



The **DIVINE LIFE**



Out of pain
comes the philosophy
of "Who am I?"; out of
suffering comes endurance;
out of service a pure,
compassionate heart; out of
adversity the strength of will;
out of faith the final
beatitude; and out of
meditation oneness with
the Infinite.

Swami Sivananda

MAY 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

ADAPT AND ADJUST

One should patiently hear the words of others even though they are not interesting and charming. He should not fret and fume. Patient hearing develops will and wins the hearts of others. One should also do actions or tasks that are uninteresting. This also develops the will power.

Never complain against bad environments. Create your own mental world wherever you remain and wherever you go. There are some difficulties and disadvantages wherever you go. If the mind deludes you, at every moment and at every step, try to overcome the obstacles and difficulties by suitable means. Do not try to run away from bad, unfavourable environments. God has placed you there to make you grow quickly.

Swami Sivananda



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PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥६॥

6. As spokes in the nave of a wheel, so all is centred in Prana, the verses of the Rig-Veda, Yajur-Veda, Sama-Veda, sacrifices, the Kshatriyas and the Brahmanas.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

अमलमतिमशेषान् मानुषान् भक्तियोग-
क्रममतिसरलोकत्या नित्यमुद्बोधयन्तम् ।
शमधनमनपेतप्रश्रयं धर्मरक्षा
श्रमकरमकलंकं श्रीशिवानन्दमीडे॥९५॥

95. I worship Swami Sivananda who initiates all guileless devotees into Bhakti, by imparting to them his teachings in a charming manner, who is endowed with the wealth of serenity and modesty, and who is doing virtue-preserving actions without any selfish motive.

सकलजनशुभार्थं दिव्यगीतार्थसारं
सरलललितरीत्या नित्यमाभाषमाणम् ।
सविधगतजनानां पापमुन्मूलयन्तम्
सवितृतुलितदीप्तिं श्रीशिवानन्दमीडे॥९६॥

96. I worship Swami Sivananda who, for the benefit of all people, teaches the essence of the Bhagavad Gita in sweet and easy words, who eradicates the sins of all who take refuge in him, and who is equal to the sun in splendour. **(To be continued)**

MOST IMPORTANT SADHANA*

(H.H. Sri Swami Sivanandaji Maharaj)

Man is a mixture of three ingredients, viz. human element, brutal instinct and divine ray. He is endowed with finite intellect, perishable body, a little knowledge and a little power. This makes him distinctly human. Lust, anger, hatred belong to his brutal nature. The reflection of cosmic intelligence is at the back of his intellect. So he is an image of God. When the brutal instincts die, when this ignorance is rent asunder, when he is able to bear insult and injury, he becomes one with the Divine.

A thirsting aspirant is one who practises self-denial. He always tries to feel that the body does not belong to him. If anyone beats him, cuts his hand or throat, he should keep quiet. He must not speak even a single word to him because the body is not his. He starts his Sadhana, "I am not the body, I am not the mind. Chidanandarupa Sivoham"

One harsh or unkind word throws a man out of his balance. A little disrespect upsets him. He feels and feels for days together. How weak he has become despite his boasted intellect, high position in society, degrees and diplomas and titles?

Bear insult. Bear injury. This is the essence of all Sadhanas. This is the most important Sadhana. If you succeed in this one Sadhana, you can very easily enter the illimitable domain of eternal bliss. Nirvikalpa Samadhi will come by itself. This is the most difficult Sadhana, but is easy for those who have burning Vairagya and yearning for liberation.

You must become like a block of stone. Then only you will be established in this Sadhana. Nothing can affect you. Abuses, ridicules, mockery, insults persecutions cannot have any influence on you.

Remember the instructions of Lord Jesus. "If any one gives you a slap on one cheek, show him the other cheek also. If anyone takes your coat, give him your cap also". How sublime is this teaching. If you follow this, you will have great spiritual strength and power of endurance. It will make you divine. It will transform the nature of the offender also at once.

Study the life of the Avanti Brahmin in Bhagavata (XI Skandha). You will draw inspiration and strength. People spat at this Brahmin, threw faecal matter on him and yet he stood

adamant. A Mohammedan spat at Saint Ekanath 108 times and yet the saint was not affected even a bit.

All saints and prophets had this power of endurance. People pelted stones at Prophet Mohammed and threw the ovary of the camel on his head and yet he was cool and serene. The Jews pierced thorns on the body of Lord Jesus. He was ill-treated in a variety of ways. He bore all these calmly and blessed the oppressors. He was nailed on the Cross and yet he said, "O Lord! Forgive these people. They do not know what they are doing". Read again and again the 'Sermon on the Mount' by Lord Jesus.

All aspirants will be tested by the Lord and a time will come for everybody to bear worst trials, adversities and persecutions. These trials will make them wonderfully strong. They must be ever prepared to bear all these trials and persecution.

You will have to develop wonderful patience and endurance. You will have to kill your egoism, pride, Deha-abhimana or false identification with the perishable body. Then only you can bear insult and injury.

Try at first to control the physical reaction and the feelings. Do not retort. Do not speak vulgar words. Do not revenge. Kill the vindictive spirit or attitude. Check the impulses of speech, thought and action. Gradually you will gain control.

Regular Japa, meditation, Kirtan, prayer, enquiry, solitude, Satsanga, selfless service, Mouna, Asana, Pranayama will pave a long way in developing your will power and give you immense strength to bear insult and injury.

Too much salt, too many chillies, too much tamarind make you impulsive and cause anger. Hence give up those three things entirely or take a very small quantity.

Speak a little. Speak always sweetly. Do not speak harsh or filthy words. Again and again discipline the organ of speech; keep quiet when another abuses you.

Enquire. An abuse is nothing. It is mere jugglery of words or Shabdajalam. He who abuses wastes his energy and spoils his tongue and character.

Mind exaggerates things. Imagination troubles you: you simply imagine that Mr. X is trying to harm you. Really Mr. X is innocent. He is your friend and well-wisher. Mind does havoc through exaggeration and false imagination.

The mother-in-law falsely thinks that her daughter-in-law is ill-treating her. The daughter-in-law falsely imagines that her mother-in-law is treating her very badly. So the quarrels are going on daily in every house. The manager falsely imagines that the proprietor is ill-treating him. The clerk

falsely imagines that the Office Superintendent is not treating him properly and so bears ill will towards his superior. This is all Maya's jugglery. This is all trick of the mind. Beware, learn the ways of the mind and become wise. Learn to discriminate. Learn to do selfless service.

Do not make parties. Do not join parties. Be neutral. Remain alone. Keep company with saints, sages and the indweller within through prayer, Japa and meditation.

Bless that man who curses you. Pray for that man who tries to harm and persecute you. Serve that man who speaks ill of you. Love that man who wants to injure you. Embrace all. Serve all. Love all. Develop Atma Bhav, Narayana Bhav. The two currents of Raga and Dwesha will perish by themselves.

Give up respect and honour. Treat this as dung and poison. Treat disrespect, dishonour as ornaments. Do not expect high seats and kind

words. Do not sit on flowery cushion seats. Sit on the floor. Lord Gauranga sat in the place where shoes were kept. Be humble and do those services which are considered as menial services in the eyes of the worldly-minded people, but which are really worship of the Lord and Yoga activities for the knower and the wise man. During Lord's Supper, Lord Jesus tied the boot lace and washed the feet of his disciples. Sri Krishna, the Lord of the three worlds, washed the feet of guests and priests in the Rajasuya Yajna performed by Yudhishtira. Remember those two incidents always. This will make you humble.

Daily watch your mind, feelings. Be on the alert. Develop patience, little by little. Grow, Evolve, and Expand. Become strong like the Avanti Brahmin, Ekanath, Jesus and rest peacefully.

May Lord give you inner spiritual strength to bear insult, and injury! May you become a Jivanmukta!

All rivers find their centre in the ocean, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet and all the Vedas in speech. Even so the centre for all individual souls and all beings is Brahman or the Supreme Self.

—**Swami Sivananda**

THE NATURE OF MEDITATION AND ITS PLACE IN LIFE

(Sri Swami Chidananda)

Glorious Immortal Atman! Blessed Children of Light and Immortality! Beloved Seekers on the Pathway to the Divine! How privileged we are to be able to gather here in this holy morning hour to bathe ourselves in the glorious stream of meditation and the Divine Name. Such an hour is a gift from God. It is a bestowal of love from One who is our source, One in whom we eternally abide, and in whom we are all one. Such a gift should be accepted with love and reverence, and with devotion should be utilised by us all. Indeed, the token of our true recognition of God's continuous compassion and grace upon us would be to ever try to make ourselves worthy of such marks of His grace and to that extent we would be drawing nearer and nearer to Him. We should ourselves live our lives in such a way that, seeing one of us, He, the indweller (who knows our true aspirations, our innermost desires) would tell Himself, "Here is a child that has wearied of the toys of this mortal earth-plane, that has wearied of the worthless, passing and perishable objects, that has wearied of the

appearance, the names and forms, of this great game of Mine, this drama of life, and now wishes to turn to Me and, therefore, I should not tarry." Thus recognising, He brings into the life of one who is truly in need of Him, who truly desires Him and Him alone, who is earnest in his quest, all which is needed for his spiritual unfoldment and the attainment of the highest.

The yearning, the strong aspiration, therefore, is our part. That is the step the finite takes, and that being sincere and earnest, the fulfillment of it becomes His task. Thus, it is that the great Master Jesus said, "Ask and it shall be given." The asking of it is the task of each individual soul and the giving of it is verily the Father's task through wise love. And, as sure as the glorious dawn and the radiant sun do follow the darkness of the night, so sure and certain is the fulfillment of the true aspiration of the sincere soul in earnest quest of the Supreme. Such occasions as this—of prayer, of worshipfulness, of meditation—are not only proofs of the tangible presence of

Grace in our life, but from our part is proof of our sincere desire for Him. Every time we turn away from earthly pursuits, every time we set aside mere things of this world and collect ourselves in the stillness of our inner being, and sit to worship Him, call goes out to the Infinite, "Here I am. I need You. Be Thou gracious. Reveal Thyself unto me. I turn away from the passing and seek the Eternal". It becomes as it were, a true token of the sincerity and earnestness of the soul, of the innermost being's sincere desire.

Meditation, therefore, is the exercise of the deepest part of your being. It is, in truth, the highest and the noblest exercise of the supreme prerogative, the supreme blessedness of human birth. There is no exercise loftier than worship upon this earth-plane. Let us be thankful, therefore, for this beautiful morning, for this solemn hour and for the privilege of sitting at the altar of the Divine Presence, entering into the silence and bathing ourselves in the glorious radiance of His presence. Let us be thankful for this privilege of trying to purify ourselves of all that is earthly within us, trying to fill ourselves with the Divine. Such acts of meditation form but a variation of the process which our entire life is meant to be. Our life is meant to be a constant opening of ourselves unto the Divine—a process of stilling our mind,

a constant process of turning away from the perception of the non-self, a continuous process of rejecting the call of the non-eternal upon our being and a resolute, a persistent, and an insistent opening of ourselves to the Atman, to the Imperishable, to the Eternal. Our entire life is meant to be an attempt to turn away from the unreal and move towards the real, an attempt to reject the pull of darkness and seek light and light alone, a resolute rising up from this plane of mortality to the recognition of the immortal nature of the Self within. And meditation is the same process intensified in a systematic and deliberate way, canalised at a specific time. Meditation is the intensified living in the Spirit, and our entire life (and its movements) is a diffused flow of the spirit of meditation, of the spirit of our spiritual quest. These two processes, therefore, should have no specific break or barrier separating them. Meditation should supply the dynamism for our living. Meditation should be the re-charging of our life battery in an intense manner. Meditation should be the spiritualising force for all our life, for all our thoughts, feelings, ideas, sentiments and aspirations, for all our dealings with the world. Our perception of the whole world and of all life should be a movement fully bearing out the inner spirit of meditation. These two, viz., life

and meditation, are continuous processes. They are not two processes with a clear-cut separating barrier.

Meditation is not some isolated act that you do in life and which has no bearing on life, which is entirely of a different nature altogether, and something which goes against the normal current of your life. Yet, it may be going in a direction opposite to the normal current of your lower self, of the desire nature of the mind, of the object-ward movement of the senses. Such outward movements are the inherent tendencies of the mind and meditation may go in opposition to these, but these outward movements do not constitute your Self; the senses do not constitute your Self; the mind and the desire nature do not constitute your Self. Your true being is as a river rushing towards the ocean. Thus, in that being, there should be no separation between your meditation and your living. If this point is not borne in mind, you will find that between meditation and the rest of

your day-to-day life, there is a sharp divergence, and meditation becomes, as it were, a tug-of-war with the impulses generated by your day-to-day life. It becomes a hard process—one part of the mind contradicting the other, opposed to the other, with much waste of essential energy. There is much conflict within, in the self of the being. The harmony, the peace and the joy with which meditation can flood your being and fill your countenance, lack in your expression; even though you meditate, there is not the calmness in the eye. But where this inner secret has been recognised and life and meditation go hand-in-hand, are fully in sympathy and rhythm, one finds that in such a meditator the calmness of meditation flows through his life; the peace of meditation shines through his eyes; the joy of meditation pulsates and radiates through his entire being. Such, indeed, is the place of meditation in your life. Such, indeed, is the role of meditation in the day-to-day living of your entire being.

When you practise Yoga, certain Siddhis like celestial scents, sounds, sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth will come to you. Disregard them. Shun them, as they will bind you and cause distraction and downfall. They are distractions on your path. March forward and try to attain the summit of Nirvikalpa Samadhi.

—**Swami Sivananda**

THE RELEVANCE OF SOCIAL WELFARE ACTIVITY IN SPIRITUAL PRACTICE

(Sri Swami Krishnananda)

The theme of discussion suggested for the present moment is: Has social activity any relation to spiritual practice, sadhana? This question is similar to other questions, such as: Is the body related to the soul, or is the body not related to the soul? Is the world related to God, or is the world not related to God? Is time related to eternity, or is time not related to eternity? These are all identical questions.

We may say that the body is not the soul, as has been said everywhere by every saint, philosopher and sage because the body is perishable and the soul is immortal. Therefore, the body cannot be said to have any relevance to the soul.

The world is full of discrepancy, disparity, conflict, evil and pain, which cannot be regarded as the characteristics of God. There is a birth and death for the world also, in the sense of the evolutionary process. Evolution is the continuous activity of the structure of the universe, wherein the preceding condition dies for the birth of a succeeding condition. Transient, therefore, is this world. *Anityam asukham lokam imam prapya bhajasva mam* (B.G. 9.33) is how the Bhagavadgita describes this world. *Anityam*: impermanent; *asukham*: unpleasant;

dukhalayam: an abode of sorrow; *asasvatam*: not lasting even for tomorrow.

In this sense, we may say this world has no connection with God. If that is the case, life in this world has really no relation to the aspiration for God. Such negative conclusions follow from visualising the reality of life from one particular angle of vision. If the body is not the soul, and spiritual sadhana practice is connected with the development of the soul in its advance towards God Almighty, then anything connected with the body is not spiritual. Is not social activity connected with physical existence? Is social activity a work undertaken by the soul? If we think in this manner, it will mean that any social work has no connection with spirituality. But everywhere, people are praising social welfare work. "Do good deeds; do charity; help poor people; be philanthropic," is the conundrum, the slogan of the world, at least at the present moment.

Why go so far? Bhagavan Sri Krishna in the Bhagavadgita is emphasising action again and again: "Do the work; do your duty." *Lokasamgraham evapi* (B.G. 3.20) is the word used: "For the welfare and

solidarity of the world, do your duty,” is the great admonition of Bhagavan Sri Krishna in the Gita. Do you not see the great contradiction here in these statements? How could perishable activity, which results in perishable fruits as a result of activity undertaken by a perishable body, do any permanent good? A perishable body can engage itself only in perishable activity, and only perishable results will follow. So, all one’s expectations in terms of social welfare will also perish with the perishing of the body and the perishing of the psychological intentions of a person. If the body is not the soul, and the world cannot be identified with God, and the temporal process is not in any way related to eternity, then there would be no passage to God from this world. There would be an unbridgeable gulf between our psychophysical individual existence here and the aspiration of our soul; a gulf between the time process, in which we are all engaged, and eternity, which is the nature of God; a gulf between this transitory world and the infinitude of God.

The problem arises on account of our inability to establish a proper relationship between what is visible and what is invisible. “Process and Reality” is the title of a well-known book by the famous philosopher-scientist Alfred North Whitehead. How could process be reality, because process is a perishable, transitory movement of one condition into another condition? As the great Buddha told us long ago, there is nothing existent. Nothing is static. There is no being. Everything is becoming;

everything is fluxation; everything dies. All things are a wisp of wind, momentary in every way. This made people think that Buddha denied the existence of the soul itself. Virtually, this amounts to also denying the existence of God, which characteristic is attributed by many thinkers of Buddhism.

However, as the case may be, is it possible for us to reach God, to reach Infinity, we ourselves being finite? Is there no contradiction between the finite and the Infinite. There is utter contradiction. It is the difference between day and night. Has any connection been seen between night and day? We may say that night and day cannot be related to each other; one is brilliance and the other is darkness. But we forget that night and day are the obverse and reverse of the same coin of the revolution of the Earth around the Sun, and when it is darkness in one part of the world, it is light in another part of the world. There is perpetually light and daytime on the surface of the Earth somewhere, and night, daybreak and dusk in other parts of the world. So, these are all viewpoints, and not ultimate realities.

If the body and the soul are two different things, and activities connected with the physical existence of a person cannot be regarded as having any relevance to spiritual aspiration, we have to think deeply before understanding what the Bhagavadgita is saying. On one side the Almighty, represented in the personality of Krishna, says: “Everything is done by Me.” And, at the same time, there is an injunction upon the human

individual, Arjuna: "Do your work, your duty." Why should Arjuna, the human individual, have to do any work at all if there is One Being who does all the work? What is the compatibility between individual action and universal activity? The Bhagavadgita is very difficult to understand. Even if we read a hundred commentaries, its true meaning cannot be appreciated, because everywhere we see contradiction between one verse and another verse.

Doing one's duty, engaging oneself in activity of any kind, according to the requirement of the doctrine of the Bhagavadgita, is to be set in tune with the principle that all things are done by One Being only. Though the two look different in every way, there has to be some relation between the finite and the Infinite, if it should become possible for the finite to reach the Infinite; else, the finite would be finite forever—time-bound, process-bound—and the Infinite would be unreachable. Our aspiration for God, which is what is known as spiritual practice, or Sadhana, can have relevance only if this world has relevance to God and our actions have some connection with that actionless existence, which is identity with the Supreme.

The idea behind the gospel of the Bhagavadgita here in this context is that action is not a performance motivated or engendered by any particular individual. If the individual is the responsible agent of an action, then there would be a repercussion following as a consequence of this individualised action. There would be a nemesis of action. Every

action produces a reaction, if we consider action to be that which is motivated by the ideational process of the human individual only. And if every action produces a reaction, it is good not to do any action at all because it is told to us that Karma is binding. The binding factor in Karma is the inviolability of a reaction following from the action performed. But the gospel of the Gita is insistent that we have to engage ourselves in such action that it should not produce any reaction. Is it possible to do such a work?

The possibility of it is the central meaning of the Bhagavadgita gospel. In this sense we may say that all action is not a doing of something by the individual, but a participation of the individual in a universal process, or requirement. There is a difference between participation and actual doing. If it is a doing from the initiative of our personal individuality, then we have to bear the brunt of it in the form of the reaction or the nemesis of action, *karmaphala*—to enjoy which or to suffer which, we may have to take another birth. But no one would like to do work of this kind which is binding in its nature, which necessarily involves a very unpleasant reaction and nemesis.

Inasmuch as the whole universe is moving in terms of an evolutionary process, no one involved in this process can be said to be keeping quiet. We cannot say that we are not moving while we are sitting in a moving railway train; but if we believe that we are moving, and not the train, we will be fools of the first water. We are not moving; it is the train that is moving, and our movement is a

consequence of the movement of the train. In a similar manner, we may say that our actions may bind us due to a foolishness involved in the very causative implication behind it, even as a foolish person may think that his being seated in the compartment of a train has some connection with the movement of the train.

The fact that no one can be inactive, but everybody has to be active, doing something or the other, follows from the fact that the universal evolutionary process is compulsive in its effect upon everyone organically associated with this process—myself, yourself, down to the very ant and the atom—so, automatically, every part of the evolutionary process also moves with the evolutionary process. There is activity taking place automatically in every individual part or aspect of this organism of cosmic evolution, whether one knows it or not. That is why Bhagavan Sri Krishna says even if we decide not to work, we will do it on account of the pressure of *prakriti*. The cosmic process will compel us to be engaged in a kind of activity. We cannot keep quiet unless we are outside the very process of evolutionary activity, which is an impossible thing.

So, on the one hand, it is true that action may bind us; on the other hand, it is impossible for us to keep quiet without being engaged in some process of action. This is why the Bhagavadgita gospel is so hard to understand. It is blowing hot and cold from both sides, slapping us on both our cheeks. We do not know what it is saying. We have to understand the difference between individual doing and participation in the work of the cosmos.

While it is told that work must be done, it does not mean that we have to initiate the action motivated by our own personal will. That is not the intention. The idea is that we have to consciously participate in the necessary activity of the development of the whole universe towards Self-realisation in the Absolute.

So, if in this sense we are to view the whole world activity and the process of evolution, we will find that, willy-nilly, we have to engage ourselves in some work. If we will not do this work, we will do another work. If we consciously do not participate in the evolutionary process, which includes what we call social activity, we will be doing some negative activity under the impression that it is good for us. Nothing in this world can be called good which is not associated with a conscious participation in the evolutionary process of the world. Every individually motivated work is a binding process.

Hence, social work should not be done for our pleasure, for our name, fame, authority, and announcement of our name in the newspaper, etc. Every social worker should touch his or her heart and answer why they are doing this work. Why are you doing flood relief? Why are you doing hospital work? Why do you help people in their educational career? Why do you give charity to a beggar? Why do you do it? Suppose you do not do it; what happens? You will have a glib, very unintelligent answer: "It is good to help poor people. Is it not good?" This is a child's answer, that it is good to help people. Who told you that it is good to help people? Where is it written?

(To be continued)

WHAT IS THIS EGO? *

(H.H. Sri Swami Sivanandaji Maharaj)

Ego or egoism or Ahankara in Sanskrit is the self-asserting principle or Tattva born of ignorance or Prakriti. Abhimana is egoism. Garva is egoism. The seed of this ego is the differentiating intellect or Bheda Buddhi. It is the ego which has created the idea of separateness from God or the Atman. It is the ego which is the root-cause for all human sufferings and births and deaths.

This ego identifies itself with the body, mind, Prana and the senses. Wherever there is ego, there are mineness, selfishness, likes and dislikes, lust, anger, greed, hypocrisy, pride, jealousy, delusion, arrogance, conceit, impertinence, Vasanas, Trishna or cravings, Vrittis or Sankalpas, clinging to this earth-life (Abhinivesa), agency, doership (Kartritva) and enjoyership (Bhoktritva).

You must have a very clear understanding of the nature of this ego, if you want to annihilate egoism; killing of egoism is killing of the mind. Destruction of thoughts, desires, cravings, mineness, selfishness, jealousy, pride, lust is really destruction of the mind or egoism. Control of the senses also is annihilation of the mind or egoism.

This egoism assumes a subtle form. The gross egoism is not as dangerous as the subtle egoism. Institutional egoism is a subtle form of egoism. The man identifies himself with the institution and gets himself attached to the institution or cult. He has no broad-mindedness or catholicity. The working of egoism is very mysterious. It is very difficult to detect its

various ways of working. It needs subtle and sharp intellect to find out its operation. If you practise introspection daily in silence, you will be able to find out its mysterious ways of working.

This ego likes his own birthplace and district, people of his district, his own mother-tongue, his own relations and friends, his own ways of eating, mode of dressing. He has his own predilections and preferences. He dislikes other's way of eating, dressing etc.

This ego wants to exercise power and influence over others. He wants titles, prestige, status, respect, prosperity, house, wife and children. He wants self-aggrandisement. He wishes to domineer and rule over others. If anybody points out his defects, his vanity feels offended. If anyone praises him, he is elated. This ego says, "I know everything. He does not know anything. What I say is quite correct. What he says is quite incorrect. He is inferior to me. I am superior to him." He forces others to follow his ways and views.

This ego will lurk like a thief when you start introspection and self-analysis. It will elude your grasp and understanding. You must be ever alert and vigilant. If you obtain the grace of the Lord through Japa, Kirtan, prayer and devotion, you can easily kill this ego. Through Lord's grace only, your self-surrender will become perfect. When this ego melts in the cosmic ego, you will attain communion with the Lord or Self-realisation.

INDUSTRY OF THE ANTS*

(Sri Swami Gurusharanananda)

21st February, 1957

Illustrating the proverbial industry of ants, Swamiji mentioned today an incident which took place a few days ago in a certain place. Swamiji said, "In a temple near Kopergaon, devotees used to offer sugar to the deity, Jagadamba, there. There were a lot of idle alm-seekers who used to enjoy the sugar-offering to the deity. They however noticed that the quantity of sugar offered by the devotees to the Goddess was unaccountably dwindling, and even disappearing on some days. They searched for the cause of this phenomenon, and at last they found out an ant-hill near the temple. They demolished the ant-hill and found inside three-and-a-half seers of sugar collected there by the industrious ants.

They did not take away the sugar, for their hearts were full of loving admiration for the industrious ants. Learning a lesson from the incident, many of those beggars gave up their idleness, joined a party of labourers working in the construction of a building, and thus began to earn their livelihood by honest labour, instead of begging alms.

Like the lazy alm-seekers, there are many idlers among the spiritual aspirants also. They should also profit by

the industry of the ants. They should plunge themselves in service and Sadhana with ant-like industry, and thus shake off their Tamas. Tamas is the greatest enemy of spiritual progress. Often aspirants mistake Tamas for Sattva. External passivity is not at all the essential characteristic of Sattva. Aspirants, in the name of Sattva, become externally inactive, but internally their mind is restless and they have no peace. Internal tranquility, cheerfulness, freedom from sensual desires, cosmic love and a positive yearning to do good to all, to serve the Lord in all, are the characteristics of Sattva. Action binds only when it is motivated by selfish desires, for the attainment of things mundane, but the action that is done purely for self-purification, in a spirit of Divine worship, is not a binding force, but it is a releasing force.

Very few people are fit to abandon action completely and take to whole-time meditation. It requires a high degree of purity. Otherwise aspirants will have to struggle in vain to steady the mind. Many aspirants who take to the path of Nivritti, giving up their worldly duties, lose their original fervour for Sadhana. It is because while they were in the world, they had their worldly duties to perform which kept them active and helped them

to combat Tamas (inertia). But after renouncing the world, they have the whole time at their disposal, but being unable to do Japa and meditation the whole day, they waste a greater part of their time in idling, gossiping and brooding unnecessarily, with the result soon they lose even what little progress they had made in the spiritual path while remaining in the world. Exclusive meditation is meant for those who have attained a very high degree of evolution, and who owing to their excessive love for God become absorbed in Him spontaneously. In their case, they do not renounce work deliberately, but renouncing of work comes automatically without their conscious willing to renounce work. Instead of their renouncing activity, activity renounces them, as it were. Until such advanced stage is attained, one has to work. The way to that stage of freedom from activity lies through the active performance of work.

*Arurukshormuneryogam
karma kaaranamuchyate,
Yogaarudhasya tasyaiva
shamah kaaranamuchyate.*

Until one is perfectly established in God-consciousness, one has to do work, and when one is established in God-consciousness always, work leaves him of its own accord, and he soon attains Samadhi or Self-realisation, and again, depending on his Prarabdha, he engages himself in ceaseless Lokasangraha work. Thus the way to perfection lies through activity.

Work does not bind. It is the selfish motive behind a work that binds. Selfless work does not bind. Selfless work done with a spirit of Divine worship enables the aspirants to keep up God-consciousness always and prevents the onset of Tamas. Seeing God in all and serving them is a higher form of worship than the usual ritual worship offered to the Lord's picture or idol, with flowers. See the whole world as God. In fact, that is what all scriptures teach you. The Purushasukta begins with, '*Sahasra-sheersha purushah sahasrakshah sahasrapaat*'—The Lord has infinite heads, eyes and feet. All heads, all eyes and all feet are God's. It means, all beings are part and parcel of God. The Rudri is only a series of prostrations to God manifest as the tree, the grass, the rock, the river, the man, the animal, the bird, the sand, and ever so many things that constitute the visible world. Rudri teaches us to look upon every being and every object—animate and inanimate things of the world—as God Himself. The Bhagavad Gita, in a number of places teaches the immanence of the Lord—'*Sarvasya chaham hridi sannivishito*' (I am seated in the hearts of all) '*Mayi sarvamidam protam suture manigana iva*' (like the thread in a necklace, I pervade all things), '*Vasudeva sarvam*' (All is God). The very first Upanishad, the Isavaya Upanishad, begins with the grand declaration '*Ishavasyamidam sarvam*' (All this is indwelt by the Lord). '*Sarvam khalvidam Brahma*' and other Mahavakyas in which aspirants are initiated at the time of their entering the Order of Sannyas (which is

considered to be the highest of the four Orders), speak of the identity of the world, in essence, with Brahman or God.

