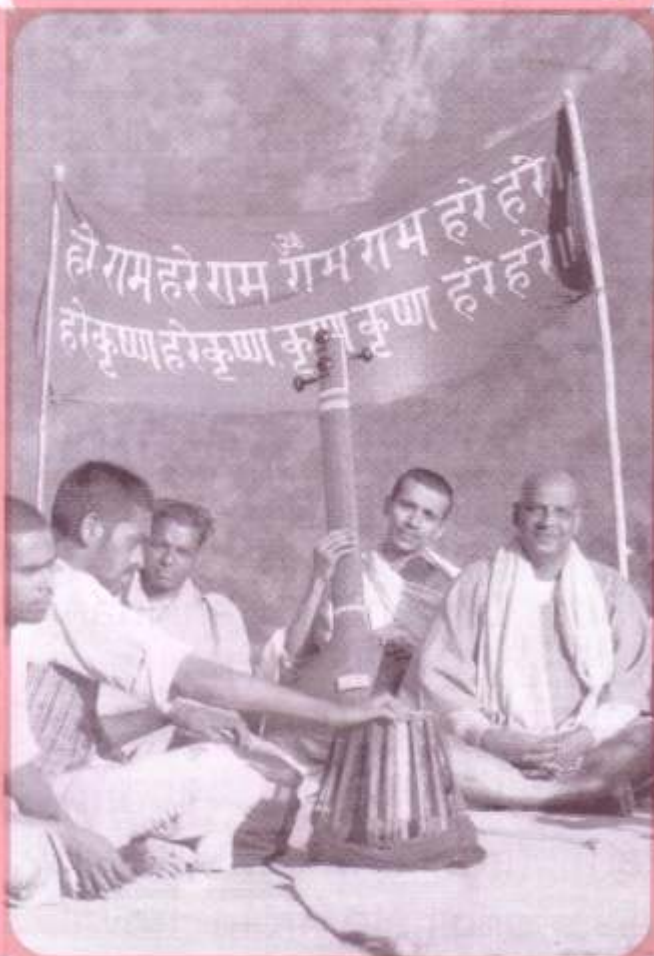


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The **DIVINE LIFE**



**My dear friends! Do
Sankirtan daily. Disseminate
Sankirtan Bhakti far and wide.
Develop Vishvaprem through
Sankirtan. Establish Sankirtan
Mandalis everywhere. Bring
Vaikuntha on earth—in every
house—by doing Sankirtan!
Realise your Sat-Chit-Ananda
state!**

Swami Sivananda

NOVEMBER 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

WHAT IS SANKIRTAN

Sankirtan is the Svarupa of God. Dhvani is Sankirtan. Sankirtan is the essence of the Vedas. The four Vedas originate from sound. There are four kinds of sound viz. Vaikhari (vocal), Madhyama (from the throat), Pashyanti (from heart) and Para (from navel). Sound originates from navel. Vedas also originate from navel. Sankirtan and Vedas are born from the same source.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVII

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No. 8

PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्क्रमीः ॥१२॥

12. Make propitious that body of thine which abides in speech, in the ear, in the eye, and also which pervades the mind; do not go out.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

सद्गुरुनवमणिमाला

Sadgurunavamanimala

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

विद्यापारदृशं विवेचकदृशं विज्ञानपाथोनिधिं
 विद्यादानविचक्षणं विविधशास्त्रेषु प्रसन्नेक्षणम्।
 विज्ञाभिष्टुतवैभवं विमलधीविज्ञाततत्त्वार्थकं
 विश्वख्यातयशस्ततिं परशिवानन्दं भजे सद्गुरुम्॥७॥

7. I worship Satguru Parasivananda, who is a master of learning, a fount of discretion, an ocean of wisdom, who is an adept of all Shastras, and the revered of great scholars, whose unsullied intellect grasps all truth and who is rightly famous and truly great.

वेदान्तागमयोगभक्तितपसामेकान्तसद्भायितो
 नादब्रह्मविलीनशुद्धहृदयः सर्वे समं भावयन्।
 लोकानुग्रहतत्परश्च वयसां द्वासप्ततिं तीर्णवान्
 पूर्णारोग्यशताभिषेकमहभाग् भायात्सुखं सद्गुरुः॥८॥

8. Our Satgurumaharaj, the abode of Vedanta, Shastras, scriptures, Yoga, Bhakti and Tapas, whose pure heart is merged in Parabrahman, who looks upon all as equal, and whose sole wish is to bless the world, has entered his 72nd birthday. May this great Mahatma live to celebrate his Shatabhishekam in sound health and happiness.

(To be continued)

Written on the 72nd Birthday of Sri Swami Sivanandaji Maharaj

DEEPAVALI MESSAGE*

Deepavali is the festival of lamps. It is observed almost throughout India with great pomp and show. It is a time of great rejoicing and worshipping among the Hindus and lasts for two days. This is held at the beginning of the Hindu commercial year in honour of the Goddess Lakshmi.

It commemorates that blessed day when Sri Rama returned to Ayodhya after defeating Ravana. On this day, Lord Krishna killed demon Narakasura.

In South India, all take oil bath in the morning and wear new clothes. At this festival, Hindu merchants in Northern India begin their new account books and pray for success and prosperity during the coming year. The houses of the Hindus are cleaned and decorated by day and illuminated by night with earthen lamps. The best and finest illuminations are to be seen in Bombay and Amritsar. The famous Golden Temple at Amritsar is lit in the evening with thousands of lamps which are placed all over the steps of the big tank on all sides. Vaishnavites celebrate Govardhan Pooja and feed the people on a large scale (Annakoot or Samashti Bhandara).

O Ram! The Light of lights, the self-luminous inner light of Atman is ever burning steadily in the chambers of your heart. Sit quietly. Close your eyes. Withdraw the senses. Fix the mind on this Supreme Light, Parama Jyoti and enjoy the real Deepavali by attaining illumination of the soul.

Egoism or Ahamkara is the real Narakasura. Kill this egoism through the

sword of Atmajnana or knowledge of the Self, merge in Lord Krishna, the Supreme Light of the world and enjoy the spiritual Deepavali of inner illumination.

Who Himself sees all, whom no one beholds, who illumines the intellect, the sun, moon and stars and the whole universe, but whom they cannot illumine, That is Brahman. That is Atma. Celebrate the real Deepavali by living in Brahman, and enjoy the eternal bliss of the soul.

The sun does not shine there, nor do the moon and the stars, nor do these lightning shine and much less this fire. All the lights of the world cannot be compared even to a ray of the inner light of the soul. Merge yourself in this Light of lights and enjoy the supreme Deepavali.

Many Deepavali festivals have come and gone. Yet the hearts of the vast majority of persons are as dark as the new moon night. The house is lit with the lamps but the heart is full of darkness of ignorance. O Man, wake up from the slumber of ignorance. Realise the constant and eternal light of the soul which has neither rising nor setting through meditation, and Vichara or enquiry, and dispel the darkness of ignorance.

May you all attain full inner illumination! May the supreme Light of lights enlighten your understanding! May you all get the inexhaustible spiritual wealth of Atma! May you all prosper gloriously in the material and spiritual planes!

Swami Sivananda

LORD KARTIKEYA—MANIFESTATION OF GURU TATTVA*

(Sri Swami Chidananda)

Worshipful homage unto the Supreme Presence, the Eternal Reality, the Cosmic Being who pervades everywhere and who is the origin, the support and the ultimate fulfilment of countless millions of universes—*Anantakoti Brahmanda Nayaka*. Worshipful homage unto that Being who ever dwells in you as your indweller, for whom your body is a moving temple and your spiritual heart is the innermost *sanctorum*, the shrine where He shines, resplendent as your own being, as your true Self.

Loving adorations to Holy Master, Sadgurudev Swami Sivanandaji Maharaj, who has given us this insight that That Being is the sole Reality, our source, our support and our goal; that Being is ever-present and dwells in us.

All this and more, our Beloved and Worshipful Holy Master lived his life to proclaim to mankind, that the central fact of human existence is that we live in God, we move in God, have our being in God. God is at once our origin as well as our ultimate goal and this life is meant for attaining that glorious experience of the Supreme Being. This our Beloved Master embodied in himself, for he was a personification of all the four factors that make up the divine family of

Subrahmanya, (or Sharavanabhava, or Kartikeya Bhagavan), whom the Ashram is engaged in worshipping at the Bhajan Hall for the past three days.

This great set-up is made of the Lord of all Yogis, Yogeshvara Siva and Adi-Shakti, Durga or Parvati, Maha-Shakti, Para-Shakti, the Cosmic Power. It also consists of that particular aspect of determined and resolute pursuit of the goal which removes all obstacles and bestows perfection. He is Ganadhiraja or Ganapati; He is Vighneshwara; He is Siddhivinayaka. He is also the manifestation of the 'do or die' mentality, the 'never give up' mentality. There is no turning back once you put your hands to the plough, no turning back till the golden harvest is reaped. It is an absolute determination, removing all obstacles and bestowing success. These form the three quarters and the unit is completed by the fourth quarter – by the commander of the battlefield, Devasenapati, the leader of the celestial hosts, who does what Arjuna did not want to do at the beginning of the battle.

He is determination translated into action, resolution given effect as dynamic movement forward, onward, which nothing can stop. He has all the necessary elements—fearlessness,

*Morning Talk in the Samadhi Mandir on 29/10/92

boldness, heroism. At the same time, He has great magnanimity and all that constitutes a Sadhaka.

All these four factors which make for the completion of the spiritual unit are at once found in the Guru Tattva. The Guru is established in Yoga. He is a Lord of Yogis, a past master in austerity, in penance, in deep meditation, in realisation. Filled with the power of his realisation, he is dedicated to imparting this power to the world, through teaching and through his ceaseless ministry of calling seeking souls to the path, urging them on, showing them the direction, inspiring them with great enthusiasm for the life spiritual, for the ideal of Dharma. He clears doubts, answers questions and removes obstacles. He is ever ready to guide. That is Gurudev Swami Sivananda, who lives as the unparalleled treasure in the form of his literature, which constitutes a great heritage for global mankind. It has guarded the earth, pervaded the whole planet, and is being translated into diverse languages, Indian as well as foreign. The teachings of Gurudev are some of the greatest awakening forces in modern global human society.

And to the sincere spiritual seeker, who opens himself with humility and approaches Gurudev's spiritual presence with deep desire to progress, with keen aspiration to attain the goal, Gurudev becomes the indweller, he takes command of your heart, he becomes the inner leader, your spiritual mentor. Under his watchful eye and his unfailing guidance, your Sadhana progresses, your devotion, your spirit of service, your self-discipline and daily

meditation progress, and victory is sure. It will herald you into the dawn of liberation and take you beyond darkness, once and for all, and make you firmly established in the great goal of peace, bliss and illumination.

For you that is his presence, in which we have gathered together. If you have ears, you may hear; if you have eyes, you may see; if you have faith, you will understand. If you step aside and vacate your heart of your little 'I', then you will find the full force of his spiritual presence and his spiritual light and his spiritual power guiding you, taking you on towards the supreme fulfilment of your life.

It is the Guru Tattva! Why speak of it in an abstruse or abstract way? In the living presence of Sri Gurudev, you have Yogeshwara-Siva. You have the divine Adi-Shakti, Para-Shakti, Maha-Shakti. You have the obstacle-removing and success-bestowing power and light, his wisdom teachings and his inspiration, his practical guidance. They are the unerring force that can lead you to the goal of all Yoga, to Sakshatkara, Self-experience.

