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The **DIVINE LIFE**



Beloved Govind,
Kirtan is singing Lord's
Name. It is the easiest, surest
and safest way for attaining God.
Kirtan is nectar. Kirtan is
divine food for the soul. Kirtan can
make you immortal.

Sing the Maha-Mantra,
May you attain God through
Kirtan.

Swami Sivananda

OCTOBER 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

AKHANDA KIRTAN

There is no Yajna greater than Akhanda Kirtan. In Kali-Yuga, a well conducted Akhanda Kirtan is tantamount to one hundred Ashvamedha sacrifices. If you weigh the fruit obtained by conducting an Akhanda Kirtan in one scale, and the fruit of one hundred Ashvamedha Yajnas in the other scale, the former will go down. This is specially suited for this iron age. It does not cost you anything. During Akhanda Kirtan, the Maha-Mantra "*Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare*" should be repeated.

Swami Sivananda



THE DIVINE LIFE

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PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

व्रात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥११॥

11. O Prana! Thou art a Vratya (unpurified one), thou art the fire Ekarshi, the consumer of everything, the good Lord of the world. We are the givers of oblations, O Matarisvan! Thou art our father.

Continued from the previous issue:

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

सद्गुरुनवमणिमाला

Sadgurunavamanimala

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

रुग्णानौषधदानतो द्रविणतो निस्स्वांश्च रक्षन् मुदा
दृश्यं सर्वमनित्यमेव गणयन् वैराग्यशक्त्याश्रितः।
त्यक्त्वा बन्धकमेषणात्रयमहो! निष्कृत्तपाशो गुरु-
धीरो धिक्कृतषड्रिपुर्विजयते लोकस्य भाग्योदयात् ॥५॥

5. Satgurumaharaj, treating the sick with medicine and the poor with wealth realised that everything is unreal, renouncing the desire for domestic ties, wealth and fame and rising above the six enemies of lust, anger, etc., took refuge in Vairagya and by the good fortune of the world shines victoriously.

श्रीमद्भारतजीविभाग्यमरुता द्वीपान्तराच्चालितो
व्योम्नाऽतीत्य सुपावनान् जनपदान् योगीशधाराधरः।
कारुण्यामृतभारनिर्भरवपुर्लोकस्य तापं हरन्
प्रालेयागतटेऽवतीर्य सततं ज्ञानामृतं वर्षति॥६॥

6. The great Yogi Satguru was wafted unhindered across many holy countries borne on the breeze of the good fortune of the people of Bharata, even as a dislodged cloud, but unable to bear all the load of compassion, settled in the valleys of the Himalayas, showering the nectar of wisdom on the place beneath assuaging the heat of the world.

(To be continued)

DURGA PUJA MESSAGE *

(H.H. Sri Swami Sivanandaji Maharaj)

Glory to the Benign Mother by whose Grace all that is here, exists! My salutations to Her!

As with the individual, so with the cosmos; nothing is possible without the Mother. Man's progress—material and spiritual—is bound up inextricably with his Mother—human and divine. The human part of man is moulded almost entirely by his human mother; his character, mental make-up, intellectual faculties, his very being is shaped by mother; that is why Sruti enjoins on man to treat his mother as God.

This is even more so in the spiritual field. Without the help of Divine Mother, no spiritual progress is possible for man. When Indra stands bewildered at the sudden disappearance of the Omnipotent Yaksha, who put to shame the junior deities of Agni and Vayu; Uma comes to his rescue and enlightens him as to the true identity of the Yaksha—the Brahman. (Kena Upanishad) The Devi assumes many aspects, according to the tasks to be performed by Her—sometimes sweet and tender; and at other times terrible and devouring.

But, She is always kind and gracious to Her devotees. Read the Devi Mahatmya. Devi is the deluding power, which binds man to the relentlessly moving wheel of Samsara; She deludes even the wisest of men. Yet, She is the one who bestows Moksha on the devotee, who pleases Her. She bestows all prosperity on a devotee, with whom She is pleased, and withdraws Herself from one, who displeases Her. If you pray to Her earnestly like Raja Suratha and Vaishya Samadhi, She will soon appear before you and grant you all boons, including Moksha. There is no doubt about this.

During the Navaratri or the 'Nine Nights', the whole of India adores the Mother and worships Her with great devotion. On the first three nights, Durga or the Destructive Aspect of the Mother is worshipped. On the succeeding three nights, it is the Creative Aspect or Lakshmi that is adored. And, on the last three nights, the Knowledge Aspect or Saraswati is invoked. The tenth is the Vijaya Dashami Day or the Day of Victory. There is a special significance in this arrangement. When the Devi is

worshipped by a devotee, She first destroys the evil propensities that lurk in his mind; then She implants therein, the Daivi Sampat or the divine qualities, conducive to spiritual unfoldment; then She bestows true knowledge on him; lastly the aspirant attains liberation or victory over Samsara.

Navaratri is the most suitable occasion in the year to perform intense Sadhana. These nine days are most sacred. Just imagine the tremendous wave of spiritual vibration, which should sweep the land when millions of people, all over the world repeat the Names of the Mother and sing Her glories! All the Devas are ever present in their subtle forms, where the Names

of Mother are uttered. They would bless you and help you on. You will receive invaluable assistance from unknown sources, from the Rishis and Siddhas if you do intense Sadhana during these nine days. Pray to Her fervently! She will be easily pleased. Do not ask Her (like the Raja in Devi Mahatmya) for petty worldly things; pray for Moksha or final liberation (like the Vaishya). She is ever-ready to rush to you. Only you have to accept Her! Clear your mind of all dross and install the Mother in it on a Golden Throne. Give up your little ego at Her feet and pray, "Thy Will be done. Mother! I want nothing." She will take you by the hand and lead you to Moksha.

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

GAYATRI MANTRA—THE POWER OF POWERS

(Sri Swami Chidananda)

Navaratri is an awakening call, year after year, to experience and express afresh the divine nature in man, to make manifest the light of truth and love, to vanquish and conquer the evil forces within. It is through the positive forces of mercy, service and truth that the negative and evil elements can effectively be eliminated from the hearts and minds of people. The dark forces of hatred, selfishness and falsehood can never resist love, selflessness and truth, which are the visible expressions of Divinity.

Devi can be worshipped either through Vaidika or Tantrika methods. Mother Shakti is worshipped even without elaborate rituals, through Para-Puja, pure meditation and Mantra Japa also. Indeed this is quite suitable to the majority of people than the difficult ritualistic form of worship. In the former case, Bhava or faith plays an important part. No order of reality can be stepped into unless one fulfils the demands of the one lower to it. We do not consider the sun and its luminosity as different entities. Similarly the Sadhaka or Upasaka knows that Devi is Parabrahma-Shakti itself, not creating a barrier between Brahman and Shakti, and thus reaches the Goal through the grace of Devi.

As said above, a Sadhaka can worship Devi through Puja, meditation

and Japa and the criterion is that one should be honest, sincere and faithful; by which Mother Shakti is pleased and readily showers Her grace on the aspirant. One may take to chanting of Devi Mantra during the Navaratri doing it with intense Bhava. The glory of the Name and the power of the Divine Word are well known in all the religions of the world. But it will not be an exaggeration to say that in Hindu faith, this tradition of Nama-Mahima (glory of the name) has been given such a place of prominence that it forms a distinct and integral mode of approach to the Divinity, by itself. The practice of the Divine Name is emphatically posited as a complete Yoga—the Japa Yoga. Especially in the later ages, approaching our own, it has been brought to the forefront by the saints and sages of the past five or six centuries all over Bharatavarsha, and given equal, if not superior, place with the four traditional paths for realising the ultimate Reality.

Mantra is to be understood as a collection of letters scientifically arranged and energised by constant repetition wherein the divine Nada or sound has been made fully conscious. It is a sound-symbol. Name is thus a collection of sound-symbols representing a peculiar sound-formula, that had been intuitively perceived by sages in

practice, in the depths of their spiritual meditation. These symbols were handed down through the technique of Mantra initiation or Mantra-Upadesha to qualified recipients who, in their turn, with their purified will, firm faith and determination, relived that experience which their Sage-Guru had lived. The aspirants in their own lives experienced the consciousness springing forth in all its splendour in and through the Mantra and finally this consciousness so pervaded them that they became one with the consciousness itself.