Aspirants think that by merely studying Vedantic books, they can attain Self-realisation. Every food that is eaten does not necessarily contribute to one's health. Only that food which is digested, assimilated and absorbed in the system contributes to health. Undigested food is worse than absence of food. It leads to various diseases. Scriptural knowledge, which is not put into practice and thus made part and parcel of one's blood, marrow and bones, is like undigested food. It intensifies the disease of Samsara (birth and death) by strengthening the disease's germ of ego. Knowledge which is not practised in one's day-to-day-life is a burden. It only taxes one's nerves and brain and fattens one's ego, and tightens the knots of Samsara.

On the other hand, the scriptures themselves say that the Atman is not attained by mere study. If only one practises the opening declaration of the Isavasya Upanishad, he will have no need to study any more, either that Upanishad or any of the succeeding Upanishads. But if that is not actually lived in one's everyday life, study of the entire Upanishads will bring one no nearer to God. The best Nididhyasan is Nididhyasan through work. An ounce of practice is better than tons of theories. Karma Yoga, done with the right Bhav, seeing God or the Self in all and without identifying oneself with one's own body and mind, is the logical culmination of all passive Vedantic meditations and

traditional ritual worships. Karma Yoga presupposes a more intense awareness on the part of the Karma Yogi of the immanence of God in all, than the awareness of God in an aspirant who is contented with either just meditating upon God's all-pervasiveness or worshipping Him in an idol. A Karma Yogi is a Jnana Yogi par excellence and a Bhakti Yogi par excellence. If the perception of God in all forms becomes a tangible experience every moment, it should spontaneously express itself in ceaseless, active, loving service of God in His creations. Karma Yoga is a process of Vedantic meditation. It is a process of worship of the Divine. It is a higher form of meditation and a higher form of worship. It is the test of the depth of one's meditations, realisations, studies and devotion. Karma Yoga is service of and union with God in his Virat aspect. Karma Yoga is Bhakti Yoga, Jnana Yoga and Raja Yoga, all in one. Karma Yoga implies Raja Yoga, because without control over one's mind and its desires, one cannot be a good Karma Yogi. Karma Yoga done with the proper Bhav, is itself the Integral Yoga or the Yoga of Synthesis. All desires and impurities of the mind disappear when one sees God in all forms and keeps one's mind busily engaged in His service in all. An idle mind is a devil's workshop. The easiest method to control the mind is to keep it very busy in some virtuous acts. If one always keeps with him a lot of work which will take six months for him to do, it is better, for then, he will keep himself extremely busy, trying to finish the arrears of work, and Tamas will get no

opportunity to engulf him. It will be very, very difficult to get out of the clutches of Tamas once an aspirant has fallen a victim to it. Far from being a distractive factor, Karma Yoga, if practised with the right Bhav, will be a great help in keeping up God-consciousness always, and in purifying one's mind. Feeling that what one does is worship of God, one can more easily keep up God-consciousness, than doing nothing and trying to fix the wandering mind on God.

Concentration attempted without purification of the heart will not lead to God-realisation. Aspirants who do not see God in all, who do not bow before anyone, who are proud, egoistic and arrogant, take to concentration, and a little progress in concentration fattens their ego all the more, they become more egoistic. They think themselves to be superior to others and take delight in receiving respect, honour and prostrations from others. They quote passages from the scriptures and pose for Siddhas and Jivanmuktas. Their Sadhana is over. Their only aim becomes making themselves as popular as they can, collecting as many disciples as they can. The very goal of Sadhana is the eradication of the ego which is the root-cause for bondage and Samsaric miseries. Concentration without purification only thickens the ego. But if one practises Karma Yoga seeing God in all, egoism cannot develop in him, because he sees God in all, and therefore he cannot consider himself to be superior to another. Therefore, seeing God in all and serving them in a worshipful spirit is the most potent

means of eradicating the ego. And when the ego is completely annihilated, Self-realisation will dawn of its own accord.

Virtues cannot be developed by leading a life of idle seclusion. One will not have the chance of knowing one's weaknesses when one has no contact with anyone. The serenity of one living in perfect isolation is the serenity of a corpse. It is when one lives with others of various temperaments, and one is placed in difficulties, one will have opportunities of knowing one's weaknesses, knowing the depth of one's realisations, so that one can take suitable measures to rectify one's defects. But by living a life of idleness or seclusion, one will have no chance of knowing one's defects, much less can one adopt measures to rectify one's defects. Such a life of idleness only develops thicker and thicker layers of Tamas which give little scope for the Jiva to strive any more for Liberation. Thus his life becomes a waste.

Therefore, aspirants should plunge themselves in work, with the industry of the ants. Work is worship. Work is Sadhana. They should not give room for Tamas to set in. He who lives among people of various temperaments, and serves all, seeing God in them, and who constantly identifies himself with the all-pervading Self, different from the body and mind, and thus feels that he is not acting—such an aspirant is the real hero. He is the ideal Sadhak. He will quickly progress and attain the goal. He gives no room for Tamas and ego to creep in.

WISDOM NECTAR

*The Absolute is the only reality.
Achieve perfection through meditation.
Act with faith and determination.
Always wear a Kowpeen or Langotee.
Bear misery and pain with a cool mind.
Become a fully illumined Jnani.
Be established in Adwaita Brahma Nishtha.
Be ever vigilant and diligent.
Be good. Do good. Be kind. Be pure.
Be in tune with the divine life.
Brahmacharya is divine life.
Brahman is real. World is unreal.
Call nothing as your own.
Censure and criticism are the jugglery of words.*

*Change your old habits and ways.
Come out of the cage of flesh and bones.
Destroy all the pleasure-centres.
Destroy the slave mentality.
Do not cling to any name and fame.
Do not depend upon servants.
Don't give leniency to the mind.
Don't go to extremes in Sadhana.
Do not trespass the laws of health.
Enjoy the life transcendent.
Enquire "Who am I".
Feel your oneness everywhere.
Follow the injunctions of the Vedas.
Freedom is thy birthright.
Friends are your real enemies.
Give up clinging to illusory life.
Give your hands to work and mind to God.
Goal of life is Self-realisation.
Hate lust but not woman.
Have a rosary always in your neck.
Heart is the golden temple of God.
Hear. Reflect. Meditate. Realise.
Hear the divine whisper in silence.

Human love is all hollow.
Identify yourself with the Supreme Self.*

*Introspect and remove your defects.
Keep the mind fully occupied.
Know thyself and be free.
Lead a simple natural life.
Live in God (Atma).
Meditate and abide in the Self.
Never fail to fulfil your duties.
Never wrestle with the mind.
Non-essentials differ in all religions.
Persevere, plod on in Sadhana.
Practise Ahimsa, Satyam and
Brahmacharya.

Prepare yourself for a divine life.
Preserve Veerya—the vital force.
Remember saints and draw inspiration.
Selfishness clouds the understanding.
Serve. Love. Give.
Service is worship.
Serve the poor and sick.
Shun all sorts of sensual enjoyments.
Shun comforts and conveniences.
"Tat Twam Asi—Thou art That". Realise this
and be free.
There is no power greater than love.
Thou art a pilgrim here.
Time is fleeting.
Trust not the Indriyas (senses) and the mind.

Turn the mind away from objects.
Utilise every second profitably.
Wake up from the slumber of ignorance.
Walk on the path of Dharma.
Watch every thought very carefully.
World is a long dream—an illusion.
Worship God in the poor and the sick.
Your everlasting abode is Brahman.*

—Sri Swami Sivananda

RECONCILING GOD AND I

(Sri Swami Atmaswarupananda)

When Pujya Swami Chidanandaji used to close off satsang in the evening, he would almost always chant in Sanskrit, “I am not the doer; the Lord is the doer.” And yet when he came to the Samadhi Hall in the mornings to speak after meditation, he almost never failed to urge us to make effort, and on special occasions, he would urge us to make extra effort. Indeed his first book of morning talks, *Ponder These Truths*, which contains 75 of those talks, 74 of which urge us to make effort.

Yet there is always in the spiritual life this underlying current that God is doing everything or that nothing happens except by His grace. Many seekers do not bother their head about such seeming contradictions, but others can have an inner conflict for years: Do things happen by my will, by my effort, or is it all by God’s grace?

This can be a real difficulty because we can find that whenever something significant happens it seems to happen spontaneously, as if it is God’s grace. On the other hand, if we keep waiting for God’s grace nothing seems to move. In fact, even God’s grace seems to become less available to us. Perhaps we aren’t just meant to find a convenient solution, although if we are looking for one, we could repeat what a wise man once said: “Pray as if it all depended upon God. Work as if it all depended upon you.” That is actually quite a sensible and practical solution.

But then, sometimes these sort of contradictions contain within them the essence of the spiritual life. Because if we want to go to the very root of our problem as human beings, it is that we haven’t

reconciled the I and God. No matter whether we affirm oneness, no matter whether we have experienced oneness, we still maintain a separate I that is experiencing it and affirming it. Indeed, Pujya Swami Chidanandaji said that that is the last thing to go.

Perhaps that is why the philosophy is called *advaita*, not two. This is perhaps why, when they declare that Brahman alone is, they add the words, without a second. Because, even when we say that everything is One alone, we feel ourselves to be somehow independent, separate from, that One alone.

Therefore, we have to recognize that that sense of separation also belongs to that One alone, and it always has. Our I is an expression of that One alone. If it is an expression of that One alone, it reconciles the fact that we must do effort, because we are in a realm where effort is required. At the same time, the we who think we are doing effort is but an aspect of that One alone.

It, being an aspect of that One alone, everything we do is sacred and should be seen in that light. Everything we do has the power and wisdom of the Lord behind it, especially if that truth is recognized. To make God real, to realize God, is to recognize that our I is That. That thou art, I am Brahman, the *mahayavakyas* say.

Therefore, while it is perhaps good for us to say, “Work as if it all depended upon me. Pray as if it all depended upon God,” our real goal is to reconcile the two, to make real, or realize, that our I is the Divine here and now.

VARIETIES IN WHIMS

(H.H. Sri Swami Sivanandaji Maharaj)

WHIMS OF SADHUS

One Sadhu will not touch money,
 But he wants a treasurer to carry the money.
 Another does not wish to use a blanket:
 He considers himself to be a great Vairagi;
 But he wants heaps of dried straw.
 He enters into it like a horizontal being and uses a straw pillow:
 This is another kind of whim of a Sadhu.
 He can just ward off cold by using a small blanket.
 He regards himself to be a great Tyagi
 By giving up blanket and pillow.
 Pundit Madan Mohan Malaviya took with him
 A Sannyasin to Mussorie.
 It was raining in torrents.
 The Sannyasin used to sleep in a bed of grass.
 He wanted straw and straw alone as his bed.
 Panditji said, "It is difficult to get straw here.
 It is raining heavily now.
 Please use this cot and blankets today."
 The Swamiji said, "No, no, no, I want grass only."
 A bundle of grass was brought with great difficulty.
 This is another whim.
 One Sadhu walks naked in the street,
 But keeps few blankets in his Kutir.
 Attachment to Vairagya is as much an evil
 As attachment to Raga itself.
 Whims of Sadhus are beyond description.
 They are diverse, curious and ludicrous.
 Practise intelligent Tapas,
 And be a sensible Sadhu or Swami.



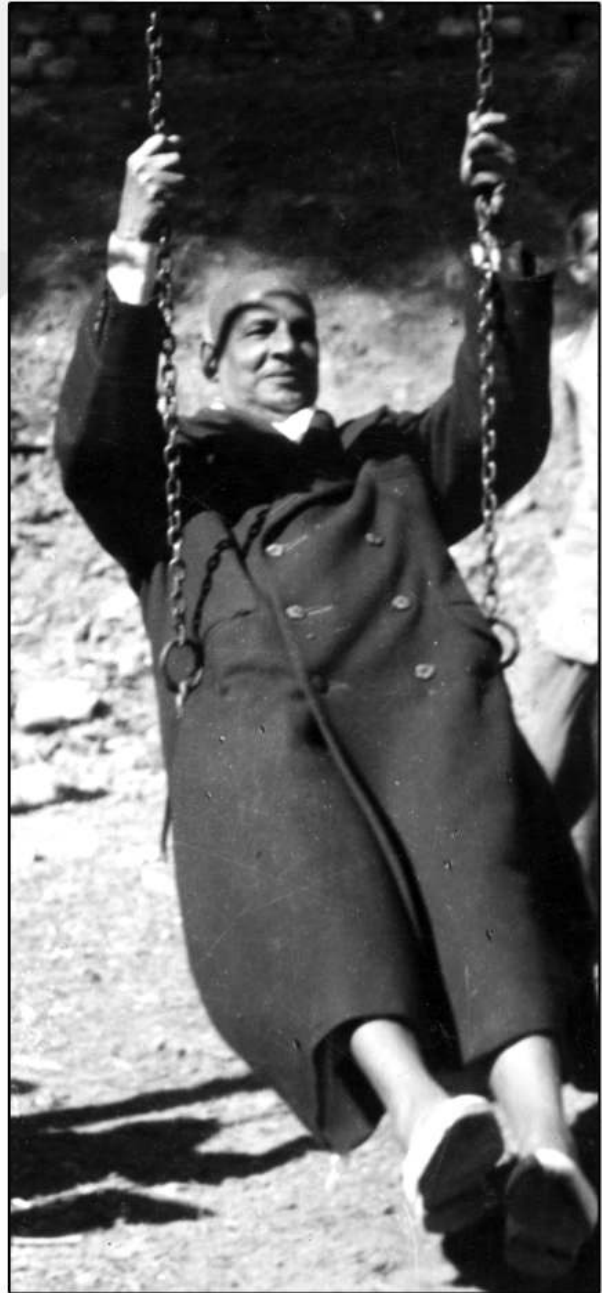
SAKHUBAI

Beloved Divine Children!

Om Namo Narayanaya!

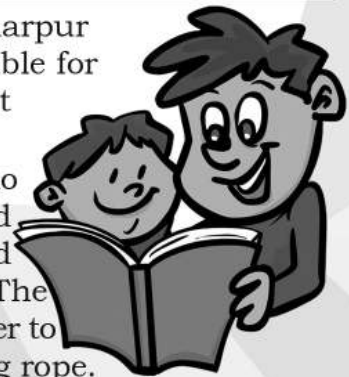
Sakhubai was a great devotee of Lord Krishna of Pandharpur. She used to live in a village named Karad on the banks of the Krishna in Maharashtra along with her husband, father and mother-in-law. Sakhubai discharged her household duties well, yet the mother-in-law abused and kicked her. She bore everything very patiently and reflected within herself, "I am highly grateful to the Lord, because if I had been placed in prosperous conditions, I would have forgotten Him."

Pandharpur is a sacred place of pilgrimage. People from various places assemble there to get Darshan of Lord Vitthala. Sakhubai saw a party of devotees.

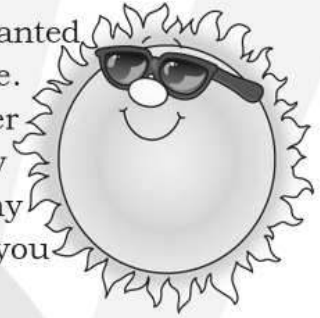


She had a strong desire to visit Pandharpur along with that party. It was not possible for her to get permission from her people, but she joined the party.

A woman of the neighbouring house who saw Sakhubai joining the party at once reported to her mother-in-law. The mother-in-law asked her son to bring Sakhubai back to the house. The son caught hold of Sakhubai's hair and dragged her to the house. They tied her to a pillar with a strong rope.



Sakhubai prayed to the Lord, “O Vitthala of Pandharpur, I wanted to tie myself to Thy lotus feet, but I am tied here with a rope. My body is tied up here, but my mind is ever free. My mind is ever fixed at Thy lotus feet. I am afraid neither of death nor of bodily tortures. I wish to have Thy Darshan at any cost. Thou art my Father, Mother, Guru, Protector—my All. O Merciful Lord, will you not grant my humble prayer?”



The prayer of Sakhubai pierced the heart of Lord Krishna. He took the form of a woman, appeared immediately before Sakhubai and said, “Beloved sister, I am your friend. I will get myself tied up here in your place. You can go to Pandharpur.” She removed the rope, let Sakhubai free and tied herself up in Sakhubai’s place. Sakhubai was at Pandharpur in a moment through the grace of the Lord. Her joy knew no bounds. She thought within herself, “I am truly blessed by the Lord. I am freed not only from the bond of the rope, but also from the bonds of life. How happy I am!”

The Lord assumed the form of Sakhubai and became a slave of His devotee. The Lord of the three worlds, the chanting of whose Name loosens all the bonds of Maya, was Himself that day in bondage, because of the love of a devotee. How merciful He is!

Fifteen days passed. The new Sakhubai was not given even a morsel of food. The husband took pity on her and repented very much for his cruel action. He untied her and said, “Dear Sakhu, I have treated you cruelly. My parents too have given you lots of trouble. Now, please forgive us, take bath and take your meals.”

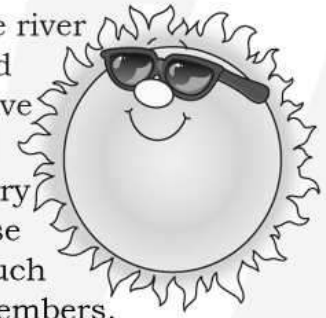
The new Sakhubai (the Lord) thought that if he disappeared earlier, these people would treat the real Sakhubai on her return in a worse manner. So, He decided to stay and serve the family like Sakhubai. She took her bath and prepared delicious food. All the three took their meals and admired her great skill in cooking. She massaged the feet of the mother-in-law and discharged other duties very satisfactorily. Now the Brahmin, his wife and the son were highly pleased with Sakhu.

The real Sakhubai took bath in the Chandrabhaga and had Darshan of Vitthala. She took the vow of never going away from Pandharpur. She was immersed in divine bliss and lost all consciousness, dropped down and was dead. A Brahmin of village Kiwal, which was near to the village Karad, was present in the temple. He recognised Sakhubai, took her dead body with the help of his friends and cremated it.

Rukmini, the consort of Lord Krishna, was in a great dilemma. She created a new Sakhubai through her Yogic power and said to her in dream, “Dear Sakhu, you took a vow not to leave Pandharpur. Well, the body in which you took the vow has already been cremated. I have given you a new body. Go back to your village. The Lord has blessed you.”

Sakhubai returned to her village. She met her sister on the river bank and said to her, "Dear sister, I had Darshan of the Lord through your help only. How can I repay you for all that you have done for me?"

The Lord handed over the pitcher to Sakhu, told her to carry water to her house and went away. Sakhu returned to her house and began to do the household work as usual. She was very much astonished to find a great change in the attitude of all family members.



The next day, the Brahmin of Kiwal village came to Karad to announce the news of the death of Sakhubai. He found that Sakhubai was doing her household duties. He was struck with wonder. He said to Sakhubai's father-in-law, "Your daughter-in-law died at Pandharpur. My friends and I cremated her body. I think that her ghost is moving about in your house."

The father-in-law said, "Sakhu has been here all the time. She never went to Pandharpur. You might have cremated the body of some other woman." The Brahmin of Kiwal village requested them to enquire from her whether she had gone to Pandharpur or not.

The Brahmin said, "O dear Sakhu, tell me the truth. Do not be afraid. Did you go to Pandharpur? Tell me what all happened." She narrated the whole incident and everyone was convinced that the woman was Lord Krishna Himself—Lord Panduranga.

The Brahmin, his wife and their son grieved very much for their wrong actions done to the Lord. All the three were purified by their contact with the Lord. Their hearts were changed. They began to worship the Lord with great devotion. They said, "O Lord, forgive us. We had treated brutally Thy devotee Sakhubai. We had ill-treated Thee also. O Lord of Compassion! Pardon us. We prostrate at Thy lotus feet. Save us. Protect us." They began to worship Sakhubai also.

—SWAMI SIVANANDA

Fill up the blanks with appropriate words:

Sakhubai was a great of Lord Krishna.

She discharged her duties well.

Pandharpur is a sacred place of

Sakhubai prayed to the Lord Vitthala of

The of Sakhubai pierced the heart of Lord Krishna.

The Lord of the three worlds was in bondage, because of the of a devotee.

Sakhubai was immersed in and lost all consciousness.

Rukmini created a new Sakhubai through her power.



DO TOTAL SURRENDER

Surrender completely to the **Almighty Lord**. **Fix** your **mind** on Him. **See** Him in all **faces**. **Sing** His **Name**. **Work** for Him. **Think** of nothing else than Him.

He is your **guide**. He is your **light**. **Remember** Him at all times whether it is **pleasure** or pain. He will **cheer** you up. He will come and **save** you from all your difficulties, as He **protected** Prahlada. He will **give** you light, **love** and wisdom.

Swami Sivananda



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

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

ANSWERS to Fill up the blanks:

(1) Devotee (2) Household (3) Pilgrimage (4) Pandharpur
(5) Prayer (6) Love (7) Divine Bliss (8) Yogic



SRI ADI SANKARACHARYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM



The sacred day of Sri Adi Sankaracharya's advent on earth was celebrated with great sanctity and deep devotion at the Headquarters Ashram on 20th April 2018.

The beautiful statue of Bhagavan Sankaracharya at Sri Vishwanath Mandir was delightfully decorated



with multihued flowers and garlands for this auspicious occasion. The programme commenced at 9 a.m. with the singing of Jaya Ganesh prayers, Bhajans and Kirtans by the Sannyasis and Brahmacharis of the Ashram. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse highlighted the significant contribution of Acharya Sankara in re-establishment of Sanatana Vedic Dharma. Then, floral Archana to the chanting of Ashtottarshata-namavali was offered to the Adiguru. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad.

During the night Satsanga, Sri Swami Paramapriyanandaji Maharaj in his talk focused on the inspiring life and works of Acharya Sankara. The Satsanga came to a close with Arati and Prasad distribution.

May Sri Adi Sankaracharya and Sadgurudev bless us all with realisation of our true Divine Identity.



MANIPUR STATE LEVEL PROGRAMMES



His Highness Sri Bodha Chandra Maharaj, the King of the erstwhile Manipur Kingdom, was an ardent devotee of Worshipful Gurudev Sri Swami Sivanandaji Maharaj. He used to visit the

Headquarters Ashram, Rishikesh on important occasions. Being a great scholar, he also composed hymns in Sanskrit glorifying Sri Gurudev. The Divine Life movement was thus started in Manipur by His Highness Sri Bodha Chandra Maharaj and other devotees way back in the 1950s.



The Divine Life Society Branch Kakching Khunou, the third Branch in Manipur was inaugurated in 1968. The year 2018 marks the Golden Jubilee year of the Branch. To celebrate the Golden Jubilee of Kakching Khunou Branch, the State Level Coordination Committee of the DLS Branches in Manipur, organised various programmes at different



places from 7th to 12th April 2018. H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Sivachidanandaji Maharaj and other dignitaries of Manipur graced these programmes with their august presence. Sri Swami Sridharanandaji, Sri A.K. Dashji of Gaham, Odisha and Sri Janardan Reddy of Delhi also participated in these programmes.

Mahatma Seva Ashram is one of the oldest Ashram in Manipur founded by Sri H. Mitreswar Singh. He is an adept Yoga Master and an ardent devotee of Worshipful Gurudev and Param Pujya Sri Swami Chidanandaji Maharaj. He lovingly dedicated the Mahatma Seva Ashram to Sri Swami Sivananda Charitable Trust Ashram at Konthoujam. On 7th April, Sri Swami Padmanabhanandaji Maharaj inaugurated





Sri Swami Sivananda Charitable Trust Ashram at Konthoujam and blessed the devotees in the Satsang held at the Ashram Campus. Sri Swami Sivachidanandaji Maharaj also addressed the devotees.

Next day, a grand DLS Sammelan was organised at D.M. College Complex, Imphal. Sri Karam Shyam Singh, Honourable Minister of C.A.F. and Revenue, Govt. of Manipur, was the Chief Guest. Sri R.K. Radha Mohan Singhji delivered the welcome address and Sri Swami Gopalakrishnanandaji Maharaj presented the vote of thanks. Men and women, belonging to various age groups, gave a marvellous demonstration of different Yoga postures. Sri Swami Padmanabhanandaji Maharaj and Sri Swami Sivachidanandaji Maharaj blessed the gathering with their inspiring messages. The Sammelan was well attended by over 500 devotees.

In the evening, both the Swamijis visited Kakching Branch and addressed the devotees in a Satsang. Sri Kh. Angangyaima Singh (now Sri Swami Pavitrnanandaji Maharaj of Headquarters Ashram) was in charge of this Branch and did a lot of Seva in the early years of the Branch.

On 9th April, Sri Swami Padmanabhanandaji Maharaj inaugurated the Golden Jubilee Satsang Hall at Kakching Khunou Branch and delivered a talk. Sri Swami Sivachidanandaji Maharaj also shared his message.

At the kind invitation from the Wisdom Foundation School, Khangabok, both the Swamijis attended





the 8th Foundation Day function of the school on 10th April and also addressed the students. Sri Kh. Rajmohan Singh, the Hon. Member of Zilla Parishad, was the Chief Guest. The students of the school presented different cultural programmes. A large number of devotees, students and parents attended the function. Sri Swami Padmanabhanandaji Maharaj in his address explained the necessity to inculcate values in children to help them grow as good citizens. In the evening, Swamijis blessed the devotees in a Satsang held at Imphal Branch. Both the Swamijis visited the Vishwanath Mandir at Shanti Ashram Langol, Imphal, and also paid obeisance at the Samadhi Shrine of Guru Govindanandaji

Maharaj at the Branch Complex. Sri Guru Govindanandaji Maharaj did a lot of Seva for strengthening the DLS movement in Manipur.

On the 11th April, a Satsang was held at DLS Khangabok Branch. To conclude the week-long programmes, a Boat Kirtan was organised at the famous Loktak Lake on 12th April wherein the devotees joyously sang Bhajans and Kirtans.

During these programmes, the devotees got immensely benefitted with the personal guidance





received through their interaction with H.H. Sri Swami Padmanabhanandaji Maharaj. Sri Swamiji Maharaj also visited Manipur University and had discussions with the Vice-chancellor regarding student welfare programmes.



All these programmes were successfully organised through the sincere efforts of Sri Radha Mohanji, Sri Swami Gopalakrishnanandaji, Dr. M. Nodiachandji, Dr. Y. Panchom Singhji, Sri K. Brajamani Sharmaji and devotees of the various DLS Branches. The programmes contributed significantly in propagating the divine life message of Sri Gurudev in Manipur.

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



SWAMI SIVANANDA STUDY CENTRE AT M. S. UNIVERSITY OF BARODA AND DIVINE LIFE SOCIETY, VADODARA BRANCH ORGANISE STUDENTS' WORKSHOP



Swami Sivananda Study Centre instituted at the Faculty of Arts, M. S. University Baroda, Vadodara by the Divine Life Society Headquarters Ashram, jointly with the Divine Life Society Vadodara Branch, organised three workshops for students at different faculties of the University from 21st to 23rd March 2018 on the theme 'Potential To Performance'.

Pujya Sri Swami Anukoolanandaji, Resident Director of Chinmaya International School, Coimbatore and National Mentor, Chinmaya Vision conducted these workshops. Using

different models, PowerPoint presentations and video clips, Swamiji delivered pragmatic message for integral development of human personality and attainment of success in all walks of life.

First workshop was held at Diamond Jubilee Hall of Faculty of Social work on 21st March where Dean Prof. Jagdish Solanki gave hearty welcome to Swamiji. Second workshop was held at BBA Auditorium at Faculty of Commerce on 22nd March 2018 where Prof Sri Pragnesh Shah, Unit head of Finance and Accounts Department gave warm

welcome to Swamiji. Third workshop was held at Faculty of Technology and Engineering (Kalabhavan) auditorium jointly with Faculty of Pharmacy, where Dean Dr. Arun Pratap gave welcome address and Prof Sri Parimal Vyas, Vice Chancellor of the University speaking as a chief guest called upon the students to imbibe moral and spiritual values from the lives of saints while pursuing modern education.

Dr. Rajeshree Trivedi, Head of Philosophy Department and co-ordinator of the centre gave a brief account of study centre and its activities. Dr. Jayant Dave, Joint co-ordinator of the Centre and Trustee of DLS Vadodara branch apprised the gathering of objectives of the workshops and also gave an account of life and work of

Gurudev Sri Swami Sivanandaji Maharaj.

Besides, Srimad Bhagwad Gita Jnana Yajna was arranged on all these three days at Baroda High School, auditorium in the evening hours where Swamiji delivered central message of Srimad Bhagwad Gita in a very lucid and innovative way in three talks titled 'Ultimate Message of Bhagwad Gita', 'Illustrations from Illustrator' and 'Who is God'?

Sri Swami Deveshanandaji, Acharya of Chinmaya Mission, Vadodara, Sri Prabhudas Patel, Sri Krishnakant Dave and other devotees rendered devoted services in making the programme a grand success.

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



SWAMI SIVANANDA MEMORIAL ENDOWMENT LECTURE AT THE UNIVERSITY OF MADRAS

An Endowment for Swami Sivananda Memorial Lectures was established in the University of Madras by the Divine Life Society Headquarters Ashram in 2010. Since then, the University of Madras organises lectures every year by eminent speakers in the sacred memory of Sadgurudev Sri Swami Sivanandaji Maharaj. This year, Swami Sivananda Memorial Endowment Lecture was organised on 22nd March 2018 at the department of Philosophy, University of Madras.

Prof. G. Bhaskaran, Vice-chancellor, Tamil University Thanjavur delivered an inspiring lecture on Philosophy and Teachings of Gurudev Sri Swami Sivanandaji Maharaj which was well attended by the research scholars, lecturers, professors from the departments of Psychology and Theology. Dr. C.V. Gopal of the Divine Life Society, Chennai Branch coordinated the programme.

May the blessings of Lord Almighty and Sadgurudev be upon all. ◆ ◆ ◆

SEVA THROUGH SIVANANDA HOME

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

(Swami Chidananda)

About six years ago, he was admitted in Sivananda Home. Brought from the local railway station, where he was lying down ailing and gasping for breath. He was diagnosed with pulmonary TB and treated accordingly, full course daily supervised medication and additional diet. With hiccups, relapses, stumbling, supply of oxygen on and off, falling and getting up, he completed the course and was declared "clean" after more than one and a half year treatment.

This Baba had abandoned his family after disagreement and quarrel, having served in the Indian Army most part of his healthy life, before retiring. The rigorous discipline never left him though and he had been very particular in his daily routine, timings, Puja and Kirtan during the years that followed. Even when passing the 70, he was diagnosed with Parkinson's Disease, which made his arms tremble, his limbs stiff and unwilling to move at the starting point, he tried to keep up a regime of exercises in the morning, as long as he was able to. He confided once: "I have been quite a rogue during my life, but Gurudev saved me and I still don't understand how He ingrained the Name of the Lord in this heart of mine and totally transformed the core of my inner self.....I did not deserve this, it is His Grace only.

But as the disease progressed, and walking became more difficult, a moment

came that he seemed to give up, seemed to give up on life, and just allowed others to bathe him, feed him and do whatever needed to be done, as if he was already in a different realm, as a silent witness. Though weak and shaky, his last 2 days of this earthly life he enjoyed good "bhojan", and within 2 minutes after finishing his very last evening meal, he breathed his last. Expected but so unexpected at the same time, this news brought a shock for one and all. Calm and quiet he was lying down, relaxed with one leg over the other as he used to, and a serene smile on his face.

His name was Ganesh, and he honored his name by bringing wisdom, light, hope and goodness in the lives of the whole group of inmates in Sivananda Home. He was respected by the youngsters and the elderly as well, completely truthful and strict, his "yes" always remaining yes, and a no meant no, whatsoever, but at any time ready for a joke. He will be missed and remembered by all, and GRACEFULNESS and GRATEFULNESS will prevail as his silent presence amidst this newly embraced family of his, Sivananda Parivar.

May his soul rest in everlasting Peace and eternal Bliss. Jai Gurudev. Jai Sivananda. Om Sri Satgurudevaya Namah.

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

(Swami Sivananda)

SRI GURU PURNIMA, SADHANA WEEK AND THE SACRED PUNYATITHI ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 27th of July, 2018, and the 55th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 5th of August, 2018.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 28th July to 3rd August continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us, giving complete Postal address, number of persons etc, arriving, to reach us not later than the 30th of June, 2018.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

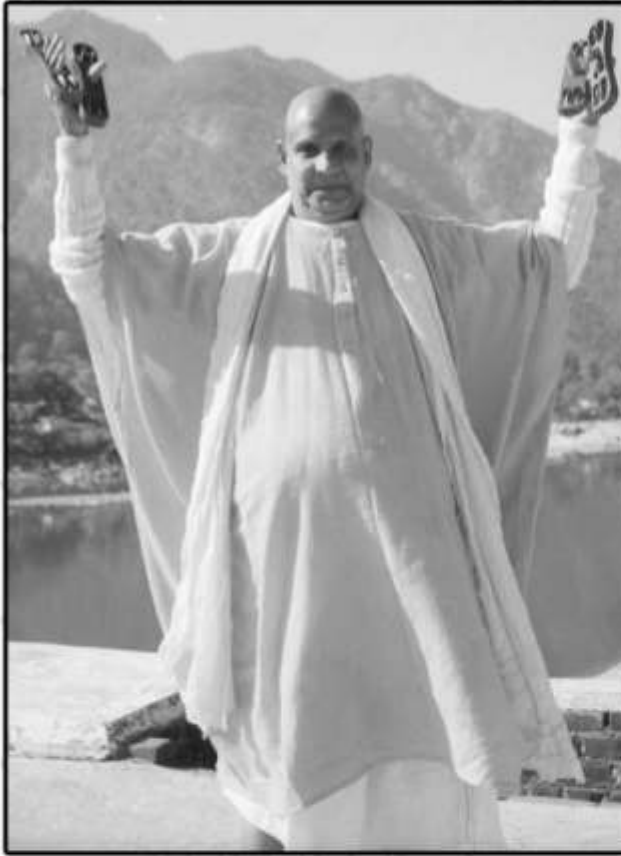
May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st May, 2018

—THE DIVINE LIFE SOCIETY

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UDDHAVA GITA

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

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

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

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



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.



IMPORTANT ANNOUNCEMENT FOR D.L.S. BRANCHES IN INDIA

TWO WEEKS RESIDENTIAL COURSE FOR DIVINE LIFE SOCIETY BRANCH REPRESENTATIVES

Applications are hereby invited for the 4th two weeks residential **Course for Divine Life Society Branch Representatives** which will be held from **4-7-2018 to 18-7-2018** by the Yoga-Vedanta Forest Academy of the Divine Life Society (Headquarters) in the Sivanandashram Campus, Shivanandanagar—249 192, Rishikesh, Uttarakhand.

The details are as follows:

1. The Course is open to Divine Life Society Members (Men) only, sponsored by any of the Divine Life Society Branches, in India. Training will be imparted to the applicants who are selected by the Registrar, Yoga-Vedanta Forest Academy, The Divine Life Society (Headquarters), Shivanandanagar.
2. Age Group: 20 to 60 years.
3. Qualification:
 - a. The candidate shall be a Member of The Divine Life Society Headquarters and shall be sponsored by any one of The Divine Life Society Branches in India. Preferably a graduate with keen spiritual aspiration and interest in doing Seva in The Divine Life Society Branch.
 - b. Must be able to converse in English and any one of the Regional languages fluently.
 - c. Should have sound health.
 - d. Those who had done the Branch Representative Course earlier should not apply again.
4. Scope and syllabus of the Course:
Asana, Pranayama & Meditation, Karma Yoga, Morning and Evening Satsanga Prayers, Vedic Chanting, Selective study of the Bhagavad Gita, Ethics and Morals, Practical hints on Sadhana, Basic tenets of the Philosophy of Swami Sivananda.
5. There will be no fee 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.
6. 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 and will do Seva in one of the Divine Life Society Branch.
7. Application Forms duly filled up by the candidate and sponsored and recommended by a Divine Life Society Branch should reach the Registrar Yoga-Vedanta Forest Academy on or before **15-6-2018**. The aim of the course is to equip the candidate with adequate knowledge and practical training to conduct Yoga Sibirs in the Branches and other places as required, and also to lead and conduct Branch Satsanga.
8. Application Forms of the candidates received through the Divine Life Society Branches will alone be considered.

For the Application Form and Prospectus the Branches may write to:

Shivanandanagar,
January, 2018

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

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 4) 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

Ambala (Haryana): On 25th march, annual day of the Branch was celebrated with Bhajan, Kirtan and chanting of Mahamantra “Hare Rama Hare Krishna”. Besides this, regular weekly Satsang conducted on Sundays and Tuesdays with Prayers, recitation of Hanuman Chalisa etc. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. The Branch celebrated Vasanta Navaratri from 18th to 25th March. There was an Akhanda Japa of Mahamrityunjaya Mantra on 3rd Sunday of every month. Training class in Bhajans, recitation of Bhagavad Gita and Upanishads were conducted on 2nd and 4th Sunday of the month, and special Satsang was arranged on 25th January with Bhajans.

Barbil (Odisha): The Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. Free Homeopathic treatment continued, and Sadhana day was observed on 24th February.

Bargarh (Odisha): the Branch conducted daily Swadhyaya,

Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad 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 regularly. Ramnavami was celebrated on 25th March with Paduka Puja, Rudrabhishek, Bhajan, and Kirtan etc.

Bellary (Karnataka): In the months of January and February, daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. Punyatithi Aradhana day of H. H. Sri Swami Devanandaji Maharaj was observed on 7th January and concluded with prayers for world peace.

Bhubaneswar (Odisha): Daily Paduka Puja and weekly Satsang on Thursdays, Yoga class and Bhajan Sandhya on Tuesdays and Ramataraka Mantra chanting and Bhagavat Parayan on 24th of every month were the regular programmes of the Branch. Besides this, mobile Satsang was held at residence of a devotee. Sri Ramnavami was celebrated with nine days Parayana

and Pravachan on Sri Ramcharit Manas from 16th to 24th March.

Chandapur (Odisha): The Branch had weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month. Recitation of Hanuman Chalisa was on 2nd March. Silver Jubilee celebration of the Branch was held on 31st and Sadhana day on 1st April.

Chandigarh: The Branch had yoga class and weekly Satsang on Sundays with Narayan Seva. Free medical treatment and free monthly publications were continued as usual. Punyatithi Aradhana of Pujya Sri Swami Premanandaji Maharaj was observed on 5th February with chanting of Namavali, Swadhyaya, Bhajan and Kirtan. Maha Sivaratri was celebrated on 14th with Abhishek and chanting of “Om Namah Sivaya”. There was Akhanda Maha Mantra Kirtan on 24th.

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. Maha Sivaratri was celebrated on 14th February with Kirtan, Archana and chanting of Maha Mrityunjaya Mantra etc. Recitation of Sundarakanda was held on 17th, and three special Satsangs on 18th, 23rd and 24th were

arranged at the residence of devotees.

Gaham-Angul (Odisha): In the month of March, regular activities continued. The Branch provided free medicines to 712 needy patients through Chidananda Centenary Charitable Dispensary.

Gopinathpur (Odisha): In addition to the daily Satsang, a special Satsang was held on 1st of March. The Branch celebrated festivals like; Maha Sivaratri on 14th February, Sri Ramnavami with nine days Parayana of Sri Ramcharit Manas from 29th March to 2nd April and Hanuman Jayanti on 31st. All the programmes were conducted with Puja, Swadhyaya, Bhajan and Kirtan etc.

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. Maha Sivaratri was celebrated on 14th February with Rudrabhishek and chanting of “Om Namah Sivaya”. Besides this, a special Gita Yajna was held on 18th at the residence of a devotee. Around 350 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary.

Kabisuryanagar (Odisha): Daily Annadana Seva and weekly Satsang

on Thursdays and Sundays were continued regularly. 'Hanuman Chalisa' and 'Tattwa Bodha' class was conducted by the Branch from 6th to 10th March. Ramnavami was celebrated on 25th with Paduka Puja, Bhajan and Kirtan etc.

Kanpur (U.P.): The Branch had daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati. Monthly Satsang was held on 1st April at the residence of a devotee.

Kendrapara (Odisha): The Branch conducted daily Satsang with Paduka Puja, recitation of Hanuman Chalisa and Gita Parayan. Satsang and cultural programmes were arranged at near-by villages. On 23rd March, Sri Swami Chidananda Swadhyaya Kendra was inaugurated by Gajapati Maharaj Sri Divya Singh Dev at Sivananda Sevashram, Naili, in Jajpur Dist. Sri Ramnavami was celebrated on 25th.

Khatiguda (Odisha): The Branch had its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 4th March with Paduka Puja and Swadhyaya etc. Sri Ramnavami was celebrated on 25th, and recitation of Vishnu Sahasranam was held on Ekadasis.

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

Sri Ramcharit Manas Navanha Parayan arranged from 23rd to 31st January, concluded with Purnahuti on 1st February. Sadhana day was observed on 25th February.

Lanjipalli Ladies Branch (Odisha): In the months of January to March, The Branch continued regular daily Puja, weekly Satsang on Sundays, and Paduka Puja and mobile Satsang on Thursdays, Bhagavat and Gita chanting on Ekadasis, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. On 26th January, a Blood Donation camp was held where 43 Units of blood was collected by Red Cross Blood Bank. There was Narayan Seva on 3rd Sunday of every month. Maha Sivaratri on 14th February and Sri Ramnavami on 25th March were celebrated with Abhishek, chanting of "Om Namah Sivaya", Havan and Bhajan etc.

Lucknow (U.P.): The Branch had a special Satsang at Lekhraj Homes on 18 March with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nandininagar (Chhattisgarh): The Branch continued daily Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was a Mahamantra Kirtan on 3rd February. Maha Sivaratri was celebrated on

14th, and special Satsang on 19th February.

Puri (Odisha): Weekly Satsang on Thursdays, and chanting of Vishnu Sahasranam on Ekadasi were continued by the Branch.

Raipur (Chattisgarh): Weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasi were continued by the Branch. Sri Ramnavami was celebrated on 24th March with recitation of “Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare” and Havan.

Rourkela (Odisha): Daily Yoga class, weekly Satsang on Thursdays and mobile Satsang on Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. Besides this, Matri Satsang was held on 1st and Last Sunday. Accupressure Seva and Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Special Satsangs were arranged on 12th, 18th, and 29th February, and Mahasivaratri was celebrated on 14th with Abhisheka. Sri Viswanath Mandir Pratishtha Diwas was observed on 5th March with Rudrabhishek, chanting of “Om Namah Sivaya” Panchakshari Mantra.

Sambalpur (Odisha): Daily Puja, weekly Satsang on Sundays, Narayan

Seva on Mondays, Sundarakanda Parayan on second Saturday, Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Besides this, Mobile Satsangs were held on 25th February and 3rd March. Mahasivaratri on 14th February and Sri Ramnavami on 25th March were celebrated by the Branch with Abhishek, chantings, Bhajan and Kirtan.

Sirpur Kaghaznagar (Telangana): The Branch continued Puja and Bhajan on Mondays, Guru Paduka Puja and Satsang on Thursdays and mobile Satsang on Sundays. Maha Sivaratri was celebrated on 13th February with Rudrabhishek, and Akhanda Naama Sankirtan. Special Satsang was held on 21st with Bhajan, Dhyan and Pravachan etc.

Steel Township-Rourkela (Odisha): In the months of February and March, the Branch continued mobile Satsangs, Free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays. Four Sadhana days were observed with Guru Paduka Puja, Pravachan, Gita Path, and recitation of Hanuman Chalisa and Vishnu Sahasranam etc. Sri Ramnavami was celebrated from 18th to 25th March.

Sunabeda (Odisha): Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasi was observed with recitation of Vishnu Sahasranam and Archana. Mahasivaratri was celebrated on 14th February with Puja and chanting of “Om Namah Sivaya”.

Surendranagar (Gujarat): Daily Yoga class, Paduka Puja and Matri Satsang with Swadhyaya were carried on regularly. On 8th every of month victuals were provided to poor families. Mahamantra Sankirtan on Ekadasis and Sundarakand Parayan on Saturdays and Sundays were arranged. Ramcharit Manas Parayan was arranged from 8th to 26th January and 16th to 24th February. Studay of Srimad Bhagavat Katha and Shiva Puran continued regularly.

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 March, and mobile Satsang on 21st. There was also an Akhanda Mahamantra Sankirtan on 31st March for World Peace and Universal Brotherhood.

Varanasi (U.P.): Satsang was held on 18th February at Vridhasram with Bhajans.

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

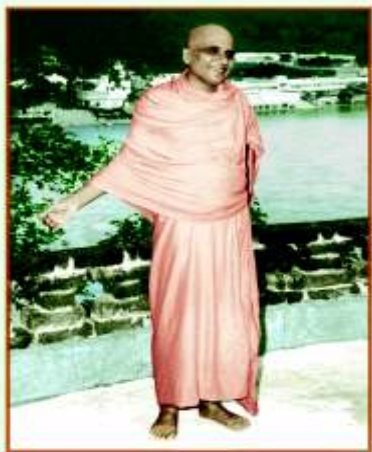
Visakhapatnam (A.P.): The Branch continued daily Yoga class, recitation of Vishnu Sahasranam and weekly Satsang on Mondays. Maha Sivaratri was celebrated on 13th February with Rudrabhishek and Pravachan. Sri Swami Purnabodhanandaji on 19th February and Sri Swami Krishnabhaktanandaji of DLS HQs, Rishikesh on 2nd march visited the Branch and gave spiritual discourses. Special Satsang was held on 5th. Sri Ramnavami was celebrated on 25th with Sri Sita Rama Kalyanam. Besides this, recitations of sundarakanda, Havan on Trayodasis and medical camps on Mondays were continued regularly.

Visakha Rural Branch (A.P.): Yoga class, Srimad bhagavad gita chanting, bhajan and Satsang were daily activities. free tuitions for students of neighbouring villages were also arranged every day.



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

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

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 30th 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

MAY 2018

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SPIRITUAL TREATMENT AND THE DANGEROUS EFFECTS OF HYPNOTIC CURE

The Great Mahavakya of the Upanishads is "Aham Brahmasmi"—"This Self in me is the Absolute Reality". If that is the Truth, if even the entire universe is only the external manifestation of the potency of a single thought, it must be very simple for an individual to project a thought which has got the potency to destroy the evil effects of a malady and create a curative process by which a disease gets removed. The Yogi knows this trick, and is therefore in a position to cure himself of all diseases and cure others of their diseases. At any rate one can very well think about the rationale behind such mental treatment of physical ills. At the outset, let it be clearly stated that such a treatment is not of the nature of the widely advertised hypnotic cures. In a hypnotic cure, where it succeeds, the hypnotist effects permanent damage to the patient because he gets undue control of the most delicate instrument, the patient's mind. Eventually that mind is rendered incapable of functioning in a normal way even afterwards and, thus, the patient is made a victim. Spiritual treatment on the other hand, is the sending out or the projection of vibrant, forcible, harmonising thought-waves which will take direct control of the patient's mind apparatus, not for the purpose of subordinating it, but for the purpose of charging it with those energies which alone will make that apparatus (the mind) function effectively to do away with the discord-creating tendencies and impulses which are the root-cause of the disease that the patient has been suffering from.

Swami Sivananda

To