Thus, worship of Lord Kartikeya (or Shanmukha, Muruga, Sharavanabhava, Subrahmanya) is no different than the worship of the Guru, who constitutes the Yoga family of Lord Shankara, the Lord and ideal of all Yogis.

The Guru not only constitutes Brahma, Vishnu and Maheshwara, '*Gururbrahma Gururvishnu Gururdevo Maheshvarah*', not only does he constitute the supreme, unmanifest, transcendental spirit, '*Guruh Sakshat Para Brahma*'; he also constitutes all

these four aspects of the divine power and force. For he is also,

*Tvam hi Vishnuh Viranchastvam
Tvam cha devo Maheshwarah
Tvameva Shaktirupasi
Nirgunastvam sanatanah*

He also constitutes all these four aspects of the divine power—power of Yoga, the power of divinity, Daivi-Shakti, Daivi-Sampada, the power of a determined application, pursuit of your ideal and the power of the leading and guiding force, which if it is submitted to,

if it is followed, if it is obeyed, then victory is sure. Shanmukha is therefore resplendently manifest Guru-Tattva, dynamically demonstrated in this eternal struggle between light and darkness, between the divine and the demoniacal.

Thus is the sharing on this day about the greatness of the Guru during the six days' annual worship of Kartikeya Bhagawan.

Om Namo Narayanaya! Om Namo Narayanaya! Om Namo Narayanaya!



HOW TO KNOW DIVINE WILL

(Swami Gurusharanananda)

Some members of the Society of Friends, known popularly as the Quakers, came from Delhi for seeing Swamiji. At the Satsang, under the command of Swamiji, Swami Sadanandaji delivered a long and illuminating lecture tracing the origin and development of the Quaker Movement and showing how the same ideals as of the Quakers were being worked out by the Divine Life Society in implementation of Swamiji's precepts, "Serve, love, give, purify, meditate, realise, be good, do good, be kind, be compassionate, enquire 'Who am I?', know the Self and be free".

The lecture was much appreciated by the Quakers, and at the close of the Satsang, they asked Swami Sadanandaji

"How can we know that our will is in tune with God's Will or not?"

Swamiji, who overheard the question, at once replied, "By ourselves becoming God by purifying ourselves. Unless we purify ourselves and become divine, we cannot know the Divine Will, and all our talks about Divine Will will be mere bazaar talks." Swamiji's promptness, brevity, clarity, simplicity and force of expression are brought out by this single incident. Instead of wasting others' time by indulging in a long speech, which ordinary people would be fond of doing whenever they are asked for any enlightenment, Swamiji gave the answer in a few forceful words, characteristic of a man of wisdom. Swamiji's example teaches us to be brief and straightforward when we speak.



*From Sivananda-Day-to-Day, 30th April, 1955

BENEFITS OF SANKIRTAN

(H.H. Sri Swami Sivanandaji Maharaj)

He who does Sankirtan forgets the body and the world. Sankirtan removes Dehadhyasa (identification with the body). It brings super-intuitional knowledge. Tukaram was an agriculturist. He could not even sign his name. He was always doing Sankirtan of Lord Krishna's Name "Vitthala, Vitthala" with cymbals in his hands. He had Darshan of Lord Krishna in physical form. His inner sight (Jnana Chakshu) was opened by Sankirtan. His inspiring Abhangas are texts for M.A., students of the Bombay University. Wherefrom did the unlettered, illiterate, Tuka derive his knowledge? He tapped the fountain of knowledge through Sankirtan. He penetrated into divine source through Bhava Samadhi, that was brought about by deep Sankirtan. Does this not clearly prove that God exists, that the Svarupa of God is knowledge and that Sankirtan has tremendous influence in attaining this knowledge?

Sankirtan brings Darshan of God or attainment of divine consciousness in this Kali Yuga. Sankirtan develops love. Sankirtan is the easiest, surest, safest, quickest way for attaining God-consciousness. Those who do Sankirtan in the beginning for the sake of mental enjoyment, will realise the purifying

effects of Sankirtan after some time and then they will themselves do it with Bhava and Sraddha. There is a mysterious power in the Name of the Lord. Man cannot live on bread alone, but he can live on the Name of the Lord.

The harmonious vibrations produced by the singing of the Names of the Lord help the devotees to control their minds easily. They produce a benign influence on their minds. They elevate the mind at once from its old ruts or grooves to magnanimous heights of divine splendour and glory. If one does Sankirtan from the bottom of his heart with full Bhava and Prema, even the trees, birds and animals will be deeply influenced. They will respond. Such is the powerful influence of Sankirtan. Rishis and Siddhas visit the place where Sankirtan is held. You can see brilliant lights all round the Pandal. How it brings about these beneficial results, how it brings the devotee face to face with God, is now explained.

Jivatma or the individual soul can become one with Paramatma or the Supreme Soul only through the process of evolution or ascent through different rungs of the spiritual ladder by means of Nada-Upasana. Nada is of two kinds viz. Sthula (gross or expressed, Ahata) and

Sukshma (subtle or unexpressed, Anahata). The former leads to the latter. The Samyoga or union of Prana with Anala or fire in the human soul is indispensable requisite if the individual soul wishes to unite with Para Brahman or attain the highest Nirvikalpa Samadhi. The fire or Agni of the Muladhara represents the 'RA' Bija. It ascends to meet the Prana from the Murdha, or Brahmarandhra, which represents the 'MA' Bija. The combination of RA-MA is the Taraka Bija by which the individual soul crosses to the other shore of fearlessness and immortality and attains eternal bliss and supreme joy. Sankirtan is an easy approach to the Sukshma-Nada and eventually to the divine communion.

The Antahkarana is made of subtle matter, the subtle elements of rudiments of matter viz. the Tanmatras go to constitute Antahkarana. The mind is formed out of the air Tanmatra. Chitta is constituted out of the water Tanmatra. Ahamkara is formed out of the earth Tanmatra.

The subtler the element, the more powerful it is. Water is more powerful than earth, because it is more subtle than earth. Water removes earth away. Fire is more powerful than water, because it is subtler than water. Fire dries up all water. Air is more powerful than fire, because it is more subtle than fire. Air blows away fire. Ether or Akasha is more powerful than air, because it is more subtle than air. The air rests in

Akasha. Akasha is the support for the air. Air is born of Akasha; fire is born of air; water is born of fire; earth is born of water. During cosmic Pralaya, the earth is reduced or dissolved into water, water into fire, fire into air, and the air into the Akasha.

Mind enjoys the five objects (Vishayas). The barrier that separates man from Paramatman or the Supreme Soul is the mind. These five subtle elements—earth, water, fire, air and ether, which go to constitute the body of the Antahkarana, are the five dacoits, who have plundered the jewel of Atman. Akasha is the ring leader. If you control Akasha—if you can subdue the ring leader, the other four elements or dacoits will come under your control. If you can control the five elements, you control the mind very, very easily. The function of Akasha is sound. If you can sing Hari's Name in a sweet tone with rhythm and harmony, you can control Akasha Tattva and thereby the other elements and the mind. Therefore, Sankirtan helps the aspirant to control the mind easily and thereby attain God-consciousness. Lord Hari is immensely pleased when one sings His Name.

Melodious music soothes the nerves. In America, doctors cure diseases by music. Shakespeare says, "The man who hath no music in himself nor is moved by the concord of sweet sounds is fit for treason, stratagem and spoils. The motions of his spirit are dull

as night, his affections dark as Erebus. Let no such man be trusted. Mark the music.”

The mind is purified by constant Sankirtan. It is filled with good and pure thoughts. Daily Sankirtan strengthens the good Samskaras. The mind of a man, who trains himself in thinking good, holy thoughts, develops a tendency to think of good thoughts. His character is moulded and transformed by continuous good thoughts. When the mind thinks of the image of God during Sankirtan, the mental substance actually transforms into the form of the image of God. The impression of the object is left in the mind. This is Samskara. When the act is repeated very often, the Samskara gains strength by repetition and a tendency or

habit is formed in the mind. He who entertains thoughts of divinity, becomes transformed actually into the divinity himself by constant thinking and meditation. His Bhava and disposition is purified and divinised. The meditator and the meditated, the worshipper and the worshipped, the thinker and the thought, become one and the same. This is Samadhi. This is the fruit of Sankirtan or Upasana.

My dear friends! Do Sankirtan daily. Disseminate Sankirtan Bhakti far and wide. Develop Vishvaprem through Sankirtan. Establish Sankirtan Mandalis everywhere. Bring Vaikuntha on earth—in every house—by doing Sankirtan! Realise your Sat-Chit-Ananda state!



SANKIRTANA—THE SUPREME HEALER

The supreme healer in this Iron Age is Sankirtana of the Name. It is equivalent to the Vedic sacrifice. The true sacrifice is rewarded with Krishna's feet. Sankirtana enables you to conquer sin and the world. It creates purity of soul and all kinds of Bhakti. It is not restricted to a particular place or time. It works everywhere. It bears the name of Sarva-shakti (omnipotence). Hari's Name should always be chanted by him who is humbler than a blade of grass (which is trodden upon); who is more patient, forbearing and charitable than

a tree (which does not cry out even when it is cut down and which does not beg for water even when scorched to death, but on the contrary, offers its treasure to whosoever seeks it, bears the sun and rain itself, but protects those who take shelter under it from rain and sunshine); who, however worthy of esteem, instead of claiming respect for himself, gives respect to all (from a sense of God's immanency in all beings). He who thus takes Krishna's Name, gets Divine Love (Prema). —**Sri Swami Sivananda**

THE MAHAMANTRA SANKIRTANA YOGA

(Sri Swami Chidananda)

I deem it my sacred duty to most humbly offer both on my own behalf as well as on behalf of you all, our crores of prostrations to the Almighty for having given us this rare and precious good fortune of taking part in this holy celebration to talk about this great Mantra, to hear about the Divine Name and to sing this Mahamantra. On the 3rd of December, 1943, the chant was commenced at about 9.45 a.m. and Gurudev was the first to initiate this Maha-yajna of the Divine Name and it has been going on these past sixty years. When the 'Vishwanath Mandir' was ready, Sri Gurudev wanted to perform the installation of the Murtis on the 31st of December, 1943, as a great number of devotees were to attend the Christmas Sadhana Week conducted those days. He was not for a postponement of the installation ceremony, as he was a great votary of the philosophy of D.I.N. (DO IT NOW). But many Pandits (priests), especially, objected to this, with the plea that it was inauspicious to do the installation in the Dakshinayana (southern movement of the Sun). Sri Swamiji Maharaj however, silenced them by saying that to counteract any possible

inauspiciousness, which he was sure could not befall in matters involving no selfish motive and meant for Vishvakalyana or peace and happiness in the world, he would commence the Akhanda Mahamantra Kirtan immediately. And thus the Yajna started on the 3rd of December, 1943. Though it was originally meant to be conducted upto the 31st of December, 1943 only, to ward off evil effects, if any, Sri Swamiji wished that a good thing, once started, should not be stopped but continued perennially, for the solidarity of the world, especially in view of the critical situation then prevailing on account of World War II. (The Pratishtha Mahotsava in the Vishwanath Mandir was done on 31st December, 1943 at 11.30 a.m. and Sridhar Raoji—now, Swami Chidananda— was the first Pujari).

We have to offer with equal feelings of gratefulness and worship again and again our countless adorations at the divine feet of Gurudev for being instrumental, for being the visible external cause, for having placed us in the wonderful privileged position of living constantly within the orbit of the resounding chant of the Divine Name,

of taking part in it, being always placed in this divine aura which he has created by the Kirtan, specially by this Akhanda Mahamantra Kirtan Yajna that he has started for the benefit of all of us and the benefit of the whole world at large.

The Divine Name in the form of the Mahamantra has been specially selected by him for the reasons which you all know. The age in which we are living is Kali Yuga. Therefore, Gurudev has realised that we who have taken bodies in this Iron Age, suffer under the severe limitations which the average human body and mind are subject to.

What are those limitations? Upon the spiritual field, the main limitations are that the physical system of the average man cannot bear the strain of intense and acute Yoga practices which our forefathers were able to do successfully.

The wise and compassionate sages of yore, who were Trikala-Jnanis and had knowledge of the past, present and the future as well, perceived this state of things that was to prevail with the advent of the Iron Age. They were moved by compassion. One of the greatest among them approached directly the Divine Creator and pleaded on behalf of us all, dwellers of this present Age for an easy way and method by which we could be enabled

to overcome the miseries of our times and proceed victoriously towards the real Peace and Bliss, which is our birthright as human beings. In answer to this plea, this Divine boon of the sacred Mahamantra was bestowed to us. The unique importance and glory of this Mantra to us, dwellers in the modern age, lies in the fact that with merciful consideration for the state of mankind in this age, the practice of this Mantra has been totally freed from all rules, regulations, restrictions and such observances that are applicable to all the other Mantras or sacred chants. This Mahamantra or the great chant is a universal Mantra that anyone can practise in any condition he may be and in any way he likes.

Ordinarily in the case of these sacred Mantras, the practice of their Japa should be done in a strictly disciplined manner. Time and place are laid down. Qualifications for the practitioner are also mentioned. The place should be clean. Japa is to be performed after bath and before taking food. These and similar restrictions and rules are laid down. But knowing that the present-day modern man is caught up in the complicated machines of economic struggle, who cannot govern time, who is himself governed by time and that he has not the requisite leisure and freedom to faithfully follow scriptural injunctions and devote himself exclusively for a

considerable period of time in the practice of systematic Japa etc., this Mantra was specially given for his welfare and happiness here and his salvation hereafter. If you realise what this means, then you will jubilantly rejoice, as a man would do at the discovery of an immense treasure. You would be filled with a wonderful hope, joy and a new courage. For, in the Mahamantra you have the promise and assurance of a new power and a new life. Where hope was lost, fresh hope will dawn again. Where there was despair, courage will now step in.

How very wonderfully suited it is for this age can be realised when we just for a moment think that these conditions, these facts about the Mahamantra were specially given by Brahma to Sri Narada when the latter put this very particular and pointed question. "O Lord! In the Kali Yuga, people are destitute of religious sense; they are destitute of capacity for Yoga, of all Adhikaritva, they are completely shorn of all good points; they are all full of evil qualities, they are not capable of following any system of Achara or ritual, in this condition when the whole of the humanity is in such a fallen state, what is the way of attaining God-consciousness? What is the way of freeing the Jiva from the thralldom of birth and death? How to get out of this wheel of birth and death?" To this very pointed and pertinent question, the

reply came from Lord Brahma, "This is the way. Chant the Mahamantra. Constantly be immersed in the chant of this great Mantra. No regulations are there and it may be chanted by all. It is a Mantra that will raise one to the highest state of God-consciousness or Samadhi which any other Yoga, Raja Yoga or Vedantic Nididhyasana will enable man to attain." This is the unique feature about Kirtan, especially of Mahamantra Kirtan.

Sankirtan Yoga has this unique speciality that it forms a complete integral system. By calling it a complete integral system, we mean that this Sadhana does not have any separate preliminaries which the aspirant has to practise and finish before he becomes qualified or before he is made an Adhikari to take up this Sadhana. There are other systems which first of all require that a distinct set of preliminary Sadhanas be gone through before the aspirant takes up the main Sadhana. Whereas, this integral Sadhana contains all that in itself—it is itself the foundation, it is itself the preliminary, it is itself the main Sadhana, and what is more, a true devotee considers it as the consummation and the realisation. To be ever chanting the Name is itself the goal for the ideal devotee. He says, "I do not want anything else. If I get the privilege of chanting the Divine Name, of ever being immersed in Kirtan and

Kirtan alone, I may be placed anywhere. I may be in heaven or in the nether world, I may be in bondage or I may be free. I may be in any condition, but provided I have the rare prerogative and privilege of ever being able to go on chanting the Divine Name, uttering Rama Rama or Krishna Krishna, I am blessed. That itself is quite enough for me. I do not seek anything further than this. The Name itself is my goal. The Name itself is my ideal and my highest desideratum." So, the Sankirtan Yoga is all in all and a comprehensive Yoga.

This unique path Gurudev has placed before us for our taking the fullest advantage of. We have been under the influence of the silent vibrations of the continuous Akhanda Mahamantra Kirtan all these sixty years. And it is left to each one of us to take the fullest advantage in a more positive manner. No doubt in a negative way, even as a mother lovingly covers with a blanket her sleeping child—if at mid-night the weather suddenly turns cold, the mother out of her solicitude covers the child with a blanket so that it may not fall ill, the child does not know what the mother has done but it has been saved; this act of mercy, of grace, of protection, of shielding from harm, has been there all unconsciously—even so Gurudev has spread over us all this protective armour of Akhanda Mahamantra

Kirtan. This holy shield is ever over us, and who knows, without our consciousness, our own awareness, a thousand times it might have safeguarded us from many a temptation, many a danger, many a harm, and it has always been safeguarding our Sadhana.

Once again I offer my crores of prostrations to God and Gurudev who have given us, poor Jivas saddled with weak bodies, steeped in countless sins of several births, who are saddled with the burden of a mind that has been tinged with countless impure Vasanas and Vrittis of several births, so that we might be lifted up, this rare blessing of chanting of Akhanda Mahamantra Kirtan. All things and persons upon earth may fail you, but the Mahamantra will never fail you. The Mahamantra is the unfailing friend, guide and helper of you all. Therefore, repeat this great Divine Mantra of sixteen Names regularly with full faith and devotion. Chant it with a concentrated mind. Chant it aloud or chant it silently, just as you like. Chant it alone or chant with many others, just as you wish. All auspiciousness will be yours. All prosperity and happiness will be yours. All success, material and spiritual will be yours. You will obtain wisdom, power, peace, plenty of joy and freedom.



THE PURPOSE OF THE VISHWANATH MANDIR

(Sri Swami Krishnananda)

(Spoken on December 31st, 1972, on the Anniversary of the Consecration of the Vishwanath Mandir)

Sri Swami Sivanandaji Maharaj was a veritable spirituality incarnate. This is a very inspiring and ennobling aspect of his personality, which blessed persons who had his *darshan* and those who had the fortune to be with him and serve him would know and realise. He was a man of God, and his vision of things was spiritual throughout in the sense that he had a uniform attitude to things, whatever be the type of the mission for which he came and the kind of work that he did through this institution, The Divine Life Society. His vision was spiritual, godly, divine; and the only motive, intention or purpose of his life on Earth was to revive the human consciousness into a higher reach, to shake up mankind from its slumber, to wake people from their sleep and make them rub their eyes and see something new before them.

Therefore, his vision was vast, which comprehended the good, the ultimate blessedness and the solace of mankind. There was nothing which he did not commence with a prayer. No article did he commence without writing a mantra such as Om, Om Nama Sivaya, or Om Namo Narayanaya. Everything was to be consecrated. If a small room was built, it was to be consecrated, and if a visitor came, he had to be greeted with a consecrating mantra. He gave farewell with a mantra, with a prayer. He sat for his lunch with a mantra, with a prayer. He got

up from bed with a prayer and went to bed with a prayer. Every activity, necessary or otherwise, was taken as an opportunity or a medium of the expression of the spiritual ideal in this wondrous life of the great saint.

It was on the 31st of December in the year 1943 that Swami Sivanandaji Maharaj conceived a novel idea of working for the good of mankind in a very silent manner, because the good is not necessarily the visible. He was, as I mentioned, a man of God; therefore, his *modus operandi* was also godly. How does God work? That was the type of vision he had in respect of things in the world. Among the many institutions that he created for implanting the divine consciousness in the world, one was the commencement of the *akhanda maha-mantra kirtana yajna* in the Bhajan Hall. It was started on the 3rd of December in the year 1943 for the peace of mankind, and this installation of the divine symbol of Lord Vishwanath on the 31st of December in the very same year was also done with a similar purpose. The world should be charged with an aura of spirituality, prayerfulness, and goodness of heart and feeling; that was his intention. And this particular context of the founding of the temple and the commencement of the regular worship, or *puja*, of Lord Vishwanath—Lord Siva, or the Lord of the Universe—this spiritual ritual of daily

prayer, recitation of mantras and worship of God has been done specifically also for the good of the *sadhakas* living in the Ashram and the visitors that come here with an aspiration to go transformed into a higher form of life, at least in a modicum, if not more.

Swami Sivanandaji Maharaj was not essentially a ritualist; he was a philosopher-saint, but his philosophy was not armchair philosophy or the academician's logic-chopping system. It was a philosophy of living, of humanity, and a vision of Truth; hence, in his philosophy nothing could be an alien element. There is no rejection in the philosophy of Swami Sivananda, nothing foreign in the philosophy which he enshrined in his heart and taught. Anything could be accommodated into it, like the bowels of the ocean. We can throw anything into it and it will go in, because it was a real philosophy of the vision of Truth. It was not an intellectual system or a method of argument of logic, but a system of living, a *darshana* as we usually call it in India. The philosophy is a *darshana*, a vision of Reality. It is not a thought process or a logic of the understanding. We see Truth, and then proclaim it. A proclamation of the characteristics of Reality, after having had a vision of it—that is real philosophy, and such a philosopher he was. Swami Sivanandaji Maharaj lived that philosophy, so he was a saint.

The philosopher-saint that he was came as a balming incarnation to this century, to this context of modern times, and he created this atmosphere. This is not an ashram that he founded or buildings that he erected, but an atmosphere that he created. A psychological, cultural, human and spiritual atmosphere was initiated when

he made up his mind to work for the life supernal.

We are here as humble followers of his footsteps, observing the ceremonies, chanting the mantras, doing worship, taking God's name, doing service, contemplating and meditating, all for a single purpose. The universe has one purpose before it, not multitudes of purposes. Whatever be the activity of the world, it is directed to a fulfilment of the evolution through which it passes. This single purpose was to be introduced into the mind of mankind, which ordinarily gets distracted by the visions of objects, sensate things; and man being what he is, he easily mistakes poison for nectar, death for immortality, his own doom for his blessedness, like a moth falling into fire, as they say.

The *shreyas*, or the blessedness of mankind, apart from the pleasant sensations which man pursues, had to be taught. The pleasant sensations are not the blessedness of man; his good is something different. *Sreyas cha preyas cha manusyam etastau samparitya vivinakti dhirah* (K.U. 1.2.2). Only a truly enlightened person can know what the good is, apart from the pleasant, and this enlightenment had to be brought. During the passage of time, Godmen occasionally come like this to awaken the slumbering soul when it goes to sleep. We had Buddha, we had Christ, and we had a pageantry of great Masters who occasionally come like remedies to the ailing souls of mankind and give us a message suited to the context. While the message of Christ was that particular thing necessitated by those characteristics of the times, and the gospel of the Buddha was that which was needed for his time, these modern times require a new kind of approach because the mind of the modern

man is too sophisticated and has taken a direction which is so self-complacent that it is difficult to teach it. A satisfied mind cannot be amenable to teaching of any kind, and when the mind is satisfied with its ignorance, no knowledge will be of any use to it.

Thus, the method of Swami Sivanandaji Maharaj was befitting the context of the modern mind; hence, it comprehended approaches diverse in nature—religious, scientific, psychological, personal, social and, of course, spiritual—so we will find that in his writings all aspects of human nature are portrayed and given their due in the proper form. It is a huge encyclopaedia of teaching on human nature, human aspiration and the goal of mankind.

One of his insistent methods was to bring the element of God into our life even if we are busybodies engaged in our own professions and vocations. Among the many methods which he suggested, one simple but effective method was the acceptance of the fundamental minimum of spirituality, namely, the existence of God. This acceptance involves an imbibing, in a certain proportion, of certain characteristics of God's existence, a daily recapitulation of these ideas and processes which we generally call the worship of God. The worship of God is different from other types of approach in the world because here the acceptance of the existence of God also implies the acceptance of the sole supremacy of Truth, which can be invoked with difficulty. The invocation of God into one's life is a hard job because our present conditions and circumstances should be trained to receive those conditions of worship and to make one's life properly attuned to the reception of this higher light.

The worship of God is not merely a physical performance in the capacity of worshipping through flowers, incense, etc., but a mode of dedication. Worship is a form of dedication of spirit, *atma samarpana*, and this dedication is done by a recitation of mantras and the performance of the regular routine of formal invocation—*avahana*, etc.—together with a soul-filled prayer for the descent of God's grace. All this was in his mind when he instituted this daily ritual of worship in the temple and made it a regular sadhana for the inmates of the Ashram.

We may, as seekers of Truth, try to bring to our memory how best we could utilise this opportunity for our spiritual uplift, how this Vishwanath Jayanti can become a sadhana for us, and how it could be a very advantageous and beneficial technique of the invocation of God.

This method of worship is common to all religions. We will find that various forms of worship are instituted in every religion of the world irrespective of their different concepts of God, but it is this concept of God that makes the difference in the religions that we observe. Whatever be our idea of God, that is also our notion of things in general, and it has a direct impact on our social relationships; but the concept of God as Vishwanatha, as Lord Siva, as God in principle with us is an inclusive one, so that religion becomes mankind's attitude to God. It is not my attitude or your attitude, it is the religion of mankind, the religion of humanity, because though human beings as individuals are many in number, the character of mankind is single and human nature is uniform. Thus, the religion of humanity can be only one, inasmuch as it is the religion of human nature. Human nature is the same wherever we go,

whichever country we approach. So this religion was founded on a psychological basis, and it became a sadhana naturally because when it assumes a universal character, a comprehensive nature, it becomes fit enough to become a spiritual technique for any human being. We may take the name of God as Christ or Buddha or Mohammed or Allah or Vishnu or Krishna, but what is the concept in our mind? That is what makes the difference, and that is what is going to determine the extent of success that we can achieve through that practice.

For example, in our temple we have the daily routine of *abhisheka* through the Rudra Namaka and Chamaka, the great, powerful mantras of the Yajurveda known as the Rudradhyaya which is chanted every day, but very few would have found time to contemplate on their meaning, the purpose of this invocation through the Rudra Namaka and the Purusha Sukta, through both of which *abhisheka* is performed daily to Lord Siva, Lord Vishnu and Lord Krishna. It is a powerful invocation. Swami Sivanandaji Maharaj was very fond of the Rudradhyaya as well as the Purusha Sukta. He himself used to make it a personal sadhana of his. Those who have enough time and patience to study these sections of the Veda would find in them a wealth of meaning and a very effective means not only of self-transformation into the good but also a means of bringing about social security and prosperity.

The sadhana of Swami Sivanandaji Maharaj was of a dual nature: salvation of the soul, and also the prosperity of mankind or human society. They go together inwardly and outwardly. The charged recitations of the Rudra mantras invoke God in a variety of ways. We do not

know to what extent the religion of Swami Sivanandaji Maharaj itself was influenced by this supreme concept that we have in the Rudradhyaya and the Purusha Sukta. Every blessed concept is God's concept. We have to study it to know what it is. It is vibrant with force. Veda mantras are all charged with tremendous potency, and the *abhisheka* that is offered to the Lord with the recitation of these mantras is always done through some medium, such as Ganga *jal* or milk. The article that is offered gets charged, and that is why it becomes *prasada*; it becomes a *tirtha*, a holy sacrament. Swami Sivanandaji Maharaj never used to take his lunch without *tirtha* from the temple. Every day he must take the *tirtha* first. Whatever be the time of his lunch, the *tirtha* from the temple should come first.

He was an exemplar, though he was a great idealist. He was a follower of the philosophy of the Bhagavadgita: *na buddhibhedam janayed* (B.G 3.26). Never would he disagree with anyone. He would always agree with people in everything, because why should he disagree when there is some good point in everyone? There is no person or thing in the world without some good in it, and Swamiji was a person who could see the good in things. While we always see the wrong and the error in things and say that it is not all right, he would say that it is all right because there is some good in it. That is the difference between we people and people of his kind. There is the good and the bad mixed in every person and every thing in the world. We cannot see only the good or only the evil, as they are both mixed up in certain proportions. The difference is that he saw the gold part of it while we see the iron part of it.

(To be continued)



GAURANGA/CHAITANYA MAHAPRABHU

(H.H. Sri Swami Sivanandaji Maharaj)

Gauranga was born to Jagannath Misra and Shachi on the night of the full moon, on 4th February, 1486 A.D., at Nabadwip district of West Bengal. In 1509, Gauranga met Ishwar Puri and took him as his Guru. He became a devotee of Lord Krishna. He shouted, "Hari Bol, Hari Bol!" He said to his Guru, "O venerable Guru, have mercy on me. Extricate me from the quagmire of Samsara. Let me drink the nectar of Krishna-prema-rasa." Ishwar Puri then gave Gauranga the ten-lettered Mantra of Lord Krishna. Purva Raga dawned in the heart of Gauranga.

Nitai alias Nityananda was a Brahmin by birth who took to the ascetic life at the age of twelve. Gauranga took him to his own house. Religious processions were frequently arranged in which the devotees, headed by both of them, went dancing and singing through the streets. His powerful Prem current influenced and overpowered thousands. They uttered irresistibly "Hari Bol! Hari Bol!" and danced in ecstasy. At the age of twenty-four, Gauranga got himself initiated into Sannyasa by Swami Keshava Bharati under the name of 'Krishna Chaitanya'. Chaitanya visited various religious places and finally settled in Puri. He held Kirtan and religious discourses daily.

During the car festival, the car of Lord Jagannath did not move in spite of

all the efforts. Chaitanya came and pushed the car by his head and the car moved at once.

Chaitanya and Nitai undertook the serious task of reclaiming the two brothers, Jagai and Madhai, who were the sinners and the criminals. Afterwards those brothers became holy saints.

Vasudeva was a humble and pious Brahmin who suffered from leprosy. He lived in the vicinity of the temple of Kurma at Jagannath. He heard of Chaitanya's arrival in the temple and proceeded to the temple to see him. He learnt that the Master had left the place half an hour earlier. On hearing this, he fell down in a faint, exclaiming as he fell, "O Lord Krishna, hast Thou forsaken me?" Chaitanya heard the cry of Vasudeva and ran towards the temple. He embraced the leper. His leprosy disappeared and the body became sound and beautiful.

When Gauranga was in a fit of devotional ecstasy, he jumped into the blue sea at Puri. He imagined that the blue sea was the Yamuna. He wanted to join in the frolics of the Gopis of Brindavan. As his body was in an emaciated condition, owing to constant fasts and vigils, it floated on the water and fell into the net of a fisherman. It was night. The fisherman was extremely glad as he felt that the net was very

heavy. He thought that he had caught a big Brobdingnagian fish. He dragged the net to the shore with difficulty. He found in the net a human corpse instead of a big fish. The corpse made a faint sound. The fisherman took it for a ghost or hobgoblin. He was greatly frightened and slowly walked along the shore with trembling feet. Swaroopa and Ramananda, who were searching for their master met the fisherman and asked him if he had seen Gauranga Deva anywhere. The fisherman narrated his story. Then they hurried to the place where the net was lying. They removed their Master from the net and placed him on the ground. They sang the name of Hari loudly. Gauranga came back to consciousness.

The followers of Chaitanya regarded Chaitanya as a six-handed Divinity. It is said that he showed his form with six hands to Sarvabhauma, Ramananda Ray and Nitai, the first two hands provided with bow and arrow, the second two with a flute in the act of playing upon it and the last two with Danda and Kamandalu. By this manifestation Chaitanya made Nitai understand that he was Rama as well as Krishna. He said, "Listen, Swaroopa and Ramananda Raj! The chanting of Krishna's Name is the chief means of attaining Krishna's feet in Kali Yuga. Sankirtan of the Name is the supreme healer in the Iron Age. Sankirtan tantamounts to Vedic sacrifice. Sankirtan destroys sins and purifies the heart and creates Bhakti. Chant the name while sitting, standing, walking, eating, in bed and everywhere. The Name is omnipotent. You can repeat the Name at any place, at any time.

Listen, Swaroopa and Ramananda! I tell you about the mental attitude with which the Name should be recited. Hari's Name should always be chanted by him who must be humbler than a blade of grass (which is trodden upon); who is more patient, forbearing and charitable than a tree (which does not cry out even when it is cut down, and which does not beg for water even when scorched to death, but on the contrary, offers its treasure to whosoever seeks it, bears the sun and rain itself but protects those who take shelter under it from rain and sunshine); who, however worthy of esteem should, instead of claiming respect for himself, give respect to all (from a sense of God's immanency in all beings). He who thus takes Krishna's Name gets Krishna-prem."

"Chetodarpana Marjanam Bhava

Mahadavagni Nirvapanam

Sreyah Kairava Chandrikaa Vitaranam

Vidhyavaddhoo Jivanam;

Anandambudhi Vardhanam Pratipadam

Purnamrita Swadanam

Sarvatmasnapanam Param Vijayate

Sri Krishna Sankirtanam.

Glorified above all is the chanting of the various names of Krishna which cleanses the mirror of Chitta, which extinguishes the great forest fire of the succession of births and rebirths, which operates like the moon beam upon the white lily of spiritual well-being, which is the elixir of life of the bride Vidya, which makes the ocean of bliss swell, which gives the chanter the fullest enjoyment of that divine love at the utterance of each word, and which bathes the mind and the senses in divine bliss.



THAT WHICH NEVER CHANGES

(Sri Swami Atmaswarupananda)

Pujya Swami Chidanandaji's second book of early morning meditation talks called, 'A Call to Liberation', is unique in that the talks are arranged according to subject. During its preparation, one of the surprises that the editors had was that the subject with the most talks to choose from was the subject of choice.

Choice was a fundamental teaching that Lord Yama gave to Nachiketas: Man chooses between the good and the pleasant. The good leads to our highest welfare, the pleasant to our destruction. Jesus told his followers to choose the hard and narrow path that leads to salvation, not the broad and easy path that leads to destruction. So choice is a vital part of our sadhana.

What is it that we really have to choose between? We can say that it is between the good and the pleasant. We can say that it is between right and wrong, and these answers are correct. But there is an underlying subtle truth that we need to be aware of. We actually choose between who we think we are. We consciously or unconsciously have two identities.

One is the identity created by thought. Thought says that I am the body and mind. On a more subtle level still, it says, I am the centre of the universe, the most important one, the subject. Everything else, including God, is just an object to me. But we also have another identity—a conscious principle, That which is aware of thoughts and their play. That awareness we can discover through the conviction that we have always been exactly the same person since the day that we were

born, in spite of the continuous changes in both our body and mind.

The identity created by thought, the centre of the universe, keeps changing. Sometimes it is not even there. Sometimes it's sattvic; sometimes rajasic; often tamasic. It is never stable, never the same. It keeps changing minute by minute, day after day, year after year as the body and mind change. Whereas that other part of ourselves, that conviction that we have never changed since the day we were born is aware, and that awareness is always there watching our thoughts during the waking state, watching our dreams at night, and it is aware that we have deep sleep. It itself never sleeps. It is peace. It never moves, never changes.

So while we have to choose moment by moment between the good and the pleasant, the direction we want to go, the real choice is where we want to put our attention. Do we want to put it on the ever-changing centre of the universe that never seems to bring us any permanent happiness, or do we want to put it on that part of ourselves that never changes, is always aware, is really the life of our life.

All our spiritual practices are meant to lead our attention away from the centre of the universe, the body identification, to identification with the awareness within, the consciousness within that never changes. That choice we are making continuously. That is the most important choice we have to make in our life. And it is a continuous one until we become established in That which never changes.

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SAINT FRANCIS OF ASSISI

Beloved Divine Children!

Om Namo Narayanaya!



Saint Francis is called the little poor man of Assisi. He was born in the year 1182 in the town of Assisi in Italy. His father's name was Bernadone. Bernadone was a very wealthy merchant of Assisi. Francis was a very good-looking boy. He was merry and soft-hearted. So he had many friends. All the noble men's sons were his companions.

Francis was brought up in luxury and gaiety. He spent a considerable portion of his wealth in extravagant pleasures. He used to drink with the young princes of the land.

One day Francis was joking and laughing with his friends. A beggar came along crying for alms. Francis, who was soft-hearted, gave whatever he had in his pocket to the beggar. His companions mocked at him for his charitable act. Dispassion dawned in his heart. The sight of the beggar set him thinking about the poverty and misery of this mundane life. His father thought that Francis was wasting his money and rebuked him.

Sometime after this, Francis was laid up in bed for many months on account of some serious disease. He was about to die. But the Lord saved him as he had to carry out a definite mission in his life. The nature of Francis was entirely

changed. Francis prayed to the Lord for light and guidance as to his future. He had a vision of Lord Jesus. He made a strong determination to renounce his old way of living to tread a life of purity and to dedicate his life to the service of humanity.

As soon as Francis got well, he informed his parents of his determination. They were disappointed. They became angry with Francis. He gave up his old ways and habits and set up to serve God.



He distributed clothes, goods and money to the poor. His father was very much annoyed towards his son. He said, "Is this the gratitude you show to me? I laboured hard and amassed wealth. You are lavishly wasting it on these miserable unworthy wretches."



Francis' friends mocked at him and teased him. His father turned him out of the house. Francis lived like a beggar. His old friends even pelted him with stones and mud. He bore everything with patience. He wore a coarse dress and ate simple food.

Francis lived in a cave in the mountains of Assisi and spent his time in prayer and meditation for two years. Some kind people gave him food, but very often he had to starve.

Francis called the body 'brother ass'. He kept this brother ass under perfect discipline and control. Sometimes, he kept this brother ass without food and water and denied it some special food that it liked very much.

Francis was humble. He loved God's creatures. He loved birds and beasts. He loved the depressed and the outcastes. He treated the birds, the beasts and all beings as brothers and sisters.

Francis went from village to village preaching the love of God. He invited people to join him in his life of service if they were willing. Bernard, a rich man of Assisi, was very much attracted by the saintliness of Francis. He joined Francis. He was the first follower of Francis. He placed all his wealth at the altar of God. Eleven others also joined Francis. They distributed all their wealth to the poor. Francis and his followers went all over Italy preaching, teaching, healing and blessing wherever they went.

The gospel of kindness and love of Francis soon spread all over Europe and earned for him the name of St. Francis. People called him the little poor man of Assisi. He lived for ever in the hearts of all men.

St. Francis collected many followers and founded the Order of Mendicant Friars or the Franciscans. The members of this Order have to take a vow of poverty and love.

St. Francis gave up his mortal coil in 1228.

The followers of St. Francis built a beautiful church on the hill of Assisi, the hill he so dearly loved. The influence of St. Francis and the sweet aroma of the life he lived will last for ever!

Glory to St. Francis, the little poor man of Assisi, but an illustrious saint!

—Swami Sivananda



The Peace Prayer of Saint Francis

Lord, make me an **instrument** of Thy **peace**.

Where there is hatred, let me **sow love**;

Where there is error, **truth**;

Where there is injury, **pardon**;

Where there is doubt, **faith**;

Where there is despair, **hope**;

Where there is darkness, **light**;

And where there is sadness, **joy**.

O Divine Master, grant that I may not so much **seek**

To be consoled as to **console**;

To be understood as to **understand**;

To be loved as to love.

For, it is in **giving** that we **receive**;

It is in **pardoning** that we are pardoned;

It is in self-forgetting that we **find**;

And it is in **dying** to **ourselves** that we are born to **eternal** life.

Amen.



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

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





NAME IS VERILY OMNIPOTENT

Name of the Lord is a potent unfailing antidote for those who are bitten by the serpent of Samsara. It is a nectar (Amrita) that can confer immortality and perennial Peace.

Yama is terribly afraid of those who repeat the Names of the Lord. He cannot approach them. Repeat the Name of the Lord always and attain the fearless state.

May the Lord guide you in all your activities. May He enlighten your path enabling you to achieve the goal of life viz. Self-realisation.

Do Kirtan regularly

Sankirtan is food for the mind and the soul. Sankirtan is a Divine tonic. Sankirtan is a potent healing balm for the shattered nerves. Sankirtan is a celestial nectar.

Drink the nectar daily by doing Sankirtan in Brahmamuhurta and night.



The strength and intensity of devotion depends upon the completeness of the self-surrender and sacrifice. As the vast majority of persons keep certain subtle desires for secret gratification, they do not grow in devotion. The two obstacles to self-surrender are desire and egoism.

—Swami Sivananda

NAVARATRI AND VIJAYADASHAMI CELEBRATIONS AT THE ASHRAM



The auspicious occasion of Navaratri was celebrated with great sacredness and devoutness at the Headquarters Ashram from 10th October to 18th October 2018. The beautifully decorated and illumined Sivananda Satsanga Bhavan housed all the programmes. The Divine Mother in her three aspects—Sri Maha Durga, Sri Maha Lakshmi and Sri Maha Saraswati—was worshipped in grand manner all these days.





Every morning, the programme commenced with Chandi Path in a room of the Atithi Bhavan. In the forenoon, the Matri Satsanga Group of the Ashram offered worship to the Divine Mother from 10th October to 17th October at the Sivananda Satsanga Bhavan with the recitation of Lalitasahasranama, Mahishasurmardini Stotra and Bhajans-kirtans glorifying Mother Para Shakti.

During the night Satsanga of first seven days, the recitation of Sri Durga-Saptashati was done in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj. The Hindi and English meaning of Sri Durga-Saptashati was read by Sri Swami Dharmanishthanandaji and Sri Swami Gurubhaktanandaji respectively. On eighth and ninth day, Bhajans and Kirtans were presented by the devotees and Ashram inmates respectively. The highlights of these two days' Satsanga were the beautiful performances of three children— Ms. Abhilipsa's mellifluous Bhajan, Ms. Ankita's delightful Bharatnatyam dance and Ms. Yashaswini's enchanting Odishi dance. On the Navami day, Navaratri message of Sadgurudev Sri Swami Sivanandaji Maharaj was also read by H.H. Sri Swami Padmanabhanandaji Maharaj. To mark the august occasion, two books and one booklet were released as well.



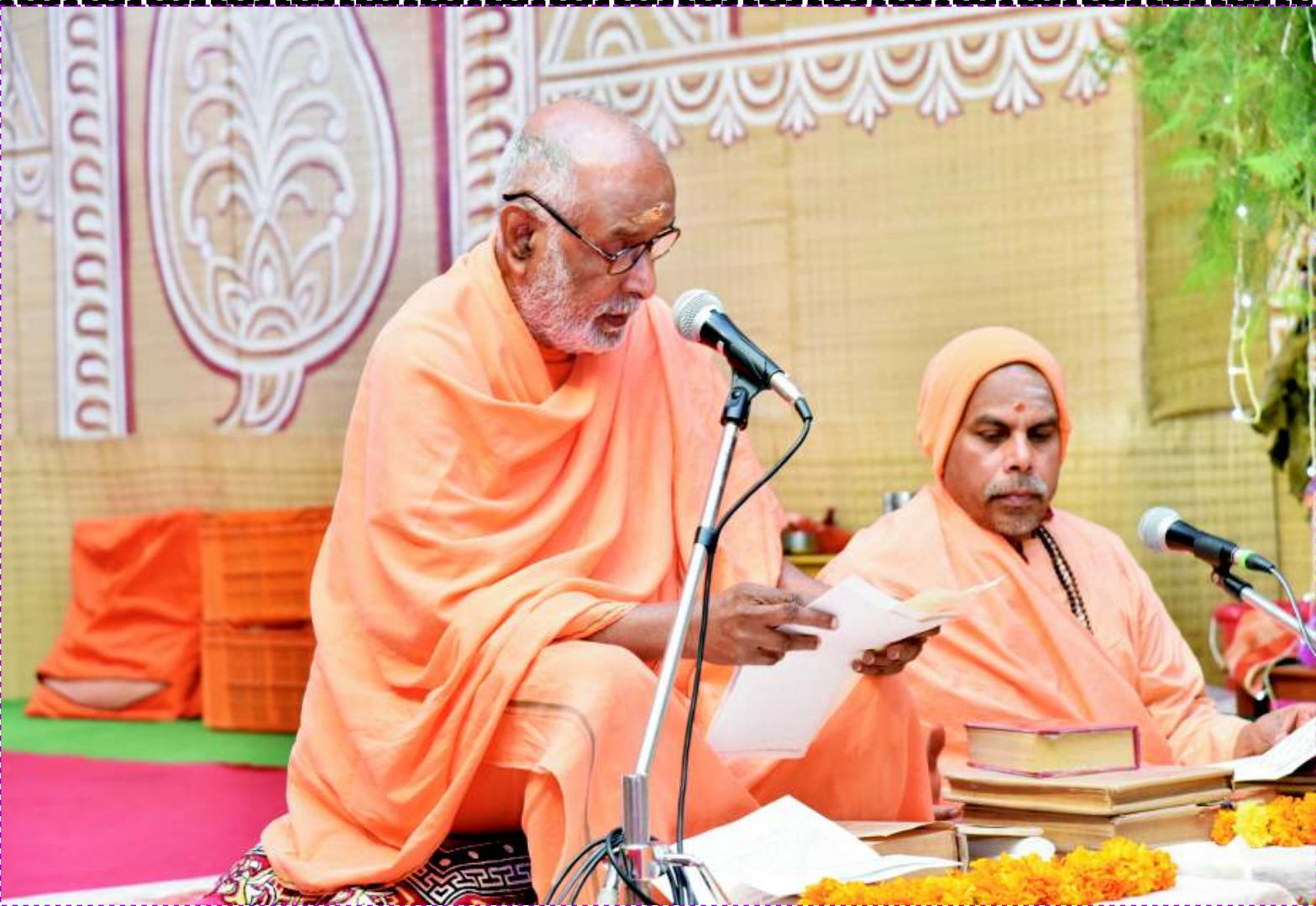
All the nine days, the Satsanga concluded with chanting of Tantrokta Devi Suktam by Sri Swami Vaikunathanandaji Maharaj, floral Archana to the chants of Ashtottarashata-Namavali of Goddess, Arati and distribution of special Prasad.

On the ninth day morning, a special Chandi Havan was conducted at the Ashram Yajnasala and Sri Saraswati Puja was performed with Archana and Arati at Sivananda Satsanga Bhavan. It was followed by the Kanya-Puja. H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, Sannyasis, Brahmacharis, devotees and guests of the Ashram worshipped

the nine Kanyas representing nine forms of Devi and offered them food, clothes and other gifts.

The sacred day of Vijayadashami was celebrated on a grand scale on 19th October 2018. The programme commenced in the forenoon with





Bhajans-kirtans followed by special Puja and Archana of Mother Para Shakti. It being the sacred day to commence the study of holy scriptures, the selected portions from the Vedas, Upanishads,

Brahmasutras, Srimad Bhagavad Gita, Valmiki Ramayana, Mahabharata, Srimad Bhagavata, Patanjali Yoga Sutra and Sadhana by Holy Master Sri Swami Sivanandaji Maharaj were read by H.H. Sri Swami Padmanabhanandaji Maharaj. Thereafter, H.H. Sri Swami Nirliptanandaji Maharaj in his blessing message highlighting the significance of Vijayadashami inspired all to overcome demoniacal aspects of their personality and cultivate divine virtues to ensure victory in spiritual life.



In the evening, Mother Ganga was offered special worship at Vishwanath Ghat. During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj



blessed the gathering with his brief message. The celebration concluded with Arati and distribution of sacred Prasad.

All the inmates, guests, devotees from India and abroad and local people joyously participated in the Navaratri and Vijayadashami Celebrations.

May the blessings of the Divine Mother and Sadgurudev be upon all.



TWIN PLATINUM JUBILEE CELEBRATION

75 Days Akhanda Mahamantra Sankirtan and Prabhat Pheri



To celebrate the sacred occasion of the Platinum Jubilee of Akhanda Mahamantra Sankirtan at Bhajan Hall, the Headquarters Ashram commenced a 75 Day Yajna of Prabhat Pheri and Mahamantra Kirtan on





20th September 2018. The devotees of different DLS Branches have joyously been participating in this Divine Yajna.





During the month of October 2018, the devotees of DLS Kuniyur Branch (Tamilnadu), DLS Vadodara Branch (Gujarat), DLS Ladies Branch Sunabeda, DLS Ladies Branch Lanjipalli, Berhampur, DLS South Balanda Branch, DLS Sambalpur Branch, DLS Khamarpalli and B.D.Pur Branch, DLS Vikrampur Branch, DLS Naigaon Road, Salepur Branch, DLS Balijodi Branch, DLS Nuagaon, Kandhamal Branch, DLS Balasore Branch, DLS Burla Branch and DLS Lahanda Branch (Odisha) offered their loving Seva to Sri Gurudev by devoutly participating in daily Prabhat Pheri and Akhanda Mahamantra Kirtan.

May the benedictions of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be ever upon all.



FREE EYE OPERATIVE CAMP AT THE HEADQUARTERS ASHRAM



ब्रह्मलीन स्वामी श्री याज्ञवल्क्यानंदजी और स्व. श्री कनुभाई शुक्ल (यु.एस.ए.) की पुण्य स्मृति में नेत्रयज्ञ

निःशुल्क नेत्रयज्ञ

नेत्रयज्ञ का स्थल :

शिवानंद चेरीटेबल हॉस्पिटल शिवानंद नगर, ऋषिकेश

दिनांक- 25/10/2018 गुरुवार, समय- प्रातः 9 से 11 बजे

- ऑख के सभी ऑपरेशन लेन्स (नेत्रमणी) आरोग्य के साथ शिवानंद चेरीटेबल हॉस्पिटल, मुनी-की-रेती में निःशुल्क किये जायेंगे।
- मरीज और एक साथी को भोजन दिया जायेगा।
- आवश्यक दवाएँ निःशुल्क दी जाएगी। प्रार्थना है कि अधिक से अधिक संख्या में आकर लाभ उठायें।
- मरीज के साथी को अपना बिस्तर साथ लाना होगा।

श्रीमती स्नेहलता कनुभाई शुक्ल (यु.एस.ए.) शिवानंद मिशन-वीरनगर जि.राजकोट (गुजरात) जिला अंधत्व नियंत्रण कमेटी टिहरी - गढ़वाल डिवाइन लाइफ सोसायटी शिवानंद आश्रम, मुनी-की-रेती, ऋषिकेश

With the divine blessings of Sadgurudev Sri Swami Sivanandaji Maharaj, Shivananda Mission (Saurashtra Central Hospital) Virnagar, Gujarat and the Divine Life Society Rajkot Branch, in collaboration with the Divine Life Society Headquarters





Ashram, successfully organised a Free Eye Operative Camp at the Sivananda Charitable Hospital, Shivanandanagar Rishikesh in the sacred memory of Param Pujya Sri Swami Chidanandaji Maharaj and Param Pujya Sri Swami Yajnavalkyanandaji Maharaj from 18th to 29th October 2018.



A team of 20 volunteers from DLS Rajkot Branch offered their Seva in campaigning in the villages of the hilly areas around Shivanandanagar to create awareness among local people about the Eye Camp and in organising Screening Camps. These Screening Camps were organised at fifteen different places within the radius of





60 km of the Ashram and the final one was held at the Ashram. A total number of 1159 cases were attended during these Screening Camps, out of which 404 patients were selected for the Cataract surgery. As 19 patients were found unfit for operation on account of some illness, diabetes and high blood pressure,





385 patients were operated and provided with intraocular lens. The operations were performed by Dr. C. L. Varma, an internationally renowned surgeon and dedicated





Chief Medical Officer of Shivananda Mission (Saurashtra Central Hospital), Virnagar and his team of doctors at the operation theatre of the Sivananda Charitable Hospital of the Ashram.





Following the surgery, the patients were accommodated at the Auditorium of the Ashram with necessary facilities and post-operative care by the doctors. A blanket





along with a dinner set was given to each patient by the kind donation of Sri Rajubhai Bhatt and Divine Life Society Rajkot Branch.

The Divine Life Society Headquarters expresses heartfelt gratitude towards the doctors and technicians of Shivananda Mission Virnagar, volunteers of DLS Rajkot Branch and the hospital staff of the Ashram for their loving and dedicated Seva in making this Camp a success.

May the grace of Lord Almighty and benedictions of Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

May your ideals be to serve the poor, the sick and the saint and the country; to raise the fallen; to lead the blind; to share what you have with others; to bring solace to the afflicted; to cheer up the suffering! May your watchword be to have perfect faith in God; to love your neighbour as your own Self; to love God with all your heart, mind and soul: to protect cows, animals, children and women! May your Goal be God-realisation! May you all shine as glorious Jivanmuktas and dynamic Yogins in this very birth!

—Swami Sivananda

VALEDICTORY FUNCTION OF THE 90TH BASIC YOGA-VEDANTA COURSE

With the divine grace of Sadgurudev Sri Swami Sivanandaji Maharaj, the 90th Basic Yoga-Vedanta Course was successfully conducted and the Valedictory Function of the Course was organised on 14th October 2018 in the august presence of H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, the Divine Life Society (Headquarters) Shivanandanagar.

After the invocatory prayers and presentation of the Course report, students shared their experiences and impressions about the Course. It was followed by the distribution of

certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Yogaswarupanandaji Maharaj in his valedictory message inspired the students to put into practice the divine teachings of Sri Gurudev in their day-to-day lives and also share them with all. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sadgurudev shower abundant blessings upon all.

BENEFITS OF SANKIRTAN

He who does Sankirtan forgets the body and the world. Sankirtan removes Dehadhyasa (identification with the body). It brings superintuitional knowledge. Tukaram was an agriculturist. He could not even sign his name. He was always doing Sankirtan of Lord Krishna's Name "Vitthala, Vitthala" with cymbals in his hands. He had Darshan of Lord Krishna in physical form. His innersight (Jnana Chakshu) was opened by Sankirtan. His inspiring Abhangas are texts for M.A., students of the Bombay University. Wherefrom did the unlettered, illiterate, Tuka derive his knowledge? He tapped the fountain of knowledge through Sankirtan. He penetrated into divine source through Bhava Samadhi, that was brought about by deep Sankirtan. Does this not clearly prove that God exists, that the Svarupa of God is knowledge and that Sankirtan has tremendous influence in attaining this knowledge?

—Swami Sivananda

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).]

This particular patient was bedridden since the day of his admission in Sivananda Home. A Sadhu, who used to stay on the outskirts of one of the local Ashrams, till he could no longer remain without support being exposed to all kinds of weather conditions, and having an old hip fracture, which was improperly healed. He suffered from epilepsy and his vision was completely lost. Besides that, age related factors played a role: he had passed 100 years, according to his own narration.

Almost a year he was admitted in Sivananda Home, with nursing care and under medical treatment. And in spite of his ill health, his condition remained quite stable. He just allowed the Seva to be done unto him, whatever the needs of the body were, while repeating constantly the Name of the Lord. Till one day during this month, when one of the Sevaks was feeding him his breakfast, he just breathed his last. Quietly and peacefully he left this earthly abode.

A female patient too passed away during the week of Navratri Puja. She had been bedridden also since her admission almost five years ago, after she was brought from Triveni Ghat with

a paralysis on the right side of her body. In spite of her physical illness, her mind was sharp and quick, and she would keep an eye on her fellow roommates or press the emergency bell when needed, either for herself or for others. On that day she did not feel like having her food, but even then she took two spoons of her meal, after which her breathing just stopped and she passed away peacefully.

May their souls rest in eternal bliss and Peace. *Om Shanti Shanti Shantih.*

By Gurudev's Grace, the patient admitted last month with paralysis, is recuperating slowly, able to have food with his own hand and he regained the ability to speak, slowly but steadily.

One of the new admitted patients this month is a Sadhu, who used to live in Haridwar. He was beaten up, resulting in muscle and soft tissue injury on his leg due to which he could hardly walk. Reached the Ashram Headquarters though, and was referred to Sivananda Home for his stay and medical treatment. After a couple of days of admission, the pain reduced and he was able to walk with the help of a walker. *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).

Twin-Platinum Jubilee Celebration

**Of Akhanda Mahamantra Sankirtan
and Consecration of Sri Vishwanath Mandir**

SPIRITUAL CONFERENCE

28th to 30th NOVEMBER 2018

ON

“Glory of the Divine Name”

at Swami Sivananda Satsang Bhavan

Day 1 Wednesday, 28th November

Inaugural Session and Conference Session – 1

08:45 to 09:00 am	Jaya Ganesh Prayer
09:00 to 09:05 am	Deepa Prajwalana
09:05 to 09:30 am	Inaugural Address by Sri Swami Padmanabhanandaji, General Secretary
09:30 to 11:00 am	Discourse in English by Sri Swami Siddheshanandaji Maharaj, Chinmaya Mission, Pune
11:00 to 11:05 am	Concluding Prayer

Conference Session – 2

03:30 to 04:00 pm	Jaya Ganesh Prayer and Bhajans
04:00 to 05:30 pm	Discourse in Hindi by Dr. Mahavir Aggarwalji, Ex. Vice-chancellor, Uttarakhand Sanskrit Vishwavidyalaya, Haridwar
05:30 to 05:35 pm	Concluding Prayer

Day 2 Thursday, 29th November

Conference Session – 3

09:00 to 09:30 am	Jaya Ganesh Prayer and Bhajans
09:30 to 11:00 am	Discourse in Hindi by Dr. Achyutlal Bhattji Vrindavan
11:00 to 11:05 am	Concluding Prayer

Conference Session – 4

03:30 to 04:00 pm	Jaya Ganesh Prayer and Bhajans
04:00 to 05:30 pm	Discourse in Hindi by Acharya Sri Shrivatsa Goswamiji, Radha Raman Mandir, Vrindavan
05:30 to 05:35 pm	Concluding Prayer

Day 3 Friday, 30th November

Conference Session – 5

09:00 to 09:30 am	Jaya Ganesh Prayer and Bhajans
09:30 to 11:00 am	Discourse in English by Sri Swami Atmapriyanandaji Maharaj, Vice-chancellor Ramakrishna Mission Vivekananda University, Belur Math, Howrah, Kolkata.
11:00 to 11:05 am	Concluding Prayer

Conference Session – 6

03:30 to 04:00 pm	Jaya Ganesh Prayer and Bhajans
04:00 to 05:30 pm	Discourse in Hindi by Sri Swami Madhvanandji Maharaj, Aradhana Kunj, Vrindavan
05:30 to 05:45 pm	Blessings by Sri Swami Yogaswarupanandaji and Concluding Prayer

Cultural Programmes during the Night Satsang

28th November 2018	Manipuri Dance and Mridanga Chholol
29th and 30th November 2018	Devotional Music and Dance by Temple of Fine Arts, Singapore



STUDENT WELFARE PROGRAMME BY SWAMI SIVANANDA SEVAGRAM CHARITABLE SOCIETY, GAHAM (ODISHA)



The Divine Life Society, Swami Sivananda Sevagram Charitable Society, Gaham (Odisha) has been successfully organising Student Welfare Programme for the last few years to inculcate ethical and spiritual values in younger generation.

During the months of August and September of 2018, the Society organised spiritual discourses at five different schools. Swami Swarupanandaji from Vrindavan, Sri Dhananjaya Senji and Sri Narottam Sahooji gave inspiring talks to the students and also apprised them of the Divine Life Society and its noble activities. The discourses were organised at Colliery High School,

Deulabeda, Talcher on 29th August, at Government Girls High School, Angul on 19th September, at Saraswati Shishu Bidyamandir, Angul on 21st September, at Mahatab High School, Pallahada on 22nd September and at Anchalika Girls High School, Odas, Khamar on 23rd September 2018. The number of participating students and teachers at five school was 300, 280, 650, 200 and 200 respectively. The Samiti also distributed Odia books 'Divya Prerana' and 'Adarsh Balaka' to all the students and teachers.

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

IN MEMORIAM

With deep sense of sorrow, we report the passing away of Justice (Dr.) Patibandla Chandrasekhar Rao, one of the former trustees of the Divine Life Trust Society, on 11th October 2018 in Hyderabad.

Revered P.C. Rao, the doyen of Indian Judiciary, was born on 22nd April 1936 at Veerulapadu village in Krishna district of Andhra Pradesh. He served as a judge at the International Tribunal for the Law of the Sea,



Hamburg, Germany from 1996 to 2017 and was its President from 1999 to 2002. He also held several top posts in the Indian Government. He has authored several books on International Law. Dr. P. C. Rao was awarded Padma Bhushan on 25th January 2012 in recognition of his contribution to public affairs.

Being inspired by Worshipful Sri Swami Krishnanandaji Maharaj's book 'Studies in Comparative Philosophy', Dr. Rao came to the Ashram for the first time in 1988 to have Pujya Sri Swamiji Maharaj's Darshan. Since then, he became a regular visitor to the Ashram. He rendered his valuable services to Ashram as the trustee of the Divine Life Trust Society and in many other ways. Revered P.C. Rao breathed his last on 11th October 2018 at the ripe age of 82.

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

—The Divine Life Society

Bhakti should be of a Nishkama type. It should be Avyabhicharini also. It should be continuous like Tailadhara (flow of oil). The aspirant should observe right conduct (Sadachara). He should be very serious and earnest in his devotional practices. Then only realisation of God will come very quickly.

—Swami Sivananda

IN MEMORIAM

With profound sorrow and deep sense of loss, we report the sudden demise of Revered Sri Mahadev Prasad Kukretiji, the Ashram Purohit on 13th October 2018.

Sri Mahadev Prasad Kukretiji was born on 3rd January 1943 at Masun village in Tehri district of Uttarakhand. After completing his education, he joined Sri Darshan Mahavidyalaya as Sahityacharya in 1975. He continued offering his dedicated services to the Mahavidyalaya even after getting retirement in 2003 for the welfare of students.



Sri Kukretiji got the blessed opportunity to serve Sri Gurudev's holy Ashram as the Ashram Purohit in 1980. Since then, he had been meticulously performing Havans and ritualistic worship on all sacred occasions for the Ashram and its devotees. His dedication towards his duty, his humility and gentleness, amiable and affectionate nature endeared him to those all whoever came into his contact.

On the third day of Navaratri i.e. 12th October 2018, Sri Kukretiji offered devout worship to Divine Mother at the holy Ashram and attained Her feet on 13th October 2018.

May his soul rest at the holy feet of the Divine Mother and Worshipful Gurudev Sri Swami Sivanandaji Maharaj. **—The Divine Life Society**

Sit not idly craving God to help you, but be up and doing, as God helps those who help themselves. From the life of Prahlada learn the method to love God and God alone. Love God as Prahlada did. Do the best you can and leave the rest to God. This is the highest form of worship. Follow the footsteps of Prahlada. By the grace of the Lord, you will attain joy, peace, bliss, perfection and immortality.

—Swami Sivananda

3rd ALL ODISHA SADHANA SHIBIR,
at The Divine Life Society Gaham Branch (Sivananda Sevagrama),
P.O. Gaham, Angul, Odisha

By the Grace of Almighty and Worshipful Gurudev, The Divine Life Society, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), Gaham, Angul, Odisha is organizing an All Odisha Sadhana Shibir from 11th to 14th January 2019 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

Senior saints from the Headquarters Ashram and other eminent scholars shall grace the Shibir. All Branches and devotees of the Divine Life Society of Odisha are invited to participate in the Sadhana Shibir.

Delegate Fee: ₹ 500/- (Rupees five hundred only)
 Last date of registration: 31st December 2018

Kindly send all remittance in favour of “Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society”, by Cheque or Demand Draft.

Contact Persons: 1. Sri Dhananjaya Sen, Mob. +91 73811 41006
 2. Sri Akshaya Kumar Dash Mob. +91 94370 43225

Contact Address: Dibya Jivan Sangha,
 Swami Sivananda Sevagram Charitable Society,
 PO-Gaham, Dist-Angul, Odisha-759100.

When you sing Hari's Name, feel that the Lord Hari is seated in your heart, that every Name of the Lord is filled with divine potencies, that the old vicious Samskaras and Vasanas are burnt by the power of the Name, that the mind is filled with Sattva or purity, that Rajas and Tamas are completely destroyed, that the veil of ignorance is torn down. Meditate on His form and attributes also. Then only you will get maximum benefits of Sankirtan. —**Swami Sivananda**

ANNOUNCEMENT

8th Chhattisgarh State Divine Life Society Spiritual Conference & Youth Camp

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, The Divine Life Society Nandini Nagar Branch will be holding a 3-day Conference from 17th to 19th January 2019 and a Youth Camp for students and youth of age group 14 to 25 years from 20th to 22nd January 2019 at Nandini Nagar, Chhattisgarh.

The Conference and Youth Camp will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society and youth and students in the State are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge and personality development of students and youth.

There is no registration fee for the youth camp.

Delegate fee for the Spiritual Conference is ₹ 500/-

Address for communication:

Sri K.S. Thakur,
Ward No 13, Near Swami Sivananda Ashram,
Nandini Nagar,
Dt. Durg, Chhattisgarh,
Pin-490036

For Registration and Information please contact:

Sri Swami Vishuddhananda	06264096544
Sri K.S Thakur	08770758137 / 08103660657
Sri Kantibhai Patel	08370074855
Sri Narad Prasad Verma	09630144040

—The Divine Life Society

Blessed is the place where Akhanda Kirtans are held. Twice blessed are those who arrange for such a religious sacrifice (Yajna). Thrice blessed are those who partake in it and drink the divine Nectar by repeating the sweet Names of the Lord. Glory be to such sincere and earnest devotees!

—**Swami Sivananda**

ANNOUNCEMENT

THE DIVINE LIFE SOCIETY, WEST BENGAL – SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 14th (evening) to 18th February (forenoon) 2019 at Manav Seva Trust Complex, Hamiragachhi. Railway Station: Malia on Howrah-Tarekeshwar Railway line; 54 km by road from Kolkata to venue. Delegates are requested to report at the Sadhana Shibir venue between 3:00 PM and 4:00 PM on February 14th, 2019. Enrollment Form will be given to the delegates at the time of registration.

Participation fee will be Rs. 450/- per person for delegates from West Bengal & Rs. 350/- per person for delegates from other states. This includes food and four nights in dormitory accommodation.

The last date of enrollment is 31st January 2019. The Enrollment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA – 700027, West Bengal.

For Enrollment and information please contact:

Sri Bijoy Kumar Swain 0 93393 92845

Sri Nitul Parekh 0 98300 40730

Sri Prafulla Kumar Mahapatra 0 94383 03624

All Devotees are requested to participate.

—*The Divine Life Society*

45th ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

24th – 26th JANUARY 2019, at VIJAYANAGARAM, ANDHRA PRADESH

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 45th All Andhra Divine Life Society Spiritual Conference will be held from 24th to 26th January 2019, at Rajiv Playground, near Old Bus Stand, Vijayanagaram.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the Conference aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference will be ₹ 200/- per person inclusive of food and accommodation.

For Registration and Information please contact:

1. Sri Chilla Ramakrishna, DLS Branch, Vijayanagaram 0 94405 64735

2. Sri T. Chandra Mouliswara Rao	0 96182 83789
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3. Dr. N. Nageswara Rao 0 94403 87659

—*The Divine Life Society*



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 **91st** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2019 to 29-4-2019** 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 **15-1-2019**. 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,
October, 2018

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

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

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

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

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

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

IMPORTANT GUIDELINES FOR “REMITTANCE”

Kindly send all remittances by 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

Balangir (Odisha): Daily Yoga class, Paduka Puja and evening Satsang continued regularly as well as weekly Satsang on Thursdays and Saturdays. Punyatithi Aradhana day of Sri Swami Sivanandaji Maharaj was observed on 5th August with Paduka Puja, talk on life and teachings of Gurudev, Bhajan and Kirtan. Recitation of Vishnu Sahasranam was held on Ekadasi day. Around 237 patients received treatment and medicines through Chidananda Health Centre during the month of August.

Bangalore (Karnataka): 131st Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 102nd Birth Anniversary of Worshipful Sri Swami chidanandaji Maharaj on 24th September were celebrated with Paduka Puja, Bhajans, and cultural programme of Bharatanatyam. Besides this, on 22nd clothes, fruits and daily essentials were distributed to leprosy patients. Weekly Satsang on Thursdays continued with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. Training classes in Bhajans, recitation of Bhagavad Gita and Upanishad were conducted on 2nd and 4th Sunday of the month, and special Satsang was arranged on 23rd with Bhajans. There was an Akhanda Kirtan of Mahamantra on 3rd Sunday.

Barbil (Odisha): In the months of August and September weekly Satsang on Thursdays and residential Satsang on Mondays continued by the Branch. Free Homeopathic treatment of poor patients was carried on regularly, and Sadhana day was observed on 24th of every month. Sri Krishna Janmastami was celebrated on 2nd, and 102nd Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th September with Nagar Sankirtan and Paduka Puja and concluded with Narayan

Seva and distribution of clothes. Three days special Satsang was arranged from 22nd to 24th September.

Bargarh (Odisha): The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavad Gita with discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients continued. Sri Krishna Janmastami was celebrated on 2nd September, and on 3rd Odiya book "Srimad Bhagavad Gita" was released. Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 7th. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, Pravachans, Bhajan and Kirtan etc. These were concluded with Anna Dana and Vastra Dana Seva. Besides this, Srimad Bhagavat Saptah was arranged from 17th to 23rd September.

Berhampur (Odisha): The Branch continued weekly Satsang on Sundays, Paduka Puja on Thursdays and 8th and 24th of every month. There were Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis. 10th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prabhatpheri, Paduka Puja and chanting of Vishnu Sahasranam. These were concluded with Narayan Seva. Besides this, 108 times recitation of Sundarakanda was done on 16th.

Bhubaneswar (Odisha): Daily Paduka Puja, weekly Satsang on Thursdays, Yoga class and Bhajan Sandhya on Tuesdays and Ramataraka Mantra chanting and Bhagavat Parayan on 24th of every month are the regular programmes of the Branch. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th with Nagar Kirtan, Paduka Puja, Havan, Gita Path and Pravachan. 131st Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 102nd Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch. These were concluded with Narayan Seva and a elocution competition was conducted for students.

Bomkoi (Odisha): In the month of August, the Branch had weekly satsang on Sundays, mobile Satsang on Thursdays with Swadhyaya, and Paduka Puja on 8th and 24th. There were also recitation of Hanuman Chalisa on Sankranti day and Vishnusahasranam on Ekadasis. Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 5th August.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month were observed by the Branch. Sri Krishna Janmastami was celebrated on 2nd September with Abhishek, Archana and chanting of "Om Namo Bhagavate Vasudevaya". The Branch organised Eye Camp on 4th, and about 30 patients were treated and 14 were operated. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th with Prabhat Pheri and Paduka Puja. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Pravachans, Bhajan and Kirtan etc. These

were concluded with Narayan Seva and distribution of clothes.

Chhatrapur (Odisha): The Branch continued daily Puja and Srimad Bhagavat Parayan, and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August with Nagar Kirtan, Paduka Puja, Gita Path etc. Health Camp was arranged and more than 155 patients were served. Tulasi Das Jayanti was celebrated on 17th, and Sundarakanda Parayan was done on 25th.

Cuttack (Odisha): 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August with Nagar Kirtan, Paduka Puja and discourse on life and teachings of Gurudev. Annual Day of the Branch was celebrated on 15th.

Dalabhanpur (Odisha): In the months of August and September, the Branch had daily Yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, Bhajan and Kirtan. Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 5th August and Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj on 7th September were observed with Nagar Kirtan, Paduka Puja, Gita Path etc. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch. Mobile Satsangs were held on 26th August and 27th September.

Dhananjayanagar (Odisha): Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th September, and Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was celebrated on 24th with Paduka Puja and

distribution of Biscuits and sweets to patients and primary school students.

Gaham (Odisha): In the month of September, the Branch has successfully rendered service to poor patients through Chidananda Centenary Charitable Dispensary. Around 789 patients were examined and medicines were given free.

Gandhinagar (Gujarat): The Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Besides this, financial aid and medicines were given free to poor and needy patients, and books and notebooks to the students as Jnana Prasad.

Jamshedpur (Jharkhand): The Branch conducted its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Bastei every Sunday. 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August with Paduka Puja. Besides this, special prayer was conducted at Meherbai Tata Memorial Hospital.

Jeypore (Odisha): The Branch continued daily puja, mobile Satsang and weekly Satsang on Sundays and Thursdays. Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 5th August and Worshipful Sri Swami Chidanandaji Maharaj on 7th September were observed with prayers, Paduka Puja and recitation of Vishnu Sahasranam etc. Special Satsang was held on 27th August, and Pravachan on "Isavasya Upanishad" was arranged from 28th July to 4th September. Special occasions like; Sri Krishna Jayanti on 2nd September, Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated. Homeopathic Dispensary continued to serve the people.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued

regularly. Punyatithi Aradhana Day of Gurumaharaj Sri Swami Chidanandaji Maharaj was observed on 7th September, and Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prabhat Phery, Paduka Puja and audio-visual on life and teachings of Gurudev was showed. Two sessions of Pravachan on Tattwa Bodha and Srimad Bhagavat Mahapuram were arranged from 25th to 29th September.

Kakinada (A.P.): The Branch conducted Bhajans on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Saturdays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays.

Kanpur (U.P.): Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja, Bhajan and Kirtan. Monthly Satsang was held on 30th. Besides this, daily chanting of Maha Mrityunjaya Mantra, Durga Saptashati Path and Shiva Sahasra Namavali were recited.

Lanjipalli Ladies Branch (Odisha): In the months of August and September, the Branch continued regular daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavat Mahapuram and Srimad Bhagavad Gita, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. There was Narayan Seva on 3rd Sunday of every month. Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August with Nagar Parikrama, Paduka Puja and distribution of food to orphan children. Besides this, Sri Krishna Janmastami on 2nd September and Birth Anniversary of Sri Gurudev on 8th were celebrated. On these occasions biscuits,

snacks and fruits were distributed to children and patients.

Lanjipalli (Odisha): The Branch continued daily Puja and one hour Mahamantra Sankirtan. Besides this, there was weekly Satsang on Sundays with Narayan Seva. 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August.

Lucknow (U.P.): Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated by the Branch with Prayers, Paduka Puja, Bhajan and Japa.

Mysore Ladies Branch (Karnataka): Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August. The Branch conducted special Pravachans like: Ganesh Puja and Methods from 5th to 11th September, Pravachan on Sharanagati Tattwa on 10th and 11th and from 12th to 17th Sundarakanda. Besides this, daily Prayers, Paduka Puja and Bhajans were continued.

Nandininagar (Chhattisgarh): The Branch continued daily Yogasan class and Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was Mahamantra Kirtan on 3rd August. 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 5th August with Paduka Puja and discourse on Ramcharit Manas. Tulasi Das Jayanti was celebrated on 25th.

Panchkula (Haryana): The Branch continued daily Swadhyaya from Yoga vasishta and Ramayan. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace etc. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated by the Branch with Bhajans. On these occasions Narayana

seva was done, and milk and snacks were distributed to the children and patients at Civil Hospital.

Puri (Odisha): Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj on 7th September, and 131st Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 102nd Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated by the Branch with Paduka Puja, chanting of Mahamantra and Mahamrutyunjaya mantra etc. Besides this, mobile Satsang, weekly Satsang on Thursdays, chanting of Vishnu Sahasranam and Gita path on Ekadasis were continued.

Razole (A.P.): The Branch had weekly Satsang on Sundays. 10th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th September, 131st Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 102nd Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja, Bhajan and Kirtan etc. On these occasions sweets, chocolates and free booklets were distributed to the children and devotees.

Raipur (Chhattisgarh): The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September.

Rajkot (Gujarat): During the months of April to September, the Branch held Satsang and Prayers on Saturdays and Sundays with recitation of Bhagavad Gita, Sundarakanda, lectures on "Principles of Karma" and video show on Upanishad Ganga. In addition, a half-day Shivar was organised with Satynarayana Katha, Bhajans, and recitation of Vishnu Sahasranam. The Branch organised free medical camps like Eye, Dental and Homeopathy. The camps have been successfully rendering service to

poor patients. The Branch organised fifteen Eye Camps, and about 1689 patients were treated and 365 were operated upon, and in dental camps 103 patients had free treatment. There were also free Yoga classes, coaching classes for students of the weaker section of the society, providing text/exercise books and other charity programmes. Free Yoga classes for females were continued. Besides this, Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja.

Rourkela (Odisha): Daily Yoga class, weekly Satsang on Thursdays and mobile Satsang on Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual free Accupressure treatment and medicines were provided to needy people. 10th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th September, and Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated.

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. 10th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 7th September, and Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja, Bhajan, Kirtan and recitation of Vishnu Sahasranam etc. These were concluded with Narayan Seva. Besides this, special Satsang was held

on 27th and fruits and Amrit Vani booklet published were distributed free.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th of every month. Sri Krishna Janmastami was celebrated on 2nd September, and from 3rd to 6th Pravachan on Srimad Bhagavat Katha was arranged. Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 7th September. Besides this, special Satsang was held on 17th, and Birth Anniversary of Sri Swami Chidanandaji Maharaj was celebrated on 24th with Nagar Sankirtan, Paduka Puja, Pravachan and Bhajans etc. There was an Akhanda Mahamantra Sankirtan on 29th September for World Peace and Universal Brotherhood.

Surendranagar (Gujarat): Daily Yoga class, Paduka Puja, recitation of Vishnu Sahasranam and Matri Satsang with Swadhyaya were carried on regularly. Mahamantra Sankirtan on Ekadasis and Sundarakand Parayan on Saturdays and Sundays were continued. Besides this, Ramcharit Manas Parayan was done from 12th August to 9th September.

Visakhapatnam (A.P.): The Branch continued daily Satsang with recitation of Vishnu Sahasranam and Lalita Sahasranam, weekly Satsang on Mondays, Balvikas programme on Sundays and Narayan Seva on 8th of the month. Besides this, Srimad Bhagavad Gita Pravachan on Wednesdays, medical camps on Mondays and Satyanarayana Puja on full moon days were continued regularly.

Visakha Rural Branch (A.P.): The Branch had daily two-sessions of Yogasana class. Six days in a week Satsang was conducted at different neighbouring villages. Besides this, monthly Satsang was held on 9th September. Free Dental Camp was held on 9th and 23rd.



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The 3rd of December and the 31st of December, 2018 mark the auspicious occasions of the PLATINUM JUBILEE of Akhanda Mahamantra Sankirtan at Bhajan Hall and Pratishtha of Lord Sri Vishwanatha at Vishwanatha Mandir respectively. To celebrate these sacred occasions, the Headquarters Ashram has decided to organise the following programmes—

20th September to 3rd December 2018	Mahamantra Kirtan at Bhajan Hall by the devotees of different DLS Branches
28th November to 30th November 2018	Spiritual Conference
1st December 2018	Boat Kirtan
3rd December 2018	Shobha Yatra with Mahamantra Kirtan
4th December to 30th December 2018	Panchakshari Mantra Sankirtan at Sri Vishwanatha Mandir
5th to 9th December 2018	Discourse by Brahmashri Nochur Venkataraman
31st December 2018	Grand Worship of Lord Sri Vishwanatha

There will be Prabhat Pheri on all days from 20th September to 31st December 2018.

To mark these glorious occasions, a Souvenir is proposed to be released during the Conference.

Devotees are cordially invited to participate in these programmes.

—The Divine Life Society

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