॥

8. Thou art the best carrier to the gods, the first oblation to the forefathers. Thou art the true active principles of the senses (Pranas), which are the essence of the body.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

निरवधिनिजशिष्यान् मोक्षमार्गं नयन्तं

निरयपतितलोकानुद्धरन्तं नितान्तम् ।

निरवरतमशेषक्षेमकृत्यैकदीक्षं

निरधमतुलशीलं श्रीशिवानन्दमीडे ॥९९॥

99. I worship Swami Sivananda who guides ever so many disciples along the path of final emancipation, who always strives for the uplift of those who are plunged in the hell of Samsara, who is always engaged in the one act of bringing welfare to the whole world, and who is sinless and of unsurpassed fame.

मन्दाकिन्यास्सुरुचिरतटे सुन्दरे मन्दिरे सद्-

वृन्दाकीर्णे सदसि विलसद्दिव्यपीठे निषण्णम्।

मन्दस्मेराननसरसिजान्निर्गलद्दिव्यसूक्ति-

स्यन्दस्तोमैशिशिरितजनं श्रीशिवानन्दमीडे ॥१००॥

100. Praise to Sivananda who sits resplendent in His lustrous seat surrounded by bands of wise and good dwelling in the captivating shrine on the banks of the beautiful Mandakini (Ganga) and who cools the hearts of all by the flood of sweet words that freely flow from his ever-smiling lotus-face.

(Concluded)

GURU PURNIMA MESSAGE*

(H.H.Sri Swami Sivanandaji Maharaj)

Guru Purnima is more than mere Vyasa Puja. To the earnest spiritual seeker, Guru Purnima has a special message. This great day comes to him as an annual reminder of a grand Secret of secrets. It is the Secret of God-realisation through Guru-bhakti and Guru-seva. It serves to make him aware of that special mystic Inner Path which is a direct short-cut or a celestial ladder to Realisation. This is the Path of Guru-seva trodden by the immortal ones like Uttanka, Upamanyu, Aruni, Padmapada, Yogi Milarepa and others. Orthodox monks commence the study of the Brahma-Sutras on this auspicious day, whereas earnest aspirants can actually realise the very truths of the Brahma-sutras, if they set foot with determination upon this mystic inner path of Guru-bhakti with firm belief in the spirit of:

*Dhyana moolam Gurormurtih
Pooja moolam Guroh padam
Mantra moolam Gurorvakyam
Moksha moolam Guroh kripa*

Try and realise today the true inner significance of Guru-tattwa. It is in India that this deep mystery of attaining God through the Guru was developed. The perfect realisation of the Great God in and through the adoration of the Guru-God is a Divine Secret known only to the sincere and earnest spiritual

aspirants in this sacred country of Shwetaketu, Uddalaka, Satyakama, Ekalavya and the like. Most blessed of all lands on earth is this land of Bharatavarsha. Most blessed of all the treasures she bears upon her bosom is the treasure of the grand culture she has evolved through the centuries. The most blessed aspect of this culture is the grand sublime philosophy expounded by the intuitive genius of her worthy sons of the past, and the crowning glory of her philosophies consists in the peerless pathway of practical spiritual life and realisation presented by them. And the most precious Jewel, the very Crest Gem of spiritual life is the ideal of Guru. This sublime conception of Guru-shishya relationship and ideal of Guru-seva is a unique one which you will find nowhere else upon earth.

Just as Kirtan-sadhana has been made the special Kali Yuga Sadhana for quick God-vision, even so, herein you have the New Yoga, a Yoga most eminently suitable for this age of doubt and scepticism, pride and egoism. It is Guru-bhakti Yoga. This Yoga is marvellous. Its power is tremendous. Its efficacy is most unfailing. The true glory of Guru-bhakti is indescribable. It is the Yoga par excellence for this age, which makes God appear here before you in

flesh and blood and move with you in this very life.

The hard Rajasic ego is the arch enemy of the Sadhaka. Guru-Bhakti Yoga is the surest and best Sadhana to destroy arrogance and to dissolve the vicious ego. Just as a particular deadly germ can be annihilated only by a certain specific chemical germicide, even so, to destroy Avidya and Ahamkara, this unique Guru-bhakti Yoga is the peerless specific. It is the greatest 'Mayacide' and 'egocide'. They become quite powerless and no longer afflict the fortunate soul who saturates himself with the spirit of Guru-bhakti Yoga. Blessed indeed is the man who earnestly takes to this Yoga; for he will obtain crowning success in all other Yogas. To him will accrue the choicest fruits of perfection in Karma, Bhakti, Dhyana and Jnana.

The qualification for taking to this Yoga is the simple trio of sincerity, faith and obedience. Be sincere in your aspiration for Perfection. Be not vague or half-hearted. Then have perfect faith in the one you have accepted as your Guru. Do not allow even so much as a shadow of doubt to approach you. When once you have reposed absolute faith in him, then know that what he instructs you is indeed for your highest good. Therefore, obey his word implicitly. Follow his teachings to the letter. Be earnest in doing this, and take my word: you will attain Perfection; I assure you emphatically.

O seeker after Liberation and Immortality! If thou wilt have Eternal Bliss, then prepare for it by first adoring

the Guru. Honour and revere him with thy whole being. And what is the best and the greatest way to honour him? By closely emulating the lofty example that the Guru embodies in his own life and conduct, by striving up to the ideal and the principles which the Guru loves—not by merely praising him or even offering adorations unto him, but by ceaselessly aspiring, endeavouring and struggling on to dedicate the entire being for carrying out those things for which the preceptor has dedicated his life.

The Guru's wealth of spiritual realisation is for the disciple who thus directs all his God-given faculties towards the achievement of those ideals that are dear to the Guru. The transformation of the consciousness of the disciple through being influenced by the Guru is both a subjective and an objective process. Mind is an objectified stress in universal consciousness and is like a ripple therein. The Guru as well as the disciple are such consciousness stresses differing only in the degree of the subtlety and the expansiveness of their condition. Each higher, subtler and more expansive condition is more potent and inclusive than the lower. The Guru is a Brahmanishtha, one rooted in the Infinite Truth. The mind of the Guru, being nearest to the absolute condition of changeless Existence, possesses limitless powers beyond imagination. The initiation of the disciple by the Guru is a process of the infusion by the Guru of this supernormal force of spiritual consciousness into the grosser state of the disciple's mind which results in the

dispelling of the darkness and the enlightening of the mind of the latter. The length of time taken by the process of the disciple's spiritual illumination is directly proportional to the receptive capacity of the disciple and the Consciousness-force of the Guru. No action or event is completely subjective or completely objective. The truth is mid-way between the two. Effort and grace are the subjective and the objective forces simultaneously working and each depending on the other. The external and the internal are the two complementary faces of the one whole being. There is no purpose served when there is only the eye or when there is only the external luminous object. The contact of both effects the perception of the light. If entire subjectivity were the truth, the whole world would have vanished when the first person attained Self-realisation. If entire objectivity were the truth, no person could have attained Liberation until the entire universe was exalted to the consciousness of the unconditioned absolute.

But none of these is the complete truth. The subject and the object have equal shares in the transformation of an individual. The one is a copy of the other. The world is the materialisation of the collective totality of the thoughts of all the beings constituting it and, hence, the dissolution of the mind of one being among them requires a reshuffling in the thoughts of the others; for the sustenance of the world thenceforth is the work of only the remaining ones.

Thus the occurring of an event is through blending together of both the internal and the external, the subjective and the objective powers of the Pure Being. The Guru's unlimited consciousness invades the dark corner of the disciple who is able to bear it through the strength of truth and purity and who receives it to the extent his mind is purged of Rajas and Tamas. The Guru is identical with the Existence Itself and, hence, the help which is derived from him cannot be estimated by the faculty of thinking. I have revealed today the precious secret of all attainment. You have now the Key to the Kingdom of God. The direct Path to Perfection is now before you. Become an embodiment of Guru-bhakti. By your faith and love, draw his abundant Grace. Remember: "Moksha moolam Guroh kripa". There is nothing that it cannot achieve for you. See the entire creation as the manifestation of the Guru. The Guru in reality pervades the entire Universe. Live in the spirit of that Immortal work—the Guru-Gita. Study Guru-Gita daily without fail. Imbibe its great lessons and emulate its ideals. Permeate yourself with Love for the Guru and with Guru-seva. Strive ceaselessly and mould yourself on the lines of his teachings.

May the Supreme Being, the Indweller, the Guru of Gurus illumine you! May the Grace of the Sadguru bestow upon you the highest Realisation. May you attain Perfection in this very life.



ENSHRINE THY GURU IN THY HEART!

(Sri Swami Chidananda)

Your blessedness and unique good fortune in this present life is something for which you have to constantly lift up your heart in gratitude and thankfulness to God. Rare indeed is it to obtain a human birth; rarer still is to have aspiration for Moksha; and rarest of all, is the blessedness of the contact of association with an illumined saint and sage.

O Beloved Seeker! Can you realise now your blessedness? Endowed with the first two, you have had the greatest boon in the form of your contact and association with the Holy Master, the illumined Sadguru, Pujya Swami Sivananda. Awaken to this holy privilege. Count this blessedness rightly. Understand your wonderful good fortune. Be fully worthy of it. Ceaselessly seek the immortal. Aspire for liberation. Adore the Divine. Worship Him in gratitude. Pray to Him in thankfulness. Realise the grace He has showered upon you. Utilise this wonderful life. Rise to sublime heights. Shine radiantly as an ideal person and a noble seeker and Sadhaka.

Prepare to worship the Holy Sadguru. The sacred Guru Purnima now draws near. It is the great day of all days to every sincere seeker and disciple. See how you have lived these 12 months. Has your life been a divine life? Have you

radiated the Master's Gospel through daily activities? Have you served thy neighbours selflessly? Have you engaged in humble Seva? Have you increased in thy love and devotion to God and Guru? Have you shared and given what He has granted you? Have you diligently sought to purify yourself and cultivate noble virtues in thy nature? Have you remembered God constantly and meditated upon Him? Have you aspired after Divine Realisation with sincerity and earnestness and intensity of purpose?

Gurudev insists that from the very commencement of our Sadhana, we should hold before the mind the ideal of an integral and harmonious development of all the aspects of the personality. Therefore, the Sadhaka's daily routine must contain element of all the four Yoga Margas. The mainstay of the daily routine should be the spiritualisation of the entire life of the Sadhaka. The goal of life should be ever remembered. This goal is the attainment of God-realisation. Whatever the external form the Sadhaka's life be, the aim of his life should be God-realisation. Keep up the Nishkamyā Bhavana in all your daily activities. This is the 'easy Sadhana' of Gurudev. Never miss an opportunity to serve humanity.

Are you striving to be a true Sadhaka? Are you engaging in earnest Sadhana? For, primarily Gurudev came to teach us the essence of Sadhana. He came to train and guide us in practical spiritual life. He wanted that our life should be 'Sadhanamaya'. Plunge into Sadhana; that is Sivananda; that is true discipleship. Sadguru Swami Sivananda stands for spiritual Sadhana in life. Be intent on Sadhana. Make your life an integral Sadhana. Stick to your path of Sadhana. Combine all your paths as harmonious helps.

Without Sadhana, Self-realisation cannot be had. Sadhana is indispensable. Regularity in Sadhana is indispensable. Sincerity and earnestness are the essential conditions for the fruition of all Sadhana. Make the coming 10-day period from Guru Purnima to Aradhana, the commencement of new life of earnest and sincere spiritual Sadhana. Be sincere. This is the key-note of spiritual Sadhana. Let these 10 days be a period of intense spiritual Sadhana for you, no matter where you are; at home, or at the Ashram. Let this period inaugurate a future of life-long dedication to ceaseless spiritual Sadhana, in and through your ordinary daily life in this world.

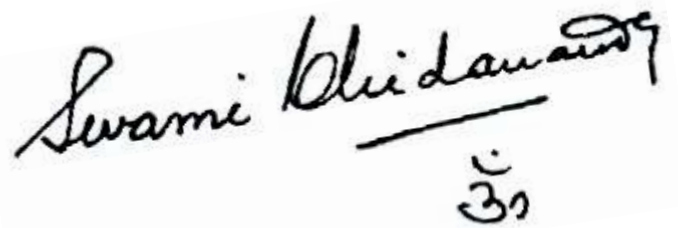
To be a disciple is to be a Sadhaka; always remember this. Gurudev asks you; He looks and sees and tries to perceive what you—His disciple—have

been. Look at thyself. Try to be transformed. Aspire nobly. Prepare to worship the Sadguru upon the holiest of holy days—auspicious Guru Purnima. As the sacred Guru Purnima approaches, with its period of Sadhana, leading upto the solemn Maha Aradhana next month, I send out to you all, my prayerful good thoughts for your all-round welfare, spiritual progress and divine illumination. As the moon receives on the full moon day the glorious radiance of the sun in the fullest measure and shines brilliantly; even so, upon this sacred Guru Purnima Day, may you all receive the radiant spiritual light of Gurudev Sivananda in the fullest measure and shine brilliantly with Wisdom, Bliss and Divine Life. May Joy and Blessedness be yours. God bless you.

My regards, Prem and OM to each one of you.

Jai Gurudev Sivananda

At His Feet,



Swami Chidananda

Sivanandashram

23.6.64

(N.B. This year Guru Purnima is on 27th July 2018)



GURU PURNIMA MESSAGE

(Sri Swami Krishnananda)

On this holy, most blessed Sri Guru Purnima, we place within our hearts the great Sri Nara-Narayana Bhagavan, whose grace spreads through the whole Earth as threads permeate a cloth, who is stationed in sacred Badrika Ashrama, as tradition goes, who is the original incarnation of Sriman Narayana; to these twin forces of Nara and Narayana we give our prostrations. Prostrations to Bhagavan Sri Krishna Dvaipayana Vyasa, the original Guru of all Gurus, after whom this day is also known as Vyasa Purnima. Uninterrupted by the time process, this great Guru blesses all creation. Salutations and prostrations to Worshipful Gurudev Sri Swami Sivanandaji Maharaj who is our immediate Guru, whose presence is not merely in this Ashram but everywhere in this country and in the world.

The Gurus form a fraternity of their own, and all those who have reached the apex of experience are termed the Gurus of humanity. Leadership of a cosmic cosmopolitan society is vested with this great organisation of the Gurus. In this realm of divine ordinance, blessing and compassion that is bestowed upon all mankind, the Gurus shine as resplendent stars in the firmament of the Spirit. They are not human beings,

though we may concede that once upon a time they assumed the form of human nature. Now they are disembodied, and therefore capable of performing more effective action. Because of the disembodied nature of these Gurus, they permeate all existence. Because of the subtlety of their existence, they can manifest themselves at any moment and at any place. It is believed, in our tradition, that the moment we think of them they are here in front of us, because it does not take time to materialise that which is not really material in form. So if our prayers at this time arise from the deepest recesses of our hearts, these Gurus' blessings will be upon us for ever and ever.

They permeate us, and do not stand above our heads and bless us. When divine beings want to protect us, they do not stand beside us with a stick like shepherds; they enter us and protect us. Standing near us with a stick and then guarding us is one thing, but entering us and permeating us and then guarding us is another thing altogether. This is a mystery in the operation of divine forces. They work internally, though they can also work externally. They can provide us with our daily bread externally; they also can give peace of mind internally.

Bhagavan Sri Krishna proclaimed the great ordinance of the constitution of the universe. *Ananyaah chintayanto mam ye janah paryupasate, tesham nityabhi-yuktanam yogakshemam vahamyaham:* "Those who are undividedly united with Me, I bring them succour, provide them with all their needs." When it was said in this manner, the meaning is external as well as internal protection. Externally God shall give us bags of rice and wheat, sugar and milk and honey, which He shall do instantaneously. He shall also live in our brains, which is a greater protection than rice and wheat.

Such power these Gurus have; they bless us from within and without, in every way and every form, completely. But it is necessary for us to learn the art of invoking them. Sunlight is energising, but if we are sitting inside a cave under the earth, the forces of sunlight will not benefit us. We have to keep ourselves open to the influx of the forces of the sun in order that this blessing may be upon us. We have gone into the cave of this physically bound egoistic existence and shut ourselves up so that the influx of the rays of the benedictions of these Masters may not enter us at all. Nature's forces and God's forces are shut off by the affirmation of egoism, but they are compassionate enough to even lift this egoism up into a divine personality and make it a resplendent ambassador of God's performance.

How Worshipful Gurudev Sri Swami Sivanandaji Maharaj's presence is felt,

and that he is operating everywhere in this Ashram and in this divine organisation through the hearts and the minds of his devotees and admirers on this Earth, is something well known to everybody. You are all devotees of Sri Gurudev, and your lives are secure today, even in the midst of difficulties. There are countless difficulties, every-where in the world. Do you believe that you are living a very safe and comfortable life? If this blessing has been bestowed upon you, it is due to the grace of these Masters who know your weaknesses and also your requirements. The gratitude that we have to pay for this protection that has been bestowed upon us by these Masters is our permanent prayer to them. This prayer has to arise from us, and not merely from our lips in the form of words and chantings. Prayer arises from the feelings. Whatever we feel deeply, that is our prayer, and each one has to know what are the feelings operating within. The feeling is the root of our personality. Our brain, our understanding, our rationality, our intellect is not our true person. The feelings are the real person. What do you feel at this moment? That is your prayer. And even if you do not utter a word, these feelings of prayer will get communicated through the atmosphere of spiritual forces.

Occupied as we are in our humdrum activities of factory life, office life and family life, we may not be able to appreciate the operation of these great

divinities. We cannot even see with our eyes unless God is working through the eyes. We cannot hear, we cannot speak, we cannot taste, we cannot sense anything unless some divinity is operating through these sensations. In this sense it appears that we do not exist at all, but are a conglomeration of divinities. Every cell of our body is the abode of one god or another. Millions of gods are operating through us to give shape to this personality as we appear to be. If one cell does not operate, it can set at naught our whole security. Such is the power of a single divinity operating through every one of us. There are gods in the heavens, we say, but there are also gods inside us. Every particle of our nature is filled with gods operating; otherwise, we would not be alive. The sense of being alive is due to the presence of these forces within us. In a way, we may say all individuals have a borrowed existence. It is given to us; it does not belong to us. Such is the mystery behind these wondrous forces operating irrespective of our inability to perceive them. As our eyes are projected outward, we cannot behold the inward operations taking place even within our own stomachs.

Faith is a miracle; it can work wonders. If we really have the faith that such forces are operating even just now—indomitably, unremittingly, keeping us alive and keeping us breathing—then this grace will get accentuated in our own selves. We shall

be kept healthy, wealthy, and also wise. But the difficulty is that it is hard to bring to our feelings the sense of these divinities. I can feel that I am here, but I cannot feel that you are inside me. It requires a special effort to make such feelings actually workable. Can you feel that I am in your heart? It is not possible, generally speaking, because the projection power of the sense organs keeps us outward at all times, and this is also in the case of our difficulty in feeling the presence of these divinities, which are pure subjectivities. The gods are not objects, they are pure subjects, just as we ourselves are not objects, we are pure subjects. Such a masterly organisation of pure subjectivities controls this cosmos and then makes it appear as if it is one single, integrated compactness. Otherwise, the whole world will fall into shreds and there will be only dust particles everywhere, and there will be no place for us to sit. The gods are very gracious to us.

Therefore, may we recollect to our memories, bring our wills to action, our feelings to operate and our understanding to stand in unison with these feelings, is our collective prayer before the great Masters who are actually not different, one from the other, as rays of the sun are not different. It is a mass of radiance that constitutes this world of the Gurus who are present here, at this moment, in our deepest hearts, in our feelings, in our prayers for our blessings, for ever and ever.



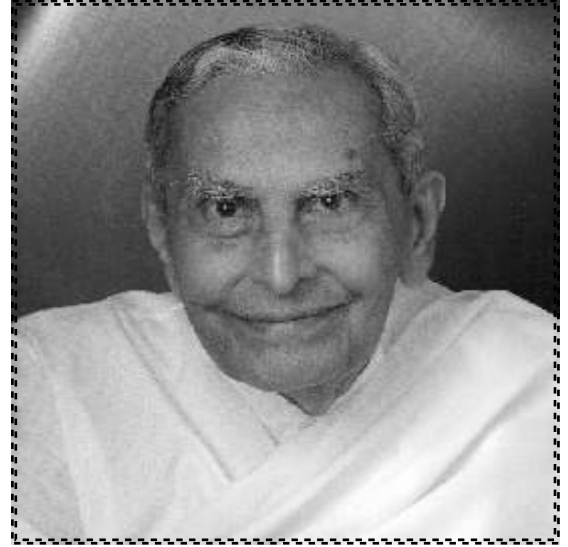
AND THE BELLS BEGAN TO STRIKE...

(Dada J.P. Vaswani)

Many of us are householders and I am sure we must be carrying out our daily routine, conscientiously. I am sure we do our duties willingly. But, don't forget that in doing so, love is also important. Whatever you do, do it with a feeling of love.

Many rich people stay content under the delusion that they can bribe their way to salvation and purchase God's favours with their money. They donate money to charitable causes; they contribute lavishly to *yagnas* and *poojas*; they even sponsor the building of temples, and they are confident that God has been won over to their side by their lavish spending. NO. God cannot be bought with money. God can be won only by a loving heart. God can be sought by deep yearning in the heart, by calling out to Him time and again, *I have need of Thee. O Lord! I cannot live without Thee!* The man who calls out thus, in true longing and love, will surely have a vision of God. For God needs our love and the yearning of the soul for Him.

When the battle of Mahabharata was over, the Pandavas, who were victorious in the battle, felt despondent. Yudhishtira and his brothers thought that it was a horrific battle. Hundreds of people had died. So many women had been widowed, so many children had been orphaned. And the burden of all these sins would fall upon them. The Pandavas wanted freedom from this



Revered Dada J.P. Vaswaniji, the present Spiritual Head of the Sadhu Vaswani Mission, Pune, is one of the glittering stars of the modern spiritual firmament. 2nd August 2018 marks the auspicious day of his 100th Birth Anniversary. On this sacred occasion, we present one of his inspiring articles as a token of our loving reverence.

burden of sins. At that time they were advised to perform the *Ashwamedh Yagna*. "All your sins will be washed away by performing the *yagna*", they were told.

Now, the *Ashwamedh yagna* is a ritual in which a horse is let loose and

the warriors chase the horse. The horse roams freely, at its will, crossing many lands. If it is not captured by the king through whose kingdom the horse and the warriors pass, then that kingdom also is taken to belong to the owners of the horse.

To cut a long story short, let me tell you, the Pandavas were successful. The *Ashwamedh Yagna* is said to be a *yagna* of victory, a *yagna* of triumph. But those who perform this *yagna* also have to do *tapasya* and have to give alms in charity. *Yagna*, *tapasya* and *daan* (charity)—these are the three most important values of Indian culture.

After the *yagna* was over, the Pandavas asked Sri Krishna, “How may we know that our *yagna* has been successful? How can we ascertain that our sins have been wiped out?”

To this Sri Krishna replied, “Your *Ashwamedh Yagna* will be considered successful when the sky rattles with a loud thunder and you hear the chiming of the bells. Then you will be sure that you have received the fruit of the *yagna*.”

After the *yagna*, all the five Pandava brothers led a life of *tapasya*. They gave away a lot in charity. They fed the poor. They clothed the naked. They gave shelter to the homeless and yet they could not hear the sounds of chiming bells in the sky.

Anxious, they went back to Sri Krishna and asked him, “Kindly tell us where have we gone wrong in performing the *yagna*?” Sri Krishna replied, “There was a true saint and you did not feed him.”

The Pandavas were surprised. They had fed all the *sadhus*, saints and the *rishis*, who had come to them. They had

fed them well. They had given them alms and clothes. They had given away *godhaan*—i.e. cows as gifts. They wondered now, as to who could be this *sadhu*, this true saint whom Sri Krishna was referring to.

Sri Krishna revealed to them that there was one particular *sadhu* whom they had not searched for and that his name was Supach. Sri Krishna also said to them that when they had found him and fed him, they would hear the ringing of the bells in the sky.

My dear friends, the Pandavas had performed the *Ashwamedh Yagna* and conquered the whole of Bharat. They had also carried out the requisite *tapasya* and performed the required acts of charity. But they still had ego. It is very difficult to erase this kind of ego. The Pandavas too had ego. They were certain that the elite, the who’s who of *sants* and *sadhus* had been recipients of their magnificent alms and gift-giving. Now, if one particular *sadhu* had ‘escaped’ their charity, it could only be due to one reason; he probably belonged to a lower caste. They therefore decided that they would send their servants to look for him and fetch him to the palace instead of going personally to him.

A senior minister accompanied the servants of the Pandavas to meet the *sadhu*. He conveyed the Pandavas’ invitation to him. He formally said to the *sadhu*, “The Pandavas have invited you to their palace for a meal.” The *sadhu* accepted graciously, but placed a condition, “I take meals with only those who serve me the fruits of 101 *Ashwamedh Yagnas*.”

The minister and servants returned to the palace and apprised the Pandavas

of the *sadhu's* demand. The Pandavas were puzzled. They thought to themselves, "The one and only *Ashwamedh Yagna* that we have performed has not borne fruit, then how can we serve him the fruits of 101 *Ashwamedh Yagnas*?"

It is said, women have more common sense than men, and so Draupadi, the wife of the Pandavas, said to them, "Leave this job to me." Next morning, Draupadi woke up early, took a bath in the river and wearing clean clothes, she got into the chariot and went to the *kutiya* of the *sadhu*. She stopped the chariot a little distance away from the *kutiya*. She walked the remaining distance and then in all humility pleaded with the *sadhu*, "Maharaj, please come to our palace and partake of our food." The *sadhu* again put his condition. "I eat my meal only with those who serve me the fruits of 101 *Ashwamedh Yagnas*." At this Draupadi said, "Swamiji, this is not difficult, I have heard it from a Mahatma, that if you walk to the *kutiya* of a saint, then your every step is equal to one *Ashwamedh yagna*. I dedicate the fruit of each of my steps to you. Now, I beg you to kindly grace our palace with your sacred presence and have food with us."

The *sadhu* graciously accepted Draupadi's request. She escorted the *sadhu* to the palace, where she cooked the food with her own hands. She made 36 varieties of food for the *sadhu*. The *sadhu* was from a poor tribal community. He had never tasted such types of food. He took a little from each variety, put them all in his begging bowl and mixed them with *dal* and water and

ate it. Draupadi saw all this. She too had an ego, and she felt that the magnificent banquet she had prepared with her own hands, had not been duly appreciated. She thought to herself that because the *sadhu* was of low birth, he could not relish the taste of royal food. The *sadhu* finished his meal and took leave of his hostess. Yet there was no ringing of bells in the sky. At this Draupadi realised that due to her ego, the *Ashwamedh Yagna* was still incomplete. The ego had once again become the main obstacle on the spiritual path.

Draupadi retraced her steps to the ashram. Once again, she entreated the *sadhu* to accompany her to the palace. She cooked delicious food, then with reverence and humility in her heart, she served the *sadhu*. When the *sadhu* finished his meal and blessed her, the gongs began to strike in the sky, just as Sri Krishna had predicted.

God does not ask your caste or creed.

He but asks of you for the gift of a loving heart.

Let us all kindle the light of love in our hearts.

When we leave this world to enter the heavenly world, the one question we will be asked is, "How much treasure of love have you brought with yourself?" In order to collect this treasure of love, let us serve the poor with love and devotion in our heart. Let us begin the day with God, shed tears of love and longing as we do our daily work. Let us give unconditional love to one and all. And we will be richly blessed!



GURU SHISHYA YOGA

(Sri Swami Chidananda)

Radiant Atman! Beloved and blessed children of the Divine! It is through developing proximity to Reality and then contact with Reality that one ultimately becomes Reality. It is only through Sparsha (touch), it is only through contact, that a philosopher's stone is able to turn iron into gold. If you keep it a hair's-breadth away, the iron will forever remain iron. No matter how powerful the philosopher's stone is, it cannot exercise its power unless the base metal comes into actual contact with it. This lets us into the great truth that it is in developing a living contact with a source of transforming spiritual power that one becomes illumined, one becomes divine, one becomes transformed.

Thus, the way to derive maximum benefit from our Guru is by connecting ourselves to him. We do it through faith, Shraddha. We do it through supreme devotion, Parabhakti—'*Yasya deve para bhaktih yatha deve tatha gurau, tasya ite kathitah yarthah prakashantemahatmanah*' (He whose devotion to God is supreme and whose devotion to the Guru is as great as to the Lord, to that high-souled one all

knowledge of the scriptures stands revealed).

Is there an additional method of contacting the Guru? Yes, and one that was constantly, repeatedly reiterated by Gurudev. Gurudev said, "Obedience is better than reverence." Devotion is good. But what is the sign of devotion? What is the practical proof that you are really devoted to the Guru? It is to be sincerely, earnestly and seriously desirous of carrying out his instructions and living according to his teachings.

To walk along the path that the Guru has made for us and to go in the direction he has pointed out is the sign of true love and devotion. That is Bhakti. Bhakti also means Seva. Bhakti means serving the Guru. And what is the greatest service one can render to the Guru? Try to be like him. Try to do exactly what he has asked you to do. For this will effect an even deeper contact and connection. When you are living the teachings of the Guru, you are in the deepest contact with the Guru; you are in the deepest state of Yoga with the Guru.

Guru Shishya Yoga is present in its highest and most intense form when

the disciple makes himself the very embodiment of the teachings of the Guru, the very personification of the Guru Upadesha (instructions), the Guru Ajna (orders) and the Guru Adesha (commands). That is why Sanjaya was able to utter the concluding Sloka of the Srimad Bhagavad Gita—*‘Yatra yogeshvarah Krishno yatra partho dhanurdharah; tatra srirvijaya bhutirdhruva nitirmatir-mama’* (Wherever is Krishna, the Lord of Yoga, and Arjuna, the ideal disciple, there are prosperity, victory, happiness and firm policy—such is my conviction). When the full carrying out of the Ajna, Upadesha and Adesha of the Guru is present, everything is wonderful, everything is auspicious, everything is blessed. It is certain fulfillment and victory. Everything is certain when this type of Yoga between the Shishya and the Guru is there.

This inner fact is a very important truth that is revealed in the Gita. For in the beginning, Arjuna is the very contrary of a Shishya. He says, “I will not fight.” At the outset, he even questions the correctness of the Guru’s teachings, because he is in a state of ignorance. He is in a state of delusion. He is in a state of deep attachment, completely entangled by himself, in himself. He is a slave of himself. He is entangled by his own emotions, his own sentiments, his own desires, his own whims and fancies, his own attachment and Bhranti (delusion).

But very quickly he is made to realise his folly. In the second chapter, he says, *‘Shishyaste’ham shaadhi maam tvam prapannam’* (I am Your disciple. I have taken refuge in Thee. Please teach me. Please guide me. Please enlighten me. Please lead me; otherwise I am lost.) Thus he appeals to the Guru.

Now, there itself is the first transformation. Arjuna gives up his own self-assertive state of saying “I am right”, and he is able to recognise his delusion. He does not rebel when it is pointed out by the Master, “What has happened to you? What is this type of Moha (delusion), this Kashmalam (dejection) in which you are caught? Are you not ashamed? Stand up! Stop this!” When he was chastised, immediately it worked. He realized, “I am doing something very foolish, something wrong.” And so he says, “I am sorry. I was not myself. I take shelter at Your Feet. Please instruct me.”

From there onwards, this connection is established where he is eager to receive, he wants to be guided, wants to be taught and he is willing to listen. And his earnestness and sincerity are brought out by the questions he asks, “Please, this is not clear to me. You say this, You say that. I am confused. Kindly out of mercy, compassion, make this clearer to me.” He wants every doubt cleared. He is a Jijnasu (seeker of Truth). Right from

the start, he keeps on asking, and Krishna keeps on giving.

So you must see that the Gita teachings commence when the Guru-Shishya relationship has been voluntarily undertaken and is fully expressed, “I am your disciple. I take shelter at Your Feet. Remove this delusion. Tell me what is good for me.” And at the culmination, when their Samparka (contact) becomes fruitful in absolute discipleship, we have the grand last verse. What is the fruit of such discipleship, the Guru-Shishya Yoga, this inner connection between the seeking soul and the illumining liberating master? The glory of it is brought out in the last verse of the Gita. If there is such obedience, if there is such oneness, Samparka, then all auspiciousness and blessedness, all plenty, prosperity and victory become assured.

Therefore, by the grace of the Lord and the blessings of Gurudev, we have been able to ponder this important aspect of the Guru-Shishya relationship. We see that the greater the Samyoga (contact), the greater is the illumination and benefit to the disciple and the greater is the ability of the Guru to go on sharing, giving and transferring—“Yes, whatever I have is yours. Come, take it.” This is possible only if this Samparka is there.

This great Samparka is Bhakti, Parabhakti. A further Samparka is

constant living in the spirit of the Guru’s teachings, the constant carrying out of his instructions, fulfilling all his Ajnas, making oneself the embodiment of Guru Upadesha and Guru Adesha. This becomes the deepest connection, the heart connection between the Shishya and the Guru. The Shishya becomes the embodiment of the Guru’s teachings. He strives earnestly and diligently to make himself the very personification of Guru Upadesha and Guru Adesha. This is the greatest blessedness. This is the essence of discipleship. What is Shishyatva (discipleship)? It is making oneself the very Pratikam (image) of the Guru Ajna, Guru Upadesha and Guru Adesha.

And I need not go one step further and tell you what Gurudev’s teachings are. You are all familiar with his ‘Universal Prayer’, his ‘Twenty Spiritual Instructions’, the ‘Sadhana Tattva’ and his book ‘Essence of Yoga’. Whatever Gurudev had to give to the world, he condensed and gave in the form of these four concise teachings. I always swear by them. For me, they represent Gurudev himself.

May we thus recognise the inner secret and truth about the essence of discipleship and how we can derive maximum benefit, maximum gain from the Guru Tattva and one’s connection with the Guru Tattva, one’s discipleship. God bless you all!



PRACTICAL HINTS ON SADHANA

(Sri Swami Krishnananda)

1. First of all, there should be a clear conception of the Aim of one's life.

2. The Aim should be such that it should not be subject to subsequent change of opinion or transcendence by some other thought, feeling or experience. It means the Aim should be ultimate, and there should be nothing beyond that.

3. It will be clear that, since the ultimate Aim is single, and set clearly before one's mind, everything else in the world becomes an instrument, an auxiliary or an accessory to the fulfilment of this Aim.

4. It is possible to make the mistake that only certain things in the world are aids in the realisation of one's Aim of life, and that others are obstacles. But this is not true, because everything in the world is interconnected and it is not possible to divide the necessary from the unnecessary, the good from the bad, etc., except in a purely relative sense. The so-called unnecessary items or the useless ones are those whose subtle connection with our central purpose in life is not clear to our minds. This happens when our minds are carried away by sudden emotions or spurts of enthusiasm.

5. All this would mean that it is not advisable or practicable to ignore any aspect of life totally, as if it is completely irrelevant to the purpose of one's life. But here begins the difficulty in the practice of sadhana, because it is not humanly

possible to consider every aspect of a situation when one tries to understand it.

6. The solution is the training which one has to receive under a competent Teacher, who alone can suggest methods of entertaining such a comprehensive vision of things, which is the precondition of a true spiritual life, or a life of higher meditation.

7. There are economic and material needs as well as vital longings of the human nature which have to be paid their due, at the proper time and in the proper proportions, not with the intention of acquiring comfort and satisfaction to one's self, but with a view to the sublimation of all personal desires or urges, whether physical, vital or psychological. An utter ignorance of this fact may prove to be a sort of hindrance to one's further practice on the path of sadhana.

8. It is, of course, necessary that one should live a life of reasonable seclusion under the guidance of a master until such time when one can stand on one's own legs and think independently, without help from anyone.

9. But, one should, now and then, test one's ability to counteract one's reactions to the atmosphere even when one is in the midst of intractable and irreconcilable surroundings. Seclusion should not mean a kind of self-hypnotism or hibernation and an incapacity to face the atmosphere around.

10. It should also not mean that one should be incapable of living in seclusion alone to oneself, when the occasion for it comes. In short, the ideal should be achievement of an equanimous attitude to circumstances, whether one is alone to oneself or in the midst of an irreconcilable social atmosphere.

11. While in seclusion, the mind should not be allowed to go back to the circumstances of one's family life, official career or to problems which are likely to disturb the concentration of the mind on God, because the pressure of these earlier experiences may sometimes prove itself to be greater in intensity than one's love of God.

12. It is impossible to concentrate on God unless one has a firm conviction and faith that whatever one expects in this world can also be had from God—nay, much more than all these things which the world has as its treasures and values.

13. It is difficult to have the vision of one's Aim of Life when the mind goes out of meditation to whatever it longs for in the world. Hence, a deep study of the Upanishads and the Bhagavad Gita, the Srimad-Bhagavata and such other scriptures is necessary to drive into the mind the conviction about the Supremacy of God.

14. Study or svadhyaya, japa of mantras and meditation are the three main aspects of spiritual practice.

15. Svadhyaya does not mean study of any book that one may find anywhere at any time. It means a continued and regular study, daily, of selected holy texts, or even a single text, from among those that have been suggested above. A study in this manner, done at a fixed time, every day, for

a fixed duration, will bring the expected result.

16. The japa of the mantra should, in the beginning, be done with a little sound in the mouth so that the mind may not go here and there towards different things. The loud chant of the mantra will bring the mind back to the point of concentration. Later on, the japa can be only with movement of lips, but without making any sound. In the end, the japa can be only mental, provided that the mind does not wander during the mental japa.

17. A convenient duration, say, half an hour or one hour, should be set up at different times, so that the daily sadhana should be at least for three hours a day. It can be increased according to one's capacity, as days pass.

18. During japa, the mind should think of the meaning of the mantra, the surrender of oneself to the Deity of the mantra, and finally, the communion of oneself with that Great Deity. Effort should be put forth to entertain this deep feeling during japa, every day.

19. Meditation can be either combined with japa, or it can be independent of japa. Meditation with japa means the mental repetition of the mantra and, also, at the same time, meditating deeply on the meaning of the mantra, as mentioned above.

20. Meditation without japa is a higher stage where the mind gets so much absorbed in the thought of God, surrender to God and union with God that in this meditation japa automatically stops. This is the highest state of meditation.

21. Throughout one's sadhana, it is necessary to feel the oneness of oneself and the universe with God. ♦ ♦ ♦

THE SCIENCE OF SIVANANDA*

(Sri Swami Gurusarananda)

Swami Sadanandaji had composed a song on Swamiji Maharaj and given it to Swami S., a very proficient music student. However, it so happened that he did neither sing the song at the Satsang (for which purpose it had been given to him) nor even inform Swamiji that Swami Sadanandaji had given him the song. One morning, Swami S. handed over the song to Swamiji, and Swamiji questioned him, "Why did you not give me the song all these days: I never knew that Swami Sadanandaji had composed the song. One must do things promptly. This is called science. It is not the science of a B.Sc. or M.Sc, but it is the Science of Sivananda. In future, I will not give Sannyas to anyone who does not know the Science of Sivananda. Do you understand?" "Yes, Swamiji", replied Swami S. and went away.

Immediately, Swamiji looked at the disciples sitting around him and said, "Every one should know the Science of Sivananda, or Sivananda Science. Do you know what it means? One should be regular. One should be punctual. One should be quick. One should be prompt. One should know how to preserve things. One should not much fuss about diet. One should not go out of the Ashram often. One should not keep beard. One should not prostrate to me on the way, and block the way and waste my time. One should do a little Japa, some meditation and some

work. All these constitute the Science of Sivananda."

It will make an interesting study to see how Swamiji lives up to his Science.

Swamiji is very regular in his attendance at the office in the morning and at the Satsang in the evening. He is punctual too. Swamiji attends office at 9 or 9:30 in the morning and Satsang at 6.30 or 6:45 in the evening. On important occasions, Swamiji will invariably be present before the scheduled time. Swamiji is very quick in his work. He writes at a great speed. He reads papers containing articles etc. very quickly. Swamiji is very prompt in doing his work. If Swamiji gets any papers while he is in the office, which are to be given to Swami Venkatesananda, Swamiji would give them on his way back to his Kutir, and if Swami Venkatesananda is not in his room, Swamiji will send Swami Satchidanandaji frequently to see if Swami Venkatesanandaji had returned and to give him the things.

One day, Swamiji had come out of the office in order to return to his Kutir. A certain visitor was standing on the way-side. Swamiji called Swami Nityananda and instructed him to give books to the visitor, and continued to walk. Hardly had Swamiji paced two steps, Swamiji stopped, and asked Swami Nityananda to bring the books, and himself waited for him. Swami Nityananda

**From Sivananda Day-to-Day, 4th March, 1955*

brought the books, and Swamiji himself gave them to the visitor, and then only Swamiji began to move. Swamiji dislikes procrastination. Swamiji insists on promptness also for these reasons: promptness in doing a thing would avoid the chance of forgetfulness to do it, which may arise with many people if they do not do things soon after the idea of doing them arose in their minds. Further, prompt performance would also dispense with the chance of things being lost. Swamiji would give an article to someone in the office to type, and would say, "I want it before I go," and before leaving the office, Swamiji would enquire if it had been typed or not. Swamiji wants things done promptly, because otherwise, there is the possibility of valuable articles being lost by the typist. Swamiji takes great interest in preserving things. Many people every day hand over to him several articles, poems, etc., but he keeps them all carefully. Swamiji said one day to a songster-Swami, "Do not give your copy of the songs for others to read, unless you have an extra copy in your room. For, there is chance of things being lost while being handled by various persons, and you will be in difficulty if your only copy is lost. This is my method. I always keep several copies of each article so that even if one copy is lost, I will have more copies with me."

Regarding diet, Swamiji says, "One should train oneself to take any food that comes to him. One should be able to digest stones even. If one lives always on milk only, he will not be able to take any other food afterwards. I take all kinds of food, but occasionally I fast. This is my method."

Swamiji does not go to hill stations or other places for the purpose of rest, as

many inmates do. For, change of work is Swamiji's rest. Swamiji also depreciates the idea, which many entertain, to go on tours again and again.

Regarding beard, Swamiji considers the keeping of it as a dirty habit. A Swami who was formerly keeping a long beard, one day appeared before Swamiji with his head and face cleanly shaven. Swamiji immediately offered him cashew-nuts for having removed his beard. "You now look neat", remarked Swamiji.

Time being very valuable, Swamiji would object to it if a known visitor were to prostrate to Swamiji, by falling on the ground while Swamiji is walking, and block Swamiji's way and waste his time. Swamiji also takes care not to waste others' time. To cite two instances: at the Satsang, Swamiji would commence his Kirtan the moment he sits on his chair, without allowing himself the much needed rest after exerting himself by walking the way up from his Kutir. Likewise, at the last phase of the Satsang, Swamiji would commence his Kirtan the very moment the gramophone record ends, or the preceding prayer, song or speech ends. In order not to waste others' time, Swamiji would advise the person in charge of playing the gramophone records at the Satsang to keep everything ready, i.e., to do the selection of records, changing of needles, winding etc., prior to the commencement of the Satsang. Swamiji would advise the persons who are to read Bhagavata or Ramayana at the Satsang, to keep themselves in preparedness in advance, by removing the cloth by which those books are generally bound and also by keeping a mark on the page from which the reading has to be commenced, so that others' time

will not be wasted by the reader by searching for the correct page after ascending the platform.

Even today, Swamiji continues the practice of the Yoga of Synthesis. He attends to his various routine items at the appropriate time, missing nothing, whatever be the amount of work that awaits his attention and whatever be the number of visitors that call on him.

To sum up, therefore, regularity, punctuality, quickness, promptness,

careful preservation of articles, songs, etc., not developing any diet-fad, continuous stay in the Ashram, shaving of beard, avoiding waste of others' time by one's foolishness or unpreparedness with one's duty, and practice of the Yoga of Synthesis are some of the important aspects of the Science of Sivananda. This Science has been given out by Swamiji in order to give the aspirants an indication of the lines by which they can endear themselves to Swamiji and earn his grace.



START SADHANA NOW

(H.H. Sri Swami Sivanandaji Maharaj)

Act now. Live now. Know now. Realize now. Be happy now.

Every death is a reminder. Every bell that rings says, "The end is near". Every day robs off from you one part of your precious life. Therefore, you should be very earnest in plunging yourself in constant Sadhana.

Never fall a victim to fruitless regret. Today is the best day. Today is the day of your new birth. Start Sadhana now. With folded palms, bid good-bye to past mistakes and faults. You have learnt your lessons. March forward now with new hope, determination and vigilance.

Waver not. Fear not. Doubt not. Do something substantial in the path of Sadhana instead of wasting your time in idle pursuits and lethargy. You have infinite strength within you. There is a vast reservoir of power within you. Therefore, do not lose heart. Obstacles are stepping stones to success. They will develop your

will. Do not allow yourself to be crushed by them. Defects remind you of perfection. Sin reminds you of virtue. Choose the positive path.

If you think, "I will take a bath when all the waves of the sea subside", this is not possible. The waves will never subside and you will never take a bath. Even so, if you think, "I will start spiritual Sadhana or meditation when all my cares, worries and anxieties cease, when all my sons are fixed up in life, when I have ample leisure after retirement", this is not possible. You will not be able to sit even for half an hour when you become old. You will have no strength to do any rigorous Tapas when you are in advanced senility.

You must start vigorous spiritual practices when you are young, whatever your conditions, circumstances and environments may be. Then only you will reap a rich spiritual harvest when you become old. You will enjoy the everlasting peace of the Eternal.

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ALL QUESTIONS DISAPPEAR

(Sri Swami Atmaswarupananda)

Scripture says: Know the truth, and the truth shall make you free. How do we know the truth? We know it at a number of different levels. Normally, we understand it first with the intellect. Indeed, we can understand the truth quite well with the intellect long before it is real in our experience. Part of knowing it with the intellect is insights; they spontaneously appear in our minds to give us a deeper understanding.

That understanding and those insights can be confirmed and deepened for us through spiritual experiences that come at the feeling level. They can be of any variety—space, love, peace—but they move us. Something has happened. Our understanding has become more real.

Of a different degree altogether is direct experience of the truth. That is when the triad of knower, knowing and known disappears and we know directly. That serves to confirm and greatly deepen the understanding that we have gathered at the intellectual and feeling level. Is our journey then complete? We have seen the truth directly.

One morning here, Pujya Swami Chidanandaji made the remark, “The spiritual life doesn’t begin until you know who you are.” What did he mean by that? The scriptures say that mind is the cause of both bondage and liberation in

the human being. We are already what we are seeking. We have covered it up by layer after layer after layer of wrong thinking. Knowing the truth, realizing the truth, gives us the tool to clear away those layers of accretions of false ideas. And this is our real task in the spiritual life from beginning to end.

We are meant to use every insight, every spiritual experience—even direct experience—as our tools to clean away all the debris in the mind, day by day, week by week, year by year. This is the real task we have as seekers. Spiritual experiences are not an end in themselves, but a means to an end. They clarify our thinking. They help purify our minds. We have to do the work. Gradually the mind stuff itself begins to change.

Intellectual understanding, feeling experiences and direct experience all help in that process. They can help directly or indirectly by confirming the truth to us and giving us tools to use. Does the process ever end? Certainly we come to different stages, but then perhaps we come gradually to the stage where that question itself disappears—because that question has to do with the reality of space and time, and perhaps as that reality fades all questions fade away with them.

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THE WISDOM OF THE MONGOOSE

(H.H. Sri Swami Sivanandaji Maharaj)

Vivekamati was a very virtuous youth living in the country of Kalinga. He was living with his Guru, serving him and studying and acquiring knowledge of the Vedas.

Having completed his period of studentship, Vivekamati was preparing to leave his Gurukula abode. He approached his preceptor and addressed him thus: “O venerable Master! Living with thee in this pure and sacred abode, I was safe from the temptations and dangerous attractions of the world. I have now to leave this sheltered place and go amidst the strife and battle of secular life. Pray, tell me how I may save myself from the terrible onslaught of worldliness and Maya. Show me a method.”

The wise Guru reflected for a while and said, “Come, I shall show thee the proper means of safeguarding thyself. Follow me now.”

So saying, the Guru led the way, followed by the eager Vivekamati. They reached a small clearing in the midst of a thick jungle. Here lived a bold and powerful mongoose named Sukavachee or the ‘well-armoured’. He was very agile and constantly alert,

because the forest was infested with all kinds of fierce serpents with deadly venom. Daily the mongoose had to fight its foes.

When the Guru and Vivekamati entered the glade, such a fight was in progress. The mongoose was facing the serpent and never took its eyes off its foe. Every time it was attacked, the serpent tried to grip the mongoose in its powerful coils. The mongoose never got caught due to its agility. But at times it was bitten by the snake. The fight went on and at intervals the mongoose vanished into the surrounding thicket and again emerged fresh and vigorous as ever, quite free from all trace of wound or injury. It was never finally exhausted though the snake was seen to weaken and gradually lose its ferocity. The mongoose killed the snake in the end and emerged triumphant and unscathed.

Vivekamati, watching all this in silent wonderment, at last turned to his Guru for enlightenment. The Guru said, “Did you observe, O Vivekamati, the fight between the mongoose and the serpent? Such is the struggle of

man with the deadly serpent of worldliness. Even as the mongoose did, man must keep a constant and alert watchfulness lest the coils of worldliness take him unawares.

“Keep the twin eyes of discrimination and enquiry wide open. At times you may become poisoned in the course of your life in the world. Then, just as the mongoose disappeared into the jungle and revived itself with the Sanjivani herb and came back again to the fray, you too must retire periodically from the worldly atmosphere and take recourse to Satsanga, Sadhana, seclusion and silent meditation. Satsanga and seclusion are the magic herbs which

remove the poison of worldliness from you. With their help you can keep yourself safe, O Vivekamati! Depart now with courage. Have no fear.”

Hearing this, Vivekamati was quite reassured and prostrated before the Guru and took his leave. He lived the life of an ideal householder, without at all falling a prey to worldliness. After a noble, unattached life in the world he took to Sannyasa, did intense austerities and attained salvation.

Periodical seclusion, Sadhana and Satsanga are thus life-giving herbs to aspirants struggling in the world. May they be saved by never neglecting these!

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



MAHARSHI VYASA

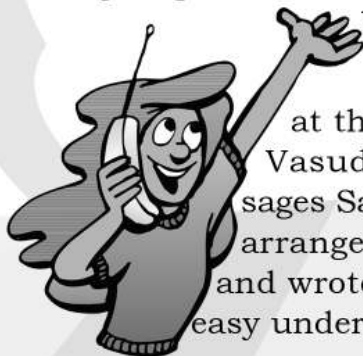
Beloved Divine Children!

Om Namo Narayanaya!

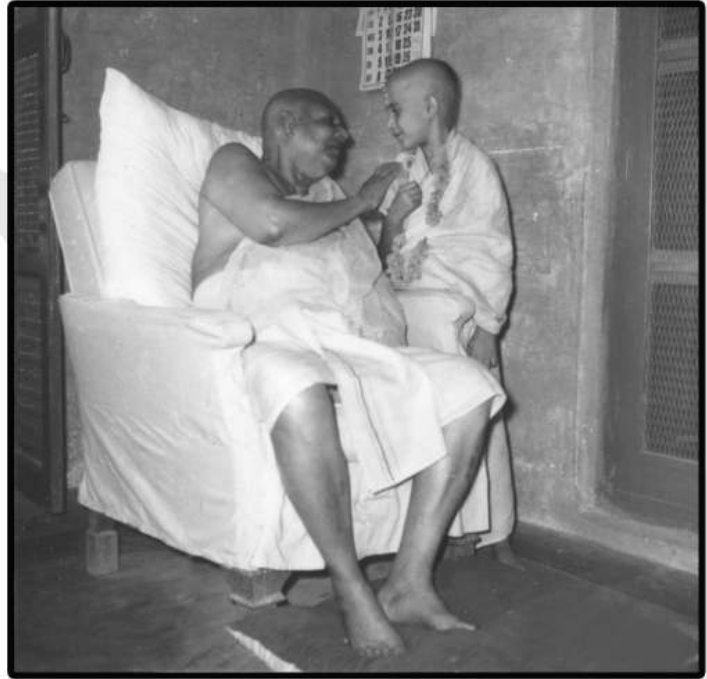
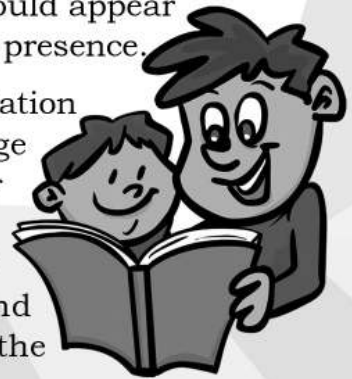
Our mythology speaks of many Vyasas; and it is said that there had been twenty-eight Vyasas before the present Vyasa—Krishna Dvaipayana—took his birth at the end of Dvapara Yuga.

Parashara was a great Jnani and one of the supreme authorities on astrology and his book 'Parashara Hora' is still a textbook on astrology. He came to know that a child, conceived at a particular moment of time, would be born as the greatest man of the age, nay, as an Amsa of Lord Vishnu Himself. On that day, Parashara was travelling in a boat and he spoke to the boatman about the nearing of that auspicious time. The boatman was impressed with the sanctity and greatness of the Rishi and offered his daughter, Satyawati, in marriage to Parashara. Our Vyasa was born of this union and his birth is said to be due to the blessing of Lord Siva Himself.

At a very tender age, Vyasa gave out to his parents the secret of his life that he should go to the forest and do Akhanda Tapas. His mother at first did not agree, but later gave permission on one important condition that he should appear before her whenever she wished for his presence.



Puranas say that Vyasa took initiation at the hands of his twenty-first Guru, sage Vasudeva. He studied the Shastras under sages Sanaka and Sanandana and others. He arranged the Vedas for the good of mankind and wrote the Brahma Sutras for the quick and easy understanding of the Srutis. He also wrote the



Mahabharata to enable women, Shudras and other people of lesser intellect to understand the highest knowledge in the easiest way.

Vyasa wrote the eighteen Puranas and established the system of teaching them through Upakhyanas or discourses. In this way, he established the three paths viz., Karma, Upasana and Jnana. To him is also attributed the fact that he continued the line of his mother and that Dhritarashtra, Pandu and Vidura were his progeny.

Vyasa's last work was the Bhagavata which he undertook at the instigation of Devarshi Narada who once came to him and advised him to write it as without it, his goal in life would not be reached.

Chaturmas begins from the Vyasa Purnima Day when, according to our Shastras, we are expected to worship Vyasa and the Brahmanidya Gurus and begin the study of the Brahma Sutras and other ancient books on 'wisdom'.

Vyasa is considered by all Hindus as a Chiranjivi, one who is still living and roaming throughout the world for the well-being of his devotees. It is said that Jagadguru Sankaracharya had his Darshan in the house of sage Mandana Misra and that he appeared to many others as well. Let us pray for his blessings on us all and on the whole world.

Vyasa's life is a unique example of one born for the dissemination of spiritual knowledge. His writings inspire us and the whole world even to this day. May we all live in the spirit of his writings!

—SWAMI SIVANANDA

Match the Columns:

S.No.	Column A	Column B
1.	Vyasa	Vasudeva
2.	Satyavati and Parashara	Brahma Sutras
3.	Mahabharata	Dissemination of spiritual knowledge
4.	Last work of Vyasa	Begins from the Vyasa Purnima Day
5.	Teaching through discourses	Parents of Vyasa
6.	Chaturmas	Krishna Dvaipayana
7.	Easy understanding of the Srutis	Sankaracharya had Darshan of Vyasa
8.	Initiation of Vyasa	The Bhagavata
9.	House of Mandana Misra	Highest knowledge in the easiest way
10.	Vyasa's life	Eighteen Puranas



STICK TO ONE GURU

Develop **forgiveness**. Give up **idle** talk. **Study** the sacred books. Observe straight-forwardness, **celibacy**, **innocence** and **equanimity** under the opposite conditions of pain and pleasure, gain and loss etc. Do no harm to any being.

Have **patience**, adamant will and untiring **persistence**. **Stick** to one place, one spiritual **preceptor**, one method, one system of **Yoga**. That is the way to **positive success**.

Drive the feeling of depression and gloom at once by **enquiry**, singing divine songs, **prayers**, **chanting** of OM, Pranayama, a brisk walk in the open air and thinking of the opposite quality viz., the feeling of **joy**. Try to be **happy** in all states and radiate only joy towards all around you.

Swami Sivananda



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



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

GURU'S GRACE



If you have difficulties, you should look to the cause first. The real trouble lies in ignoring the cause. If the cause is remedied, difficulties become less, or rather accidental. The world is a great school where people are given ample opportunities to mend and mould themselves into better individuals.

No one is born perfect. There are possibilities for everyone to improve oneself. Trials and difficulties ought to make one a better individual rather than create complexes and constrict the mind and heart. Take shelter in great and noble thoughts, and obtain perfection.

Guru's grace is always with the disciple, unreserved and unconditioned. It depends, however, on the self-discipline, faith and purity of the disciple whether to make use of this grace or not.



Guru resides in the hearts of his disciples. Some are aware of this and some are not. The living presence of the Guru within is the best asset of the disciple.

SWAMI SIVANANDA

ANSWERS to Match the columns: _____

(1) Krishna Dvaipayana (2) Parents of Vyasa (3) Highest knowledge in the easiest way (4) The Bhagavata (5) Eighteen Puranas (6) Begins from the Vyasa Purnima Day (7) Brahma Sutras (8) Vasudeva (9) Sankaracharya had Darshan of Vyasa (10) Dissemination of spiritual knowledge



CELEBRATION OF 94TH SANNYAS DIKSHA ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ



There is no greater glory, there is no greater joy, than that of a life of renunciation and perfect Tyaga. —Swami Sivananda

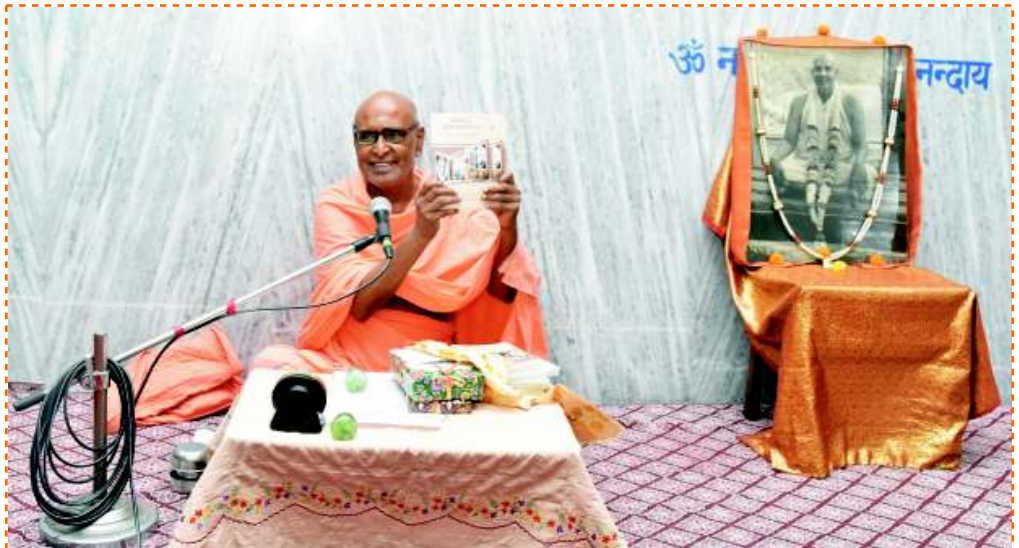
The auspicious day of 94th Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and sacredness on 1st June 2018 at the Headquarters Ashram. A special worship was offered to the Holy Padukas of Sadgurudev in the Samadhi Shrine

wherein all the Sannyasis, Brahmacharis, devotees and guests of the Ashram participated to pay their

loving homage to the Beloved Master.

During the night Satsang, H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse quoting the verses from Mundaka Upanishad and saint Narayana Guru's 'Nirvriti Panchakam' to explain the true implication of Sannyas said that Sri Gurudev was the living embodiment of true Sannyas spirit. Six books were released on this sacred day. The Satsang concluded with Arati and distribution of special Prasad.

May the Lord Almighty and Sadgurudev bless us so that we may strive earnestly to live up to the high ideals of true renunciation!



SPECIAL SUMMER CAMP FOR STUDENTS AT SIVANANDA SEVAGRAM ASHRAM, GAHAM, ANGUL (ODISHA)



As yesteryear, Divya Jivan Sangha, Swami Sivananda Sevagram Charitable Society, Gaham, Angul Odisha organised 'Special Summer Camp' for Class 10th pass out students from 31st March to 31st May 2018 at Sivananda Sevagram premises.

The activities of the Camp aimed at physical, ethical, educational and

spiritual development of the students. Early morning prayer, meditation, Yogasana, Pranayama, inspiring discourses, academic classes and evening Satsang were part of this successfully organized programme. Sri Dhananjay Sen conducted Yogasana and Pranayama Class and Sri Swami Krishnadasananda conducted early



morning prayer and meditation Session and evening Satsang as well. Sri Swamiji also delivered talks on 'Teachings of Gurudev Sri Swami Sivanandaji Maharaj' and 'Srimad Bhagavad Gita in Daily Life'

Sri Satyanarayana Parida, Lecturer in Physics, Kaniha College, Kaniha, Sri Jayakrishna Biswal, Lecturer in Physics, UG. Mahavidyalaya, Khamar, Smt. Sapnita Panda, Lecture in Physics,

PMIT, Talcher, Sri Jadav Ku. Sahoo, Lecturer in Chemistry, Pabitrnagar College, Talcher, Sri Manoranjan Dash, Guest

Lecturer in Chemistry, Nalco Nagar, NALCO, Sri Rabi Ch. Garnaik, Lecturer in Math, Pabitrnagar College, Talcher, Dr. Sri Narayan Dash, Lecturer in Math, Kaniha College, Kaniha, Smt. Pallavi Barik, Lecturer in Math, Central School, NTPC, Kaniha, Smt. Saroja Mohanty, Ex. Reader in Botany, Talcher Autonomous College, Talcher, Sri Jayanta Biswal, Lecturer in Zoology, Talcher Autonomous



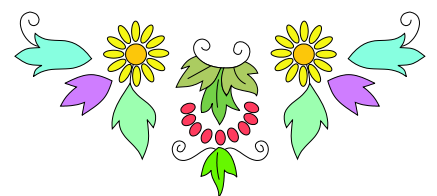
College, Talcher, Sri. Uday Ku. Sahoo, Lecturer in Life Science, DAV Public School, Sri Sudhakar Sahoo, Ex. Headmaster Samal Barrage School (English), Sri Jagannath Bidhar, Lecturer in English, Ananta DAV, Talcher and Prof. Suratha Padhi, Lecturer in Physics, Ex. Principal R.D Women's College Bhubaneswar offered their loving services



for conducting academic classes.

Thirty-four girls and forty-one boys enthusiastically participated in the Camp and felt immensely benefited.

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



7TH ALL ODISHA YOUTH AND STUDENTS' PERSONALITY DEVELOPMENT CAMP



Divya Jivan Sangha, Swami Sivananda Sevagram Charitable Society, Gaham, Angul (Odisha) organised 7th All Odisha Youth and Students' Personality Development Camp from 27th to 31st May 2018.

Sri Swami Shiva-chidanandaji Maharaj presided over the Camp wherein 161 students from different parts of Odisha participated with great enthusiasm. Everyday, the pro-



programme commenced with prayer, meditation, Yogasana and Pranayama and concluded with evening Satsang. During the afternoon session, there were





discourses by Sri Swami Dharmanishthanandaji, Sri Swami Ameyanandaji, Sri Swami Bishnudasananandaji, Prof. Rajat Kumar Pradhanji, Prof. Biswamohan

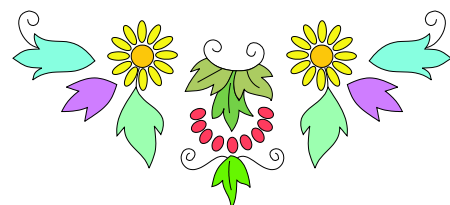




Pattnaikji, Sri K. Sridhar Dasji, Dr. Ashima Tripathyji, Br. Sivaprasadaji and Br. Biswambarji on 'Indian Culture and Spirituality', 'Bhaja Govindam',

'What does Swami Sivananda Teach to Students?', 'Srimad Bhagavad Gita in Daily Life', 'Success in Life' and 'Sant Charit'.

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



IN MEMORIAM

With profound sense of loss and great sorrow, we report that Sri Swami Yugalpriyananda Mataji, one of the senior inmates of the Ashram, left her mortal coil on 9th June 2018.

Revered Sri Swami Yugalpriyananda Mataji, known as Swarn Kantaji in her pre-monastic life, was born on 1st June 1935. Mataji got the blessed opportunity to have Darshan of Sadguru Bhagwan Sri Swami Sivanandaji Maharaj at a very early age in 1948 along with her parents—Smt. Rampyariji and Sri Chaman Lalji Sharma. During the night Satsang, in Gurudev's Kutir, she was asked to sing a song by Gurudev himself. She sang, 'O Lord Krishna, Come to Me Krishna' with following by other sisters too. During their visits in summer vacation to the Ashram from Chandausi (UP) thenceforth, all the family members used to enact glimpses of Lord Krishna's Life (Bal Leela/Raas Leela).

When the family shifted from Chandausi to Delhi, their residence was named 'Shree Dham' by Worshipful Sri Swami Chidanandaji Maharaj and the family is known as 'Shree Dham Parivar'. On 8th June 1963, they did Pada Puja of Sri Gurudev and received his special blessings. This was their last Darshan of Sri Gurudev. Even after Gurudev's Mahasamadhi, Shree Dham Parivar kept visiting Ashram every year, during summer vacation.

After the Mahasamadhi of revered Sri Swami Arpanandaji Maharaj (father)



in 1985, Swarn Kantaji took voluntary retirement as Vice-Principal and surrendered herself completely in Gurudev's service. In 1987, on Makar Sankranti, Mataji along with her sisters was initiated into the holy order of Sannyasa by Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj. She was named as Swami Yugalpriyananda Saraswati. Since then, they settled in Ashram as inmates. Mataji rendered her indefatigable services in Hindi Department of the Ashram Press. She compiled, edited and translated many books. Revered Mataji breathed her last at 1.15 p.m. on 9th June 2018.

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

IN MEMORIAM

With profound sorrow, we report the sad demise of Sri Sumat Prasad Jainji (S.P. Jain) on 17th June 2018 at his residence in Delhi.

Sri S. P. Jain was born on 28th April 1932. After completing his education, he started working as Lino Printing Machine mechanic with The Times of India. During late fifties, Pujya Sri Swami Dayanandaji Maharaj brought him to the Ashram to repair the Lino Machine of the Ashram Press. It gave him an opportunity to have Darshan of Sadgurudev Sri Swami Sivanandaji Maharaj. Sri Gurudev's unconditional love and compassion made him an ardent devotee of the Holy Master in the very first meeting. Thereafter, he started visiting the Ashram often to offer his services to the Ashram Press.

He also had great reverence for Worshipful Sri Swami Chidanandaji Maharaj. The inauguration of his Press and house warming ceremony of his

residence were performed by Pujya Sri Swamiji Maharaj. In

2005, he joined the Ashram to dedicate the remaining years of his life to the service of the

Ashram. Sri Jainji stayed at the Ashram for about six years and as the Chief Executive Officer of the Ashram Press and Sivananda Publication League, he contributed significantly in their development and modernisation.

Due to old age and ill-health, Sri Jain Sahib had to go back to Delhi in 2011. He breathed his last on 17th June 2018 at his residence in Delhi.

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



DEATH PANGS

There is no pain at the time of death. Ignorant people have created much horror and terror regarding death. In the Garuda Purana and the Atma Purana, it is described that the pangs of death are tantamount to the pain caused by the stings of 72,000 scorpions. This is mentioned only to induce fear in the hearers and readers, and force them to work for Moksha. In spiritualism, there is the unanimous report from the enlightened spirits that there is not even a bit of pain during death. They clearly describe their experiences at death and state that they are relieved of a great burden by the dropping of this physical body, and that they enjoy perfect composure at the time of separation from the Physical body. Maya creates vain fear in the onlookers by inducing convulsive twitchings in the body. That is her nature and habit. Do not be afraid of death pangs. You are immortal, Amara.

—Swami Sivananda

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)

For some, the word “GLUCOSE” is like a magic word. If one feels dizzy, weakness or ghabraahat, the solution for many diseases is for them: glucose.

But this female patient really needed it; she was critically sick. Together with cough and vomiting, fresh blood would just come out. She was sent in for emergency treatment, and when she came back to Sivananda Home, she was put up in a separate room under cooler to relieve her from the heat. Intravenous drip was going on, but on an unguarded moment, when the drip was closed off, she just removed the venflon by herself. Already recovered, but still not wanting to drink anything, she was asked: Do you want to be fed by the glucose through the needle, or are you going to eat and drink now by yourself? Her answer was straight and clear: I want to have the glucose bottle and drink it myself!

The scorching heat this month brought many patients to Sivananda Home in a terminal stage of disease, who were found lying on the side of the road, gasping for breath. Due to intense summer heat, one patient could not tolerate and was found taking refuge in Mother Gangaji and had to be pulled and lifted out of the Ganga, thanks to the kind Brahmachariji of Sri Gurudev’s Ashram who brought to our notice. All patients irrespective whether they were suffering from abdominal infections or lung infections or organ failure, were taken under Sri Gurudev’s shelter. In addition, patients with epileptic convulsions, because of which one sustained head injuries too; semi-conscious patients as well were admitted for treatment.

In spite of intravenous drips, oxygen, antibiotics, time had come—time had come to depart. Six people passed away this month in Sivananda Home. It was as if their whole life came

together in their last days, offered at the feet of Gurudev. Their last bath, their last meal, their life stories and confessions, and they were ready to go. Two of the patients themselves said: our time has come to go. And in a last farewell, one patient sat up, an hour before his passing, folded his hands in a humble Namaskar, gratefully looked at beloved Sri Gurudev’s picture, thanked him profusely, and looking at the people around him on the face with a graceful serenity, silently waved to everybody with his hands, then he lay back, and breathed his last an hour later.

A dynamic and intensive month. To be closely imbibed and a near witness of one of the most intense moments of a life time, and where one could see the bliss of surrender on the faces of those who were ready to go on, without fear, without anxiety, ready to meet their Creator, to come face to face with LOVE itself.

That their souls may rest in peace and that all of us who remain on this earth plane for a little while longer, may we all learn to surrender, learn to really LOVE and really LIVE and be ready to let go and let GOD, allowing ourselves to be INFUSED with His Divine Breath.

“Breathe on me, breath of God: fill me with life anew, that as You love, so I may love and do what You would do. Breathe on me, breath of God, until my heart is pure, until my will is one with Yours to do and to endure. Breathe on me, breath of God; fulfil my heart’s desire, until this broken part of me glows with your heavenly fire. Breathe on me, breath of God; so shall I never die, but live with you the perfect life of your eternity.”

(E. Hatch)

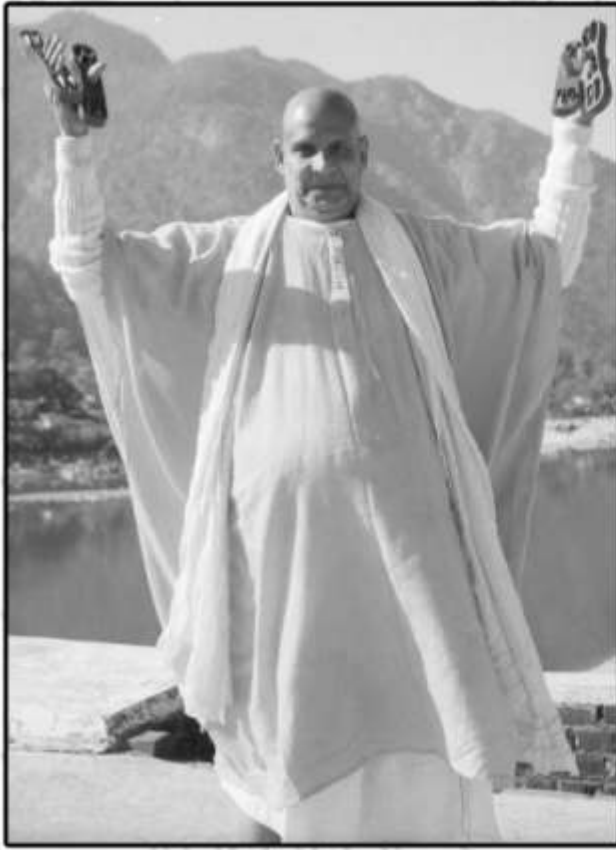
Om Sri Satgurudevaya Namah. Hari Om Tat Sat.

“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)

हे राम हे राम राम राम हे हे, हे कृष्ण हे कृष्ण कृष्ण कृष्ण हे हे

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UDDHAVA GITA

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

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.

हे राम हे राम राम राम हे हे, हे कृष्ण हे कृष्ण कृष्ण कृष्ण हे हे



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),

P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

ADMISSION NOTICE

Applications are hereby invited for undergoing the 90th residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **16-08-2018 to 14-10-2018**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-07-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

**Also Application Form and Prospectus
can be downloaded from website**

www.sivanandaonline.org

Or contact the e-mail:

yvacademy@gmail.com

THE REGISTRAR,

The Yoga-Vedanta Forest Academy,
THE DIVINE LIFE SOCIETY,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttarakhand
Himalayas, INDIA
Phone : 0135-2433541 (Academy)

SHIVANANDANAGAR,
May, 2018

- Note:—
- (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
 - (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

**MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF
THE DIVINE LIFE SOCIETY HEADQUARTERS
SHIVANANDANAGAR—249 192, Uttarakhand**

- | | |
|--|-----------|
| 1. New Membership Fee* | ₹ 150/- |
| Admission Fee | ₹ 50/- |
| Membership Fee | ₹ 100/- |
| 2. Membership Renewal Fee (Yearly) | ₹ 100/- |
| 3. New Branch Opening Fee** | ₹ 1,000/- |
| Admission Fee | ₹ 500/- |
| Affiliation Fee | ₹ 500/- |
| 4. Branch Affiliation (Renewal) Fee (Yearly) | ₹ 500/- |

* *Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.*

** *Prior written permission has to be obtained from the Headquarters for opening a New Branch.*

⇒ Kindly send Membership Fee and Branch Affiliation Fee by I.P.O. or by DD payable at any Bank in Rishikesh.

IMPORTANT GUIDELINES FOR “REMITTANCE”

Kindly send all remittances by Indian Postal Orders, Bank Drafts or Cheques in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**. The Bank Draft/Banker’s Cheque shall be payable at Rishikesh.

In case of remittances through Electronic Money Order, Please send us a letter indicating purpose of remittance and EMO number and date.

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

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was Akhanda Japa of Mahamrityunjaya Mantra on 20th May. Training class in Bhajans, recitation of Bhagavad Gita and Upanishads were conducted on 2nd and 4th Sunday of the month.

Bargarh (Odisha): In the months of April and May, the Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavata and Bhagavad Gita with discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients continued.

Berhampur (Odisha): Weekly Satsang on Sundays, mobile Satsang on Saturdays, and Paduka Puja on Thursdays and 8th and 24th of every month continued. Special Satsang was held on 3rd May with discourse on world peace. There was Sundarakanda Parayan on Sankranti day, and recitation of Bhagavad Gita on Ekadasi day.

Bhubaneswar (Odisha): During the months of January and February, daily Paduka Puja, weekly Satsang on Thursdays, Yoga class and Bhajan Sandhya on Tuesdays, and Ramataraka Mantra chanting and Bhagavat Parayan on 24th of every month are the regular programmes of the Branch. Besides this, mobile Satsangs continued. Recitation of Maha Mrityunjaya Mantra was done on 27th 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. There was recitation of Hanuman Chalisa on 15th and Sundarakanda Parayan on 28th April.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month were observed by the Branch. Recitation of Hanuman Chalisa was done on 6th May.

Dalabhanapur (Odisha): The Branch had daily Yoga class and weekly Satsang on Tuesdays. Sadhana day was observed on 16th May with Nagar Kirtan, Paduka Puja, recitation of Srimad Bhagavad Gita etc. Mobile Satsang was arranged at residence of a devotee on 21st May with Bhajan, Kirtan and chanting of Hanuman Chalisa.

Gaham (Odisha): In the month of May, the Branch has been successfully rendering service to poor patients through Chidananda Centenary Charitable Dispensary. Around 598 patients were examined and provided free medicines.

Gandhinagar (Gujarat): The Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Besides this, financial support and medicines were provided to poor and needy patients. Talk on Yoga was given on 30th April at OBC Development Board, Gujarat.

Gopinathpur (Odisha): Daily Puja and evening satsang continued. Ekadasi and Sankranti day were observed with chanting of Sri Ram Naam Ramayan Sankirtan and Hanuman Chalisa. Besides this, the Branch celebrated special occasions like Sankaracharya Jayanti on 20th April, Sri Ramanujacharya Jayanti on 21st, Narasimha Jayanti on 28th and Buddha Jayanti on 30th April.

Jeypore (Odisha): The Branch continued daily Puja, mobile Satsang and weekly Satsang on Sundays and Thursdays. Sivananda day

was observed on 8th of the month with Puja and Havan. Gita Yajna was held on 22nd and 29th April, and recitation of Hanuman Chalisa, Bhajan and Kirtan on 28th. Around 450 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 29th April.

Kabisuryanagar (Odisha): Daily Annadana Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Special Pravachan on Sri Ramcharit Manas was arranged from 27th to 31st May.

Kanpur (U.P.): Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka Puja and Bhajans etc. Besides this, the Branch had daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati. Monthly Satsang was held on 27th May.

Khordha (Odisha): The Branch had weekly Satsang on Thursdays and Paduka Puja on Sunday. Special Satsangs were arranged with recitation of Sundarakanda and Hanuman Chalisa. Ekadasi day was observed with chanting of Naam Ramayan and Vishnu Sahasranam Parayan on Sundays.

Kodala (Odisha): The Branch conducted weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Mobile Satsangs were held on 8th and 24th of every month.

Lanjipalli Ladies Branch (Odisha): In the months of April and May, the Branch continued regular daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavata and Srimad Bhagavad Gita, and recitation of

Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. There was Narayan Seva on 3rd Sunday of every month.

Lanjipalli (Odisha): Daily Puja and Mahamantra Sankirtan and evening study of Srimad Bhagavata were continued. Weekly Satsang was held on Sundays with Narayan Seva. Sadhana day was observed on 29th April.

Lucknow (U.P.): The Branch had a special Satsang at Lekhraj Homes on 20th May with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nandininagar (Chhattisgarh): The Branch continued daily Yoga session and Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was Mahamantra Kirtan on 3rd April.

Patiala (Punjab): In the month of May, the Branch continued mobile Satsangs. Regular donation to local Gowshala is being done. Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was observed by the Branch.

Panchkula (Haryana): Mobile Satsangs was held at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra etc.

Puri (Odisha): Weekly Satsang on Thursdays, Paduka Puja on 24th April and chanting of Vishnu Sahasranam on Ekadasis were continued by the Branch.

Raipur (Chhattisgarh): The Branch had weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th April with Paduka Puja and Naam Sankirtan.

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. Sadhana day was observed on 20th May, and Narayan Seva was held on 27th and clothes and shoes were also distributed.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Special Satsang was arranged on 15th May, and Akhanda Mahamantra Sankirtan on 26th for World Peace and Universal Brotherhood.

Vasant Vihar (New Delhi): In the month of May, the Branch conducted Satsang on Sundays with morning Prayers, group discussion, reading of Ram Charit Manas, Bhajan, Kirtan and prayers for world peace.

Visakhapatnam (A.P.): Daily Yoga class, recitation of Vishnu Sahasranam and weekly Satsang on Mondays were continued on regularly. The Branch organised Balavikas programme for students on 5th May, and on 8th Ration was donated at Priyadarshini Old Age Home Akkayyapalem, VSP.

Visakha Rural Branch (A.P.): The Branch had daily two-sessions of Yogasana class. Weekly on five days Satsang was conducted at different neighbouring villages. Besides this, monthly Satsang was held on 13th May with talk on Bhakti. Free medical camp continued as usual.

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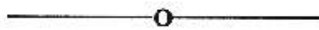
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ANNOUNCEMENT

**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

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