The approach to the Mantras is made in two main ways, and in both, the element of faith is there. But the difference is this. One is a purely esoteric approach where the Sadhaka who obtains the Mantra knows that this is a mysterious divine formula which, if repeated, will ultimately lead to divine consciousness; with this knowledge he brings to bear his strong determination or will-power upon the Mantra, and with resoluteness he takes to his Sadhana. Ultimately, as a result of his will-power and constant continuous repetition, (Hatha) he attains realisation. The second has got in it an element of pure faith and devotion. Here it is the Bhava or right attitude that predominates. The Sadhaka does not depend so much upon the science and the exact technique of the Mantra-Siddhi as the claiming nature of his Bhava or attitude that quickly makes the Mantra spring into full consciousness. The Bhakta does not depend much upon his will-power but upon his heart's Bhava, upon the intensity of his feelings and devotion. He has so much devotion for Devi that he is sure the mere utterance of Her sweet

Name, will at once consume all his sins and bring him to the highest realisation immediately. This is the sort of faith which most of the later poet-saints of India had. Perhaps the fundamental difference between the man of the West and the Orient is that the former seeks to obtain his wants from the external world, whereas the latter always relies upon the inner being. The Occidental tries to get happiness from the outside sense-universe. The Oriental withdraws his senses, dives within and tastes the bliss of his own Self. The scientist harnesses nature, tries to tap potency and power from matter, but, the man of Spirit, counts as nothing the forces of this world when compared to the Supreme Power or Shakti, the true inner power of the Spirit or Atman. To an aspirant (specially in this country), all power is in the Atman. The nature of the Self is omnipotence. The Atman is possessed of Ananta Shakti (unlimited power).

This power is first manifest as Sound from which proceeds the entire creation. All phenomena are evolved out of Sound. The Vedas embody in themselves this sound aspect of the Supreme. Each Mantra in the Vedas is the storehouse of infinite power, and is a veritable mine of limitless Shakti. Upon this Mantra-Shakti does the true aspirant, in this country, rely. This is the secret of his serenity and fortitude. Of all such Mantras, the most potent is the Gayatri Mantra. There are various Gayatri Mantras for various gods and goddesses, and one may choose the particular Mantra pertaining to the specific Ishta-Devata, or the main Gayatri Mantra itself.

The Gayatri Mantra is the very life and soul of the Hindu, belonging to the three of the four Varnas of the Hindu society. Even as the wisdom of the Gita is called the quintessence of all the lofty philosophy of the Upanishads, so too, the Gayatri Mantra is the very concentrated essence of the power and splendour that is in the Vedas. Gayatri is therefore, Mahat-Shakti. The unique importance of this Mantra is seen in the fact that its repetition is enjoined upon the three Varnas and Ashramas of the Hindu society. The Gayatri Mantra is acceptable to all types of aspirants, for it is conceived as the worship of the Devi, worship of Lord Hari, worship of Aditya or Sun and also as pure Nirguna worship of Brahman.

The Tejas of the Brahmacharin lies in his Gayatri Japa; the support and prosperity of the Grihastha is also the Gayatri; the strength and solace of the Vanaprastha is again the Gayatri Mantra. Thus, from the moment of the young student's Upanayana (investiture with the sacred thread) upto the moment when he enters the glorious state of Sannyasa, throughout his life, the Gayatri Mantra is the constant guide, friend, support and strength to the Hindu. To him, the Gayatri Mantra is everything, and the initiation of the Mantra marks the beginning of the spiritual life of the Hindu. The Gayatri occupies the first place in the four great things in his life, viz. Gayatri, Gita, Guru and Ganga.

So great is its importance that the Japa of the Gayatri Mantra is laid down as a compulsory daily Sadhana in the life of every Hindu. No matter what one's

Kuladevata (family deity) might be, no matter what one's Ishtadevata may be, yet the daily repetition of the Gayatri Mantra and the offering of the Arghya (sacred ablution) repeating the Gayatri Mantra is enjoined upon every Hindu. The glory of the Gayatri and its power is such that it is said that a single offering of water (Arghya) with Japa of the Gayatri carries with it the spiritual power equalling the sum total of all the thirty two crores of celestial beings or Devas.

But it is seen these days that due to the present day civilisation and the busy hectic life of the majority, specially in urban areas, many do not find time to perform their Sandhya (doing Arghya with the repetition of Gayatri three times—morning, noon and evening). This is a sad state of affairs. Dear reader, realise the wondrous potency of the glorious Gayatri. Realise clearly what a precious heritage you have in this Mantra. Neglect not this Divine Shakti that the Rishis of yore have bequeathed. This is the true Shakti before which electricity, radioactivity, atomic force, etc. appear as trifles. Start doing at least from the Navaratri (as a Navaratri Vrita) regular daily Japa of Gayatri, and feel for yourself the wondrous power that you derive therefrom. This is the real Power of powers. It will guard you from all dangers, give you infinite strength to overcome all obstacles, and take you to the very pinnacle of splendour, peace and bliss.

May Mother Para Shakti bestow upon you all strength and wisdom in your pursuit. May Devi bless you all in your right endeavours.

A HARMONY OF FAITHS AND RELIGIONS

(Sri Swami Krishnananda)

Our subject today happens to be what is known as the faith of people. As we will all appreciate, a person has faith in an objective when the person beholds an ultimate value in that objective. If there is no visualisation of an ultimacy of value in the object of faith, that faith will also not be ultimately valid.

Now, how does one develop faith at all? What are the causative factors that engender faith in people in general? This question cannot be easily answered because the empirical observation characteristic of human knowledge does not seem to be involved in such a category of human life as faith. For instance, scientists discredit faith as an ultimate process of correct knowing. No scientist will go by faith. There is always a demand for observation and experiment, intellectual investigation and laboratory finding by means of the employment of different types of apparatus, but faith is debarred from scientific thinking.

Do people have faith in anything? No one can say that people do not have faith. In fact, it does not appear that people live by their logical conclusions. Rather, they live by their faiths. Everyone knows that the earth revolves around the sun and there is no such thing as the rising or the setting of the sun, but we do not say that the earth has

revolved in a particular direction and now it is in another location, and so we call it morning or evening. We say that the sun has risen or the sun has set, or that now it is midday and the sun is high in the sky. There is also a belief that we survive after death, which cannot easily be established by logical conclusions. For instance, why should there be faith in the survival of the soul after death? What kind of logical argument can be used to prove the substantiality of this faith?

Something speaks from within the person: "I have done so many good things in this world. I have done a lot of charity; I have sacrificed myself for the welfare of people. Will all this go to waste, and will I not be rewarded for the feelingful sacrifice that I have performed for the welfare of people?" Knowing well that life is brittle and tomorrow may be the end of this physical body, if tomorrow is to be the final hour of one's existence in this world, why does one try to do good deeds today, twenty-four hours before one's passing? How would one expect the good deeds of today to bear fruit for one's own experience and enjoyment, knowing well there may not be more than twenty-four hours of living in this world? Here is a faith which goes beyond understanding, which tells us: "Somehow or other, for whatever reason it be,

my virtuous deeds will not go waste. I shall be rewarded."

People want to have a good name in this world: "May I go from this world with a good name." Where is the value of a good name if we are leaving this world and going somewhere, of which we know not? One does not want to leave this world with ignominy, but when we are not existing at all, where is question of ignominy or even name and fame? Here is a very subtle, intriguing feature of human understanding and faith which defies logic and any kind of syllogism.

It is a well-known fact that no one can know when their end will come. Knowing it, who will do good deeds in this world but for the fact of a belief that these good deeds will be rewarded in an afterlife, though no one has seen even in one's dream what an afterlife would be. Who tells anyone that there is survival of the physical mortality of a person? This is faith. Now, would you regard this faith as valid, or is it a foolish concoction of the human imagination? I believe no one would feel that there is a meaningless imagination behind this kind of faith, for the reason that everyone in the world has this faith. It is not my faith or yours, but it is a uniform feeling in every human being.

Do we call it faith or rationality? People offer prayers. To whom are they offering prayers? Are these prayers directed to visible objects in this world? Certainly not. Our prayers to our altars, in our temples, in our synagogues, in our churches, are certainly directed to some unknown categorisation of existence, of

which there is absolutely no understanding, and which cannot be proved by logical arguments. After all, providence will protect us, is an old saying. What is meant by providence? Where is it situated? Has anyone seen providence? So people believe in the existence of unseen things for reasons they themselves cannot know.

Every religion, every faith is directed to an otherworldly existence. If we had no belief in a life in a world beyond this world, there would be no moment of peace in our mind even in this world. We would be caught by mortal fear every moment of time, not knowing the meaning of our life itself. But we do not have such a fear because we know that one day or the other we are going to be blessed. Who told us that we are going to be blessed? Which book, which prophet and which prophecy will confirm that we are going to be blessed one day or the other for our good deeds? And what is meant by 'good' deeds? Who told us that our actions are good or bad? This also is a classification made by a kind of faith which transcends understanding.

There is something which the heart speaks. It has its own logic. As it is well said, the heart has a reason which reason does not know. Have we some faculty in us which is above reason, a faculty which is decried by pursuers of science, those who go by the laws of physics and chemistry? Religions of the world, the faiths of people, adore a non-physical existence which is addressed in various ways: the divinities, the angels, the gods in heaven, the celestials, and so on. This acceptance of

the presence of mysterious forces above nature is the working of a deep faculty within us, which is faith.

The scientist's conclusion that an observation that has been made in a laboratory is correct to the core is ultimately also a kind of hypothesis based on certain assumptions, without which premise a conclusion cannot be drawn. The scientist who does not believe in any kind of hypothesis has himself or herself a hypothesis that the world is there because it is concretely presented before the sense organs. This belief in the existence of the externality of worldly existence, or earthly life, can be regarded as something which can be proved by logic. Can we prove that the world exists? Can we prove that we exist?

Such fundamentals go beyond logical proof. Neither can we argue about the existence of a world outside, nor can we argue about the existence of our own self. We have to accept that we exist, and we have to accept that the world also exists. Do we call it faith, or do we call it reason? Why are there religions in this world but for the fact that there is a supernatural acceptance of the fact of there being divinities beyond earthly concepts, in a world beyond, of which one cannot have any kind of rational knowledge?

Why there are differences among faiths is perhaps the reason why this subject requires to be discussed. Is there a general belief among all people unanimously that there is a ubiquitous super-physical existence pervading

everywhere, or is there a multifaceted belief in the existence of a variety of realities beyond this world? This is a deep philosophical issue which raises as many questions as there are faiths in this world.

The differences that we observe among faiths in this world can in some way be attributed to geographical conditions, different types of cultural backgrounds, differences in languages, differences in upbringing, and various other external influences which condition the way of thinking right from the beginning of one's life. Unconditioned thinking is difficult to find. We are conditioned by our parents, by the atmosphere of our living, by the culture of the people to whom we belong, by the scriptures and books we that read, and by the company that we keep. There is an old saying: Tell me the books that you read and the company that you keep, and I shall tell you what you are. The effect of the influence of external factors in human nature is so much that it is difficult to accept that we are capable of independently coming to any conclusion by our own selves minus this influence.

The question arises once again: Is it good, then, to have a diversity of faiths in this world? It is generally believed that the diversity of faiths and the multiplicity of religious values cannot be avoided, for well-known reasons. Can there be a harmony among these faiths, or should there be always a clash among faiths?

(To be continued)

AKHANDA KIRTAN

(H.H. Sri Swami Sivanandaji Maharaj)

Akhanda means ‘continuous’ or ‘without break’. Kirtan means singing the Lord’s Name. Akhanda Kirtan is the continuous singing of Lord’s Name. Akhanda Kirtan is a very effective spiritual Sadhana. There is eradication of all evil Vrittis during this period. The mind can be easily controlled by Akhanda Kirtan. The wandering habit of the mind towards sensual objects can be easily checked by Akhanda Kirtan. By the practice of Akhanda Kirtan, the mind has neither time nor opportunity to think of sensual objects. Akhanda Kirtan is a potent and easy means to capture the mind. The mind is filled with Sattva. There is supreme peace and joy in Akhanda Kirtan.

Akhanda Kirtan brings communion or Samadhi quickly. It purifies the heart quickly. It produces high purity of mind and other incalculable benefits. Utsava for three days may not produce a lasting impression. To induce Samadhi and divine ecstatic mood quickly, there is no other agent more powerful than Akhanda Kirtan. In Jhansi and other places in Uttar Pradesh, there have been Akhanda Kirtans for two months, three months, six months and even for one full year.

There is no Yajna greater than Akhanda Kirtan. In Kali-Yuga, a well conducted Akhanda Kirtan is

tantamount to one hundred Ashvamedha sacrifices. If you weigh the fruit obtained by conducting an Akhanda Kirtan in one scale, and the fruit of one hundred Ashvamedha Yajnas in the other scale, the former will go down. This is especially suited for this iron age. It does not cost you anything. During Akhanda Kirtan the Maha-Mantra “*Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare*” should be repeated.

At the end of Dvapara Yuga, Sage Narada went to the Creator, Brahma, and wanted to know the easiest means of crossing the ocean of Samsara in the Kali age. Brahma replied that by repetition of the Mahamantra consisting of sixteen names, a man can easily get over the Samsara. The sixteen names are those mentioned above. These names destroy the Avarana, which produces the sense of individuality of the Jiva, surrounded by the sixteen Kalas (rays). Then like the sphere of the Sun, which shines fully after the clouds disperse, Parabrahman alone shines. No rules are to be observed in the repetition of these names. Brahma also said, “Whosoever, in a pure or an impure state, utters these always, attains the same world of, or proximity to, or the same form of, or absorption

into Brahman. He is at once released from all bondage.”

During ordinary Sankirtan, any Namavali (God's Names) can be repeated. On Sivaratri and other festivities in which Lord Siva is invoked, Akhanda Kirtan of 'Om Namah Sivaya' can be done.

Akhanda Kirtan should be conducted during holidays in all villages, Mohallas and cities. Akhanda Kirtan can be arranged for twelve hours, twenty-four hours and upto one week or even more, according to convenience. The Akhanda Kirtan may commence at 4 a.m. or 6 p.m. The former is better—the longer the period, the better the effect.

You can conduct Akhanda Kirtan for twenty-four hours, even with four, six or eight members. Here, there is no necessity for changing batches. All can sit together and sing continuously. Some like to conduct Akhanda Kirtan without a person to lead them. All people sing together. Here the members will get tired soon. If one man leads, there is rest for the leader and others also. This is a better method.

Batches of twenty or more can conduct Akhanda Kirtan. After every two hours, batches can be changed. There should be no break in the Kirtan. There must be perfect harmony throughout. The Mahamantra should be sung in a sweet melodious tune. Members should have preliminary training for some time in Kirtan. Untrained people will produce breaks. Particularly those who wish to lead the party should have very good training. If there are breaks, it is no

longer an Akhanda Kirtan. Great care should be taken to keep the continuity of the Kirtan. He who leads, must be ever vigilant. He must take his turn the very second the other party breaks. There must be perfect discipline.

One person should repeat the Mantra in a melodious sweet tune and all others should follow him in chorus. The sixteen Names "*Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare*" constitute one Mantra. You should not repeat or sing either "*Hare Rama Hare Rama, Rama Rama Hare Hare,*" or "*Hare Krishna Hare Krishna, Krishna Krishna Hare Hare,*" twice. For individual Japa and Kirtan, the whole Mantra should be repeated at a stretch. But during Akhanda Kirtan, in order to avoid too much strain and break, the first half of the Mantra viz. "*Hare Rama Hare Rama, Rama Rama Hare Hare,*" should be repeated by the person who leads the Kirtan, and when it is followed in chorus by the party, the other half should be repeated. The same half should not be repeated twice. No break in the Kirtan should be caused between the time when the leader of the party ends the Kirtan and the others following him in chorus begin it. Some people cannot sing even one-half of the Mantra without a break. They should train themselves to sing one-half of the Mantra without any break in the middle. Especially those who lead the Kirtan should take particular care of this point; otherwise it cannot be an Akhanda Kirtan. Thus the continuity of the Kirtan can be maintained.

After every hour, the person who leads the Kirtan can be changed and another person can take up his place. The period of duration of each member can be from half-an-hour to one hour. It is better to keep half-an-hour for each man after mid-night as sleep overcomes him after that time. The programme as to who should guide the Kirtan at each particular hour should be pre-arranged and distributed beforehand. He who leads must stand up and sing. He can overcome sleep by standing. Those who are on the verge of being overpowered by sleep must stand up and sing.

In Akhanda Kirtan, you should not sing in a very high pitch. You will get tired soon. If you sing in a very low tone, the members will not take much interest. There will not be any enthusiasm and joy. You will have to sing in a happy, medium tone.

At times, there may not be sufficient number of hands to follow the Kirtan in chorus. In that case the Kirtan can be continued by a single person also. Only when a reliever comes and relieves him, he can leave the hall. The reliever at the time of taking charge should sing with the other person who is already doing the Kirtan, at least for five minutes and then only the former person can leave the hall. Harmonium, or Kartals, can be used especially when a single person conducts the Kirtan. Kirtanists may either sit and do Kirtan or go round the idol or photo which is kept in the hall. During cough and other natural obstructions of the throat, Kirtan can be done mentally. But

if the break will exceed a few seconds, a reliever should be called for through some sign or ringing the bell which is specially kept for this purpose. Night shift Kirtanists should invariably sleep in or near the Kirtan hall. They will be highly benefited by Mantric vibrations. The Kirtanist, till his turn is finished, should not talk to anybody. The Kirtan should generally be done with closed eyes; turning to the other sides should be avoided, and only the image could be gazed at.

When you do Kirtan, place the image of the Lord—Krishna, Hari or Rama—in your heart and fix the mind on the image. Close your eyes when you do Kirtan. There should be Akhanda-Deepa (ghee-lamp) in front of the Lord's picture in the hall till the function is over. One should be in charge of the ghee-lamp and see that it burns continuously till the function is over.

All those who lead the Sankirtan should sing in the same tune. Change of tune will induce break in the Kirtan and there will be no harmony. All members should be well trained in singing the Mahamantra in one tune in a melodious manner.

There must be two persons to inspect the members. Members will be overpowered by sleep in the late hours of the night and these inspectors should watch over them and keep them vigilant. Difficulty will be experienced in keeping vigil. Many will begin to sleep at 2 a.m. Those who take part in Akhanda Kirtan should not take tea. They can take a cup

of hot milk at mid-night. All persons should be present at the time of beginning and ending of the Akhanda Kirtan.

All those who participate in Akhanda Kirtan should observe strict continence (*Brahmacharya*). They should take Sattvic diet. They can take fruits, milk, potatoes, etc. (*Phalahara*). If they can give up salt and sugar for four days, it is a good Tapas for them. Now, there is a chance to give up that inordinate, indiscriminate clinging to salt and sugar. They can take milk without sugar. They can take potatoes without salt. All these are helps to control the mischievous Indriya—the tongue. If the tongue is conquered, all other Indriyas can be easily controlled. Those who cannot undergo the above discipline, can take their usual food.

Those who take part in Akhanda Kirtan, should wear clothes washed by their own hands. They should walk bare-footed to the place where the Yajna is held. They should not sleep immediately after the Kirtan is over.

There should be a separate platform for Akhanda Kirtan when conferences are held. A red cloth with the Mahamantra written thereon should be hung in the place where Akhanda Kirtan is conducted. Ladies also can take part separately during their fixed hours. The Akhanda Kirtan should terminate with Havan, with Mahamantra, Gayatri and Gita verses, on the next morning. *Dasangam*—Jav or barley, sesame seeds, rice, dried cocoanut pieces, dried grapes

or resins, dried dates and ghee—all these should be well mixed. A portion of this is given to all the members. This mixture is offered into the sacrificial fire as Ahuti or oblations uttering the sacred Mantras and the word “Svaha” at the end of each Mantra. If one hundred Maalas of Japa of Mahamantra are done during Akhanda Kirtan, ten Maalas (one-tenth) of Ahutis or oblations should be offered during the Havan. Havan should end with Purna-Ahuti (oblation) with chanting of Shanti Mantra:

*“Om Purnamadah Purnamidam
Purnat Purnamudachyate,
Purnasya Purnamadaya
Purnamevavasishyate.”*

For Purna-Ahuti, one full coconut filled with ghee covered all round with a red piece of cloth and dipped in ghee is offered with the above Mantra. The Havan Bhasma (sacred ash) should be preserved in a tin and distributed to the members and other people. Application of this Bhasma with faith and Bhava on the forehead will remove many incurable diseases. The function should be closed with Arati and distribution of Prasada. At the close of Akhanda Kirtan Yajna, Mahatmas, Sadhus, Sannyasins and the poor, should be sumptuously fed.

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!

THE TRUTH ABOUT SHRAADDHA*

(Sri Swami Gurusharanananda)

As Swamiji was getting out of his Kutir to go to the office, he saw Sri Sastri performing Tarpana on the Ganges bank. "Very orthodox and pious soul", remarked Swamiji about Sri Sastri, "He never neglects his duties."

"Some people laugh at such practices as Tarpana and Shraaddha," continued Siva. "They say, 'How can water and rice balls offered here reach the manes in some other world?' Someone went to the extent of ridiculing such practices by taking Ganges water in a bucket and pouring it on the bank itself. When asked the reason for this extraordinary behaviour, he replied, 'Well, my paddy-fields in South India do not get enough water and so I am irrigating them by offering this water on the Ganges bank; when the water and rice balls that you offer into the Ganges or in fire can reach your forefathers in another world altogether, cannot the water that I am taking from the Ganges and pouring on the Ganges' bank reach my village a thousand miles away?'"

** From Sivananda Day-to-Day, 14th March, 1955*

All this is foolish argument. People do not understand the mysterious power of the Mantras. The rice balls are not carried by human agency; they are carried on the invisible wings of Mantras. The manes who are now in their subtle bodies do not need rice and bread to eat; they require only the subtle essence of such food.

There is a great wisdom underlying the practice of offering oblations into fire. Of the five elements, fire is the central. The first two are gross; the other two are subtle. Between them is fire. Earth is a solid mass. Water is subtler; it appears to be a mass, but is not hard as earth. Fire is subtler than water. You see something, but cannot even touch it. When you pass your hand or any object through the fire, it appears as though there is nothing, no solid substance at all. Air is subtler; you cannot see it at all. Space is subtler still. Fire is the medium between the gross and the subtle. Fire converts the gross into the subtle.

The gross food that is offered into the fire during Havan is at once transformed by fire into subtle food.

The vibrations of the Mantras chanted during the Havan direct this subtle food to the proper recipients. Just as, in a crowd, when your name is called, you alone respond and not the others, because the vibrations touch only your heart. Similarly with the Mantras. Each Mantra has a certain vibration, which reaches the manes or the Devata towards whom it is directed. Along with it, the subtle food is also taken.

Similarly with libations with water – Water dissolves the offerings; and the sun in due course takes the subtle portion of the foods up through his

rays and the offering reaches the manes or the Devas concerned.

Because man does not understand these subtle principles, he ridicules them. But the man of faith is unshaken. He goes on performing the Tarpana and the Shraaddha, unmindful of the critics' words. He enjoys the fruits of such virtuous actions. He gets the blessings of the manes and the grace of the Divine. Whereas the man who neglects his duties to the manes and Devas falls from his duty and incurs sin; he suffers here and hereafter."

DIVINE NAMAPATHY

When allopathy, homeopathy, chromopathy, naturopathy, Ayurvedapathy and all other 'pathies' fail to cure a disease, the 'Divine Namapathy' can save you. Name of the Lord is a sovereign specific, a sheet-anchor, an infallible panacea and a cure-all for all diseases. It is an ideal or supreme 'pick me up' in gloom and despair, in depression and sorrow, in the daily battle of life or the struggle for existence.

There is a mysterious power in the Name. There is an inscrutable Shakti in God's Name. All the divine potencies are hidden in Lord's Name. It is a cream or quintessence of Chyavanaprash, Makaradhvaja, almonds, Vasantakusumakar or Svarna Bhasma or gold oxide. It is a mysterious, ineffable divine injection '1910194.'

—Swami Sivananda

TAKING REFUGE

(Sri Swami Atmaswarupananda)

The Bhagavad Gita is one of the great scriptures of the world. It is said to contain the essence of all the Upanishads and to reflect all the great paths of yoga. Yet in the last teaching verse of the Gita, Chapter 18, verse 66 it is as if Lord Krishna says to Arjuna, Forget all the things I have been telling you. Abandon all the things that you are relying on and take refuge in Me alone." Then He promises, "I will liberate you from all sins. Don't worry."

What does it mean to take refuge? It is what we depend upon finally. It is the principles we live by. Generally speaking, some take refuge primarily in what their minds tell them. Others, primarily by how they feel about things. Some take refuge in prayer. In other words, when we have difficult decisions to make, where do we take refuge—in a teaching? in a feeling? in a reaching out to God? Lord Krishna, in effect, says, Abandon all these things, helpful as they may have been, useful as they are in their own place, and take refuge in Me alone.

What does taking refuge really mean? It means what we bet our life on. And who is this Me that Lord Krishna is referring to? It is the same Me that Jesus was referring to when He said, Follow Me; it is the same Me that Lord Jesus was referring to when He said, I am the way, and the truth and the life. It is the Universal speaking to man. It is beyond any concept of any God or any savior that we can create in our mind or our emotions or even our prayers. It is the Me that is universal, absolute, beyond our understanding. It is the Me

that includes everything, that is beyond the three gunas and the pairs of opposites, totally beyond any analysis. It is the Me, finally, that we can only take refuge in by becoming It. It is what we are right now.

The final taking refuge is when all divisions disappear and there is no one left to take refuge. There is That and That alone. It is a subjective experience. Therefore, the quicker we can involve our sense of I in It, the better. That is the significance of betting our life on It. It is I who take refuge. It involves everything about me finally. Not just an object of who I am, but the I that I am in the depths of my being.

How can we get help to become that I? We feel that we are the same person who was born and who will die. That is a reflection of that universal I. That I is always with us. It never moves, never changes. We can take refuge in that sense of stillness within that is observing the mind, the emotions and any prayers that we make. It is that which is aware of our meditation. It is that which is even aware of Samadhi. We can take refuge in this sense of conscious existence, the I Am. The important thing to recognize is that our fundamental error is identifying with our thoughts and our emotions.

We stand alone. We are That which becomes everything else. It is there that we must take refuge, in that sense of pure I, until ultimately it is absorbed by the Universal. That is the path to everything our soul longs for.

* * *

CHILDREN'S WORLD



NAMDEV

Beloved Divine Children!

Om Namō Narayanaya!

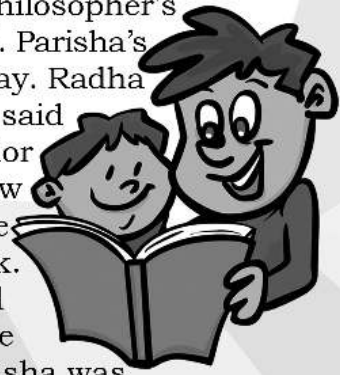
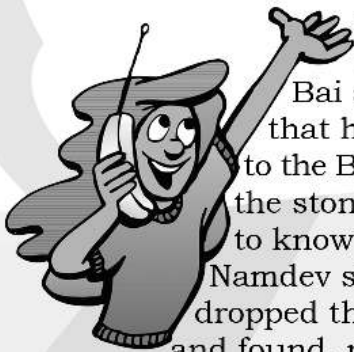


Namdev was a famous saint of Maharashtra. He was born in 1269 A.D. in the family of tailors who were sincere devotees of Vitthala of Pandharpur. At the age of two, when he began to talk, the first correct word he uttered was 'Vitthala'.

Namdev found great pleasure when everyday his mother Guna Bai took him to the temple of Vithoba for offering worship to the Deity. One day, his mother asked him to take the plate of offerings to Vithoba. He went to the temple, placed the plate of eatables before Vithoba and asked Him to accept the offering. However, when he did not find any evidence of acceptance by Vithoba, he cried so bitterly that Vithoba actually assumed a human form and accepted the offerings gratefully. Namdev's mother was surprised when her son came back in great joy with an empty plate and explained to her that Vithoba had accepted the offerings by actually consuming the eatable presented in the plate. So, the next day, she herself accompanied Namdev and had the satisfaction of seeing the Lord actually accepting their offerings. She felt grateful to the Lord that she was the mother of such a great devotee.

Namdev married Radha Bai, who was a worldly-minded woman. There was extreme poverty in the house of Namdev. He neglected his worldly duties. A Bhakta named Parisha Bhagavat, propitiated Rukmini and got the philosopher's

stone which could convert iron into gold. Parisha's wife gave the stone to Radha Bai one day. Radha Bai showed the stone to her husband and said that his Bhakti was of no use and was inferior to the Bhakti of Parisha Bhagavat. Namdev threw the stone into the river. Next day Parisha came to know of everything and took Namdev to task. Namdev showed Parisha the place where he had dropped the stone. Parisha searched for the stone and found, not a single stone, but a whole lot. Parisha was struck with wonder. He admired the spirit of renunciation and the spiritual powers of Namdev.



Namdev felt it increasingly difficult to take interest in household affairs. To him, there was only one interest and that was Lord Vithoba. He used to spend hour after hour sitting before Vithoba, talking to Him, discussing spiritual matters with Him and doing Bhajan.



When Namdev was about twenty years of age, he met the great saint Jnanadev at Pandharpur. Jnanadev persuaded Namdev to go with him to all the holy places on pilgrimage which lasted about five years and during this period, Jnanadev advised Namdev to adopt a Guru so that he might be in a position to realise completely the manifestation of the all-pervading God and thus fulfil his own mission in life. Namdev hesitated as he thought that such action might alienate his loyalty and devotion to Vithoba.

One day Gora, another saint and a potter by trade, was asked to ascertain which of them were half-baked, i.e., had not realised Brahman. Gora took a small, flat wooden board such as he used to prepare or test the pots and began to pat on the head of everybody. When he came to Namdev and patted on his head, Namdev cried aloud thinking he was hurt. Immediately, all the others in the company began to laugh saying that Namdev was only half-baked and had not become fixed in his spiritual position.

Greatly mortified, Namdev complained to Vithoba of his humiliation. He said that he saw no necessity for him to have a Guru as he had intimate relationship with Lord Krishna Himself. Lord Krishna said that Namdev did not really know Him. Namdev denied this. Lord Krishna challenged Namdev and asked him to find out His identity that day. Namdev agreed. Lord Krishna took the form of a Pathan horseman and passed before Namdev. Namdev could not recognise the Lord. Namdev agreed to go to a Guru. Lord Vithoba then advised him to adopt Visoba Khechar as his Guru.

Visoba Khechar was one of the disciples of Jnanadev and was living at the time at a village called Avandhya. Namdev proceeded to the village and took shelter in a temple in order to take some rest. There he saw a man sleeping with his feet on the Deity Itself. Namdev was shocked, woke up the man and rebuked him for this sacrilege. The man was no other than Visoba himself. He replied, "O Namdev, why did you wake me up? Is there a single spot in this world which is not permeated by God? If you think that such a spot can be found, kindly place my feet there." Namdev took the feet of Visoba in his hands and moved them to another direction, but the Deity was there. He then moved Visoba in still another direction, but the Deity was there too! Namdev could not find any direction or spot where he could place the feet of Visoba without treading on the Deity. God was everywhere. Having realised this great truth that God had permeated the whole universe, Namdev surrendered himself to Visoba gratefully and humbly. Visoba then advised Namdev at great length.



One day, he was sitting at a place doing his Bhajan. In the meantime, a dog came to the spot and ran away with the bread he had prepared for his midday meal. Namdev ran after the dog, not with a stick in his hand, but with a cup of ghee; and he addressed the dog thus, "O Lord of the world! Why do You want to eat the dry bread? Take some ghee along with it. It will taste much better." Namdev's realisation of Atma was now complete and overflowing.

Namdev was not an author of any big treatise; but he left behind him a large number of Abhangas or short poems, full with the nectar of Bhakti and love towards God.

The essence of Namdev's message is: "Always recite the Name of the Lord. Constantly remember Him. Hear His glory. Meditate on the Lord in your heart. Serve the Lord with your hands. Place your head at His lotus feet. Do Kirtan. You will forget your hunger and thirst. The Lord will be near you. You will attain immortality and eternal bliss."

He took Samadhi at Pandharpur in 1350 A.D.

No account of the life of Namdev would be complete without a mention of his maid-servant, Janabai. She was one of the closest followers of Namdev and had no ambition other than to serve Namdev and sing the praises of the Lord Vithoba. In one of her poems she sings:

"Let me undergo as many births in this world as You please, but grant that my desires are fulfilled. They are that I see Pandharpur and serve Namdev in every birth. I do not mind if I am a bird or a swine, a dog or a cat, but my conditions are that in each of these lives, I must see Pandharpur and serve Namdev. This is the ambition of Namdev's maid."



That sums up the philosophy of Janabai and how she attained her desired goal. So intense and sincere was her devotion to Vithoba that the Lord Himself used to lighten her household duties, which, as she became old, found unable to perform. By her Service and devotion to God, she completely succeeded in effacing herself and she got completely merged in Him. A great soul—Janabai! And a greater Master—Namdev!



BE IN TUNE WITH THE LORD

Attune your **heart** to the Lord by doing **fervent** and **sincere prayer** daily. Lay **bare** your heart to Him. Do not keep any **secrets**. Talk to Him like a **child**. Be **humble** and **simple**. **Implore** Him with a **contrite** heart to **forgive** your sins. **Beseech** Him to **bestow** His **Grace**. Do not **depend** upon human help. **Rely** on **God** and God alone. You will get everything. You will get His **Darshan** or **vision**.

Be **regular** in your **Japa, Kirtan, meditation** and **study** of **Gita** and **Bhagavatam**. Regularity is of paramount importance in spiritual **Sadhana**. Never forget this.

—SWAMI SIVANANDA



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

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



SRI KRISHNA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM



कृष्णेति मङ्गलं नाम यस्य वाचा प्रवर्तते।
भस्मीभवन्ति तस्याशु महापातककोटयः॥

One who constantly recites the auspicious Name 'Krishna', his crores of sins are burnt soon.

The sacred day of Sri Krishna Jayanti was celebrated at the Headquarters Ashram on 2nd September 2018 with great devoutness and rejoicing.

As a prelude to the Celebration, the collective chanting of the holy Dvadashakshari Mantra 'Om Namō



The traditional worship of the Lord Murali Manohar enshrined in the sanctum-sanctorum of Sri Vishwanath Temple commenced at 8 p. m. with Abhisheka to the Lord to the chant of Vedic Mantras and soulful and ecstatic singing of Bhajans and Kirtans. Thereafter, the

Thereafter, H.H. Sri Swami Padma-
nabhanandaji Maharaj recited from the
10th Skandha of Srimad Bhagvatam the
Divine Descent of the Lord. After the
Mangala-Arati, the sacred Prasad was
distributed to all.

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

* * *

Celebration of 10th Punyatithi Aradhana Day of Most Worshipful Sri Swami Chidanandaji Maharaj



The sacred day of 10th Punyatithi Aradhana of Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great devotion at the Headquarters Ashram on 7th September 2018. The programme commenced at 5.00 a.m. with Brahmamuhurta prayers and meditation session wherein H.H. Sri Swami Yogaswarupanandaji Maharaj in his message said that Pujya Sri Swami Chidanandaji Maharaj's divine life is an ideal example for us to emulate. It was followed by Prabhat-pheri, special worship at Sri Vishwanatha Mandir and Havan at the Ashram Yajnashtala.

In the forenoon, after the ceremonial worship to Sad-gurudev Sri Swami Sivanandaji Maharaj at the



Samadhi shrine, grand Puja was offered to the sacred Padukas of Sadgurudev in the Samadhi Hall. Senior Swamijis, Sannyasis, Brahmacharis, devotees and guests of the Ashram devoutly participated in the Puja. Thereafter, a brief Satsanga was organised wherein the soulful singing of the favourite Bhajan and Kirtan of Worshipful Sri Swami Chidanandaji Maharaj by the Sannyasis and Brahmacharis of the Ashram filled the hearts of the devotees with blessed memories of Pujya Sri Swamiji Maharaj.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Adwaitanandaji Maharaj, Sri Swami Amritarupananda Mataji, Sri Charles Kangai from U.K. and Sri Pannirselvam from Malaysia paid their worshipful tributes to Pujya Sri Swamiji Maharaj through their brief talks highlighting his divine personality. Thereafter, Pujya Sri Swamiji Maharaj's Darshan and inspiring message through a DVD show gladdened the hearts of one and all. To commemorate the auspicious occasion, two books of Param Pujya Sri Swamiji Maharaj were also released. The Satsanga concluded with Arati, distribution of Jnana Prasad and Prasad.

May the grace of Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.!

CELEBRATION OF 131ST BIRTH ANNIVERSARY OF THE MOST WORSHIPFUL SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ



The 131st Birthday of Most Adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and spiritual éclat on 8th September 2018 at the Headquarters Ashram.

The day's programme commenced with early morning prayer and meditation followed by an inspiring message by H.H. Sri Swami Yogaswarupanandaji Maharaj. Soon

after that a Prabhat-pheri was organised wherein a large number of devotees participated singing joyously the Divine Name. A special Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.

In the forenoon session, a grand Puja was offered to the sacred Padukas of the Holy Master in the beautifully decorated Samadhi



Shrine. The Samadhi Shrine hall was packed with Sannyasis, Brahmacharis, devotees and guests who had assembled to pay their loving homage to the Beloved Gurudev. After the Puja, there were Bhajans and Kirtans glorifying the Divine Master and an illuminating discourse by H. H. Sri Swami Nirliptanandaji Maharaj on His



life and teachings. Eight books of Sri Gurudev and special Birthday Issues of 'The Divine Life' and 'Divya Jeevan' were also released on this sacred occasion.

In the evening, a special Puja with Arati was offered to Mother Ganga in the loving remembrance of Sadgurudev Swami Sivanandaji Maharaj at the Vishwanath Ghat. During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Adwaitanandaji Maharaj paid reverential tributes to Gurudev by their brief talks on Sadgurudev's inspiring life. The celebration concluded with Arati and distribution of special Prasad.

May the Divine Deity of Ananda Kutir, Sadgurudev Sri Swami Sivanandaji Maharaj bless us all with intense devotion to His lotus feet!



CELEBRATION OF 102nd BIRTHDAY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ



The auspicious day of 102nd Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great sacredness and devoutness at the Headquarters Ashram on 24th September 2018. The celebration commenced at 5.00 a.m. with prayers and meditation in the divine presence of Sadgurudev Sri Swami Sivanandaji Maharaj at the holy Samadhi Shrine. It was followed by message of H.H. Sri Swami Yogaswarupanandaji Maharaj and mellifluous and ecstatic singing

of Divine Name. A special Puja at Sri Vishwanath Mandir and Havan at the Ashram Yajnashtala were also performed for the peace and welfare of the world.

In the forenoon, grand worship was offered to the Holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine. The Samadhi Hall was packed with Brahmacharis, Sannyasis, Sadhakas and devotees who had assembled to pay their loving homage to Beloved Sri Swami Chidanandaji Maharaj.



Soon after the worship, a brief Satsanga was organised wherein the Sannyasis, Brahmachris of the Ashram and devotees of DLS Hong Kong Branch presented soulful Bhajans as their devout offering to Worshipful Swamiji Maharaj.

During the night Satsanga, the children of Om Sadhana Central School, Madurai, Tamilnadu, presented a beautiful cultural programme comprising classical dance, mime show

and a skit on inspiring life of Sadgurudev Sri Swami Sivanandaji Maharaj. H.H. Sri Swami Padmanabhanandaji Maharaj blessed them with his encouraging words and gift-bags as

well. To commemorate the sacred occasion, four books and booklets were also released. The Satsanga concluded with Arati and distribution of special Prasad.

May the abundant blessings of the Lord Almighty, Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj be upon all!

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COMMENCEMENT OF TWIN PLATINUM JUBILEE CELEBRATION PROGRAMME



The Year 2018 marks the auspicious occasion of the PLATINUM JUBILEE of Akhanda Mahamantra Sankirtan at Bhajan Hall and Pratishtha of Lord Sri Vishwanatha

at Vishwanatha Mandir.

To celebrate the Platinum Jubilee of Akhanda Mahamantra Sankirtan, the Headquarters Ashram decided to organise a 75 Day Yajna of Prabhat Pheri and Mahamantra Kirtan at Bhajan Hall by the devotees of different DLS Branches. This sacred Yajna commenced on 20th September 2018 and devotees of DLS BHEL Hardwar Branch, DLS





Morbi and DLS Surendranagar Branch (Gujarat), DLS Raja Park Jaipur Branch (Rajasthan) and DLS Babanpur Branch (Odisha) joyously participated in daily Prabhat Pheri and Akhanda Mahamantra Kirtan





from 20th to 30th September 2018 as their devout oblation in this divine Yajna.

As a part of Twin Platinum Jubilee Celebration, discourses on 'Uddhava Gita' were also organised from 27th to 30th September 2018 at the delightfully decorated Swami Sivananda Satsang Bhavan (Auditorium). Pujya Sri Hita Ambarishji Maharaj of Hita Radhavallabha Sampradaya, Vrindavan blessed the devotees with his talks on 'Uddhava Gita'.



Pujya Sri Hita Ambarishji in his discourses referring to 'Uddhava Gita' and quoting from the beautiful compositions of various saints as Kabir, Tulsidas, Meera Bai and Bulle Shah inspired the gathering to take refuge at the



lotus feet of the Lord and constantly repeat His name to cross the formidable ocean of Samsara.

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



SEVA THROUGH SIVANANDA HOME

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

Swami Chidananda

A patient was admitted in Sivananda Home. He suffered a stroke and was first admitted in a general hospital. When it was discovered that he was HIV positive, was discharged from the hospital immediately. Not able to speak—aphasia—caused by the affected language centre in the brain. Understanding and hearing being intact, but not understanding of people around you! They stop talking to you or with you, and start talking about you, all of them, among each other. Communication gap—looking at you as if you are mentally retarded. Loudly talking to you as if your hearing is impaired. The same happened when his being HIV positive was discovered. Again communication gap—fear and anxiety about a disease which is still covered with misunderstanding and preconceived notions, and stigmas attached. Often a hidden life. A lifelong stigma, a label for life.

A 75 year old woman was picked up from Triveni Ghat, Rishikesh. Abandoned from her own house, having a deep 10 cm diameter infected wound on the scalp, infested with maggots. She had a few possessions, but these were robbed. She was alone, with severe pain

and itching, nothing else left than a prayer in the heart.

Their pathetic condition reminds us of Guru Maharaj, who often talked about empathy, trying to place ourselves in the condition and situation of the other person. Nowhere belonging. An outcast. Not wanted, helpless and hopeless, with a stigma attached. But Gurudev pulls us out of this despondency and self-pity by calling us by our real name, “Immortal Self you are”, and Guru Maharaj by addressing our real identity, “Blessed Immortal Atman, Children of the Divine”! Earmarked and labeled. This is the label to live with; this is our earmark, for each and every person, our name being written in the palm of His hands. Beyond the earmarks and labels of the world. This is the label to identify with.

Both the patients are recuperating under Gurudev's loving care, guidance and healing spirit, with medical treatment, dressing, diet and nursing care.

May His blessings continue to be upon all of us! 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

ANNOUNCEMENT

Spiritual Conference—“Glory of the Divine Name”

Under the auspices of Twin-Platinum Jubilee Celebration, a Spiritual Conference is being organised at The Divine Life Society Headquarters, Sivananda Ashram, Rishikesh, from 28th November to 30th November 2018. The theme of the Conference is “Glory of the Divine Name”. The Conference will have two sessions from 9:00 am to 11:00 am and 3:30 pm to 5:30 pm. Saints and scholars from different organisations will attend the Conference and address the gathering.

Devotees are cordially invited to attend the Conference.

The Divine Life Society

ANNOUNCEMENT

Divya Jeevan Sangh, Surendranagar Branch, Gujarat 3-day SAMYAM SHIBIR, from 11th to 13th November, 2018

By the Grace of Gurudev Sri Swami Sivanandaji Maharaj, the Divya Jeevan Sangh Surendranagar Branch is arranging a “Samyam Shibir” for three days from 11th to 13th November 2018, on the auspicious occasion of its Diamond Jubilee.

The event will be graced by the senior saints of Sivanandashram as well as other eminent speakers. All devotees are invited to participate in the event.

Registration is Free.

For further details, please contact:—

Sri Swami Gopalananda, DLS Surendranagar Branch Mob. 94282 92352

Sri Raajesh Bhatt, DLS Surendranagar Branch Mob. 98252 24355

Venue: Divya Jeevan Sangh, Shivananda Ashram, Ratanpar,
Surendranagar, Gujarat – 363020.

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Aska (Odisha): The Branch had weekly Satsang on Thursdays and Sundays with Guru Paduka Puja. Special Sadhana day was observed on 22nd July with Kirtan, Paduka Puja, recitation of Bhagavad Gita and Guru Gita etc. Guru Purnima was celebrated on 27th and Sadhana Saptah from 28th to 4th August. These were concluded with distribution of Jnana Yajna Prasad and Prasad. Besides this, mobile Satsangs were held on 29th and 31st July.

Ambala (Haryana): Weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa etc. were continued by the Branch. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

Ankoli (Odisha): The Branch continued weekly Satsang on Sundays, Guru Paduka Puja and mobile Satsang on Thursdays. Recitation of Hanuman Chalisa was done on Sankranti day. Guru Purnima was celebrated on 27th July with Nagar Sankirtan and Havan. Special children's Satsang continued on Sundays.

Angul (Odisha): Weekly Satsang was held on Sundays with Guru Paduka Puja, and Guru Purnima was celebrated

on 27th July with Nagar Sankirtan, Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa, etc.

Balangir (Odisha): Daily Yoga class, Paduka Puja and evening Satsang continued regularly as well as weekly Satsang on Thursdays and Saturdays. Guru Purnima was celebrated on 27th July with Paduka Puja, Bhajan and Kirtan. Recitation of Vishnu Sahasranam was held on Ekadasi day. Around 218 patients received treatment and medicines through Chidananda Health Centre during the month of July.

Babanpur (Odisha): In the months of July and August, the Branch celebrated Guru Purnima on 27th July with Japa, Paduka Puja and evening talk, and special Satsang was arranged on 17th August with recitation of Sundarakanda and Hanuman Chalisa.

Bangalore (Karnataka): Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed from 3rd to 5th August. The programme commenced with Tiruppugal Bhajans, cultural programme of Ramana Lahari and Paduka Puja, and in the evening session there were discourses, and audio-visual on life and teachings of Gurudev was showed. This was concluded with Arati and Narayan Seva. Besides this, there was weekly Satsang on Thursdays with Paduka Puja,

Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. Training classes in Bhajans, recitation of Bhagavad Gita and Upanishads were conducted on 2nd and 4th Sunday of the month, and special Satsang was arranged on 26th August with Bhajans. There was an Akhanda Japa of Mahamrityunjaya Mantra on 3rd Sunday of every month.

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. 55th Punyatithi Aradhana Day of Gurudev Swami Sivanandaji Maharaj was celebrated on 5th August with Guru Paduka Puja and Mahamrityunjaya Mantra Japa.

Berhampur (Odisha): Weekly Satsang on Sundays, mobile Satsang on Saturdays, and Paduka Puja on Thursdays and 8th and 24th of every month continued. There was Sundarakanda Parayan on Sankranti day, and recitation of Bhagavad Gita on Ekadasi day. Sadhana day was observed on 3rd Sunday. Guru Purnima on 27th July and Punyatithi Aradhana Day of Gurudev Swami Sivanandaji Maharaj on 5th August were celebrated with Nagar

Kirtan, Japa, Paduka Puja, Archana, recitation of Bhagavad Gita and Pravachan, etc.

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. Besides this, mobile Satsangs continued as usual. Guru Purnima and 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj were celebrated from 27th July to 5th August. On this occasion daily Paduka Puja, Archana, talks on Tattwa Bodha, Guru Gita and Panchadasi were arranged. Both the programmes concluded with Narayana Seva and distribution of clothes.

Bhubaneswar Ladies Branch (Odisha): The Branch arranged Ramcharit Manas Path, Bhagavat Parayan and Gita Path from 1st to 9th July. Guru Purnima was celebrated on 27th. Besides this, mobile Satsang continued on Saturdays with Prayers, Bhajans, recitation of Vishnu Sahasranam and Hanuman Chalisa.

Chandapur (Odisha): The Branch had weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month. 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.

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. The Branch celebrated Guru Purnima on 27th July, and biscuits, sweets and fruits were distributed to leprosy patients. It also arranged Dhyana class from 28th July to 3rd August, and Sundarakanda Parayan was done on 28th July.

Dalabhanpur (Odisha): Daily Yoga and weekly Satsang on Tuesdays were continued regularly by the Branch. Recitation of Bhagavad Gita, Srimad Bhagavat and Hanuman Chalisa were done on 7th, 15th and 21st July. Guru Purnima was celebrated on 27th with Paduka Puja.

Dhenkanal (Odisha): Guru Purnima on 27th July and Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 5th August were celebrated with Bhajans and talk on Guru Tattwa.

Gaham-Angul (Odisha): In the month of August, the Branch has successfully rendered service to poor patients through Chidananda Centenary Charitable Dispensary. Around 556

patients were examined and provided free medicines.

Gandhinagar (Gujarat): The Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Besides this, financial support and medicines were provided to poor and needy patients. Guru Purnima was celebrated on 27th July with Paduka Puja.

Gopinathpur (Odisha): Daily Puja and evening Satsang continued. Ekadasi and Sankranti day were observed with Sri Ram Naam Ramayan Sankirtan. Guru Purnima and 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj were celebrated from 27th July to 5th August. On this occasion daily Paduka Puja, Swadhyaya of Brahmasutras, Gita Path, talk on Sri Ramcharit Manas and Havan were arranged, and this was concluded with Prasad Sevan. Tulsi Das Jayanti was observed on 17th August.

Jamshedpur (Jharkhand): The Branch conducted its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday, and colour pencils and note books were distributed to the students. Besides this, Guru Purnima was celebrated on 27th July with Paduka Puja.

Jeypore (Odisha): The Branch continued daily Puja, mobile Satsang

and weekly Satsang on Sundays and Thursdays. Sivananda day was observed on 8th of the month with Puja and Havan. Gita Yajna was held on 15th July, and Auspicious day of Guru Purnima was celebrated on 27th with Prayers, Paduka Puja, recitation of Vishnu Sahasranam, Bhajan and Kirtan, etc. Around 300 patients had free Homeopathic treatment arranged through the Koraput District Charitable Homeopathic Dispensary.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Two sessions of Pravachan on Tattwa Bodha and Srimad Bhagavat Mahapurana were arranged from 6th to 10th August.

Kanpur (U.P.): The Branch continued daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati Path. Besides this, on 15th August, Naga Panchami and Independence Day, monthly Satsang was held with Rudrabhishek, Bhajan, Kirtan, and during Sravana month Shiva Sahasra Namavali was recited.

Kakching (Manipur): Daily Yogasan class, Rudrabhishek and Guru Paduka Puja on Mondays, and special Satsang with Bhajan and Kirtan on Thursdays and 8th of every month are the regular programmes of the Branch. Guru Purnima was celebrated on 27th July with Vyasa Puja and Gita Path.

Khatiguda (Odisha): Srimad Bhagavat Saptah was arranged from 28th July to 3rd August. Besides this, the Branch continued daily Puja and weekly Satsang on Thursdays. Sadhana day and 55th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj were celebrated on 5th August with Prayers, Nagar Sankirtan Paduka Puja and special night Satsang. Ekadasis were observed on 7th and 22nd with recitation of Vishnu Sahasranam.

Lucknow (U.P.): The Branch had special Satsang at Lekhraj Homes on 26th August with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nandinagar (Chattisgarh): 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 July. Guru Purnima was celebrated on 27th with Paduka Puja.

Panchkula (Haryana): Mobile Satsangs were held at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamrityunjaya Mantra, etc. Narayana seva was done on 8th August. Special Satsang was arranged on 16th in the presence of Sri Swami Akhilanandaji and Sri Swami Shivashritananda Mataji. On this occasion Bhajans, a lecture on Importance of repetition Divine Name

and study of Sri Ramcharit Manas were arranged. Besides this, Satsang and Bhajans were held at Durga Kushth Ashram. This was concluded with Narayan Seva.

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

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 Acupressure treatment and medicines were provided to needy people. Guru Purnima on 27th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 5th August were celebrated by the Branch.

Sunabeda, and Sunabeda Ladies Branch (Odisha): These two are separate Branches. We may show them separately. In the month of July and August, the Branch had daily Satsang with Maha Mantra Sankirtan, weekly Satsang on Sundays, Tuesdays, Thursdays and Saturdays. Besides this, Ekadasis were observed with recitation of Vishnu Sahasranam, Abhishek and Gita Path. Sadhana day and Sankranti day was observed with recitation of Sundarakanda Parayan. Guru Purnima was celebrated with Paduka Puja and Havan, and 55th Punyatithi Aradhana

Day was observed on 5th August and concluded with Narayan Seva. Sadhana Day was held on 19th.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. There was a special Satsang on 17th July. Guru Purnima was celebrated on 27th with Paduka Puja, Gita Path and Mahamantra Sankirtan.

Upalada (Odisha): Daily Puja, weekly Satsang on Thursdays, Recitation of Vishnu Sahasranam on Ekadasi and Akhanda Mahamantra Sankirtan on Sankranti day were regular programmes of the Branch. Besides this, Guru Purnima was celebrated on 27th July with Paduka Puja and Naam Sankirtan.

OVERSEAS BRANCH

Malaysia : The Branch conducted Guru Purnima on 27th July, Sadhana Saptah from 28th July to 4th August and 55th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 5th August. During these occasions daily Paduka Puja, Bhajan, Kirtan, Spiritual discourses were arranged and three books of Gurudev's message were published for free distribution. On 5th August a Chariot procession was also held with Nada-swaram, Bhajan and Kirtan. * * *

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

Adhyatma Yoga	₹ 80/-	How to Cultivate Virtues and Eradicate Vices	165/-
Ananda Gita	60/-	How to Get Sound Sleep	70/-
Ananda Lahari	60/-	How to Live Hundred Years	70/-
Analects of Swami Sivananda	55/-	Illumination	60/-
Autobiography of Swami Sivananda	95/-	Illuminating Teachings of Swami Sivananda	75/-
Bazaar Drugs	60/-	Inspiring Stories	170/-
Beauties of Ramayana	120/-	In the Hours of Communion	65/-
Bhagavad Gita (One Act Play)	35/-	Isavasya Upanishad	30/-
Bhagavadgita Explained	55/-	Japa Yoga	120/-
Bhagavadgita (Text & Commentary)	90/-	Jivanmukta Gita	75/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	480/-	Jnana Yoga	120/-
" " (P.B.)	440/-	Karmas and Diseases	20/-
Bhagavad Gita (Translation only)	55/-	Kathopanishad	75/-
Bhakti and Sankirtan	95/-	Kenopanishad	40/-
Bliss Divine	415/-	Kingly Science and Kingly Secret	165/-
Blood Pressure—Its Cause and Cure	65/-	Know Thyself	40/-
Brahmacharya Drama	40/-	Life and Teachings of Lord Jesus	80/-
Brahma Sutras	375/-	Light, Power and Wisdom	55/-
Brahma Vidya Vilas	75/-	Lives of Saints	375/-
Brihadaranyaka Upanishad	325/-	Lord Krishna, His Lilas and Teachings	135/-
Come Along, Let's Play	80/-	Lord Siva and His Worship	100/-
Concentration and Meditation	225/-	Maha Yoga	20/-
Conquest of Mind	210/-	May I Answer That	125/-
Daily Meditations	95/-	Mind—Its Mysteries and Control	255/-
Daily Readings	95/-	Meditation Know How	150/-
Dhyana Yoga	125/-	Meditation on Om	55/-
Dialogues from the Upanishads	100/-	Moral and Spiritual Regeneration	75/-
Divine life for Children	80/-	Mother Ganga	70/-
Divine Life (A Drama)	25/-	Moksha Gita	55/-
Easy Path to God-Realisation	75/-	Mandukya Upanishad	35/-
Easy Steps to Yoga	95/-	Nectar Drops	40/-
Elixir Divine	35/-	Parables of Sivananda	55/-
Essays in Philosophy	75/-	Passion and Anger	15/-
Essence of Bhakti Yoga	110/-	Pearls of Wisdom	55/-
Essence of Gita in Poems	35/-	Philosophy and Significance of Idol Worship	20/-
Essence of Principal Upanishads	65/-	Philosophical Stories	45/-
Essence of Ramayana	110/-	Philosophy and Yoga in Poems	25/-
Essence of Vedanta	165/-	Philosophy of Life	35/-
Ethics of Bhagavad Gita	125/-	Philosophy of Dreams	35/-
Ethical Teachings	105/-	Pocket Prayer Book	35/-
Every Man's Yoga	160/-	Pocket Spiritual Gems	35/-
First Lessons in Vedanta	95/-	Practical lessons in Yoga	120/-
Fourteen Lessons on Raja Yoga	55/-	Practice of Ayurveda	180/-
Gems of Prayers	60/-	Practice of Bhakti Yoga	130/-
Glorious Vision (A Pictorial Guide)	650/-	Practice of Brahmacharya	85/-
God Exists	50/-	Practice of Karma Yoga	150/-
God-Realisation	60/-	Practice of Nature Cure	210/-
Gurudev Sivananda (Pictorial)	250/-	Practice of Vedanta	100/-
Guru Bhakti Yoga	100/-	Practice of Yoga	215/-
Guru Tattwa	50/-	Precepts for Practice	125/-
Hatha Yoga	120/-	Pushpanjali	35/-
Health and Diet	110/-	Radha's Prem	30/-
Health and Happiness	100/-	Raja Yoga	140/-
Heart of Sivananda	115/-	Revelation	130/-
Health and Hygiene	190/-	Religious Education	65/-
Himalaya Jyoti	35/-	Sadhana	450/-
Hindu Gods and Goddesses	100/-	Sadhana Chatushtaya	35/-
Hindu Fasts and Festivals	85/-	Saint Alavandar or The King's Quest of God	30/-
Home Nursing	75/-	Sarvagita Sara	100/-
Home Remedies	125/-	Satsanga and Swadhyaya	45/-
How to Become Rich	30/-	Self-Knowledge	155/-
		Science of Reality	60/-
		Self-Realisation	50/-
		Sivananda-Gita (Last printed in 1946)	65/-
		Sixty-three Nayanar Saints	85/-

Spiritual Experiences	135/-
Spiritual Lessons	115/-
Stories from Yoga Vasishtha	110/-
Student's Success in Life	55/-
Stories from Mahabharata	110/-
Sureways for Success in Life	210/-
Svara Yoga	65/-
Tantra Yoga, Nada Yoga and Kriya Yoga	120/-
Ten Upanishads	165/-
The Devi Mahatmya	120/-
The Divine Treasure of Swami Sivananda	25/-
The Glorious Immortal Atman	50/-
The Science of Pranayama	70/-
Thought Power	75/-
Thus Illumines Swami Sivananda	20/-
Triple Yoga	65/-
Unity of Religions	80/-
Universal Moral Lessons	45/-
Upanishad Drama	90/-
Upanishads for Busy People	35/-
Vairagya Mala	20/-
Vedanta for Beginners	55/-
Waves of Bliss	75/-
Waves of Ganga	70/-
Wisdom in Humour	70/-
Wisdom Sparks	70/-
World Peace	95/-
Yoga and Realisation	120/-
Yoga Asanas	85/-
Yoga for West	35/-
Yoga in Daily Life	75/-
Yoga Vedanta Dictionary	70/-
Yoga Vedanta Sutras	90/-

By Swami Chidananda

A Guide to Noble Living	55/-
An Instrument of Thy Peace	265/-
Awake, Realise Your Divinity	195/-
*Autobiography (Swami Chidananda)	150/-
Bliss is Within	95/-
*Chidanandam (The Joy of Knowing Him)	300/-
*Cosmic Benefactor (सर्वभूतहिते रताः)	300/-
Ego	20/-
Essentials of the Higher Values of Life	60/-
Eternal Messages	45/-
Forest Academy Lectures on Yoga	325/-
Gita Vision	20/-
God As Mother	65/-
Lectures on Raja Yoga	80/-
Life	25/-
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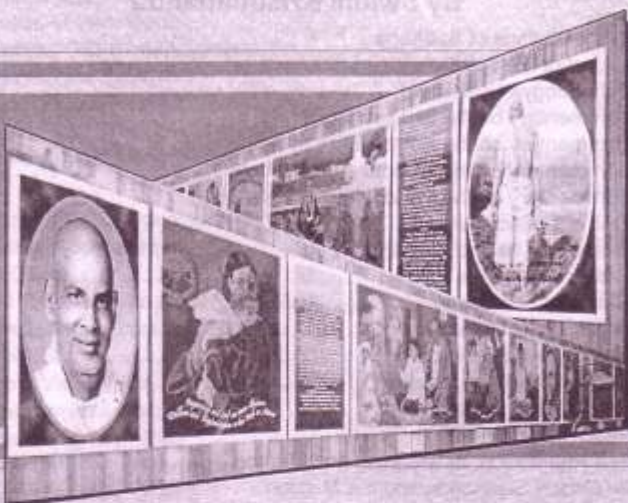
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TWIN PLATINUM JUBILEE CELEBRATION PROGRAMME

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः।

द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ S.B. 12-3-52

Whatever is achieved by meditation in Satyuga, by the performance of sacrifice in Tretayuga, and by the worship of Lord Krishna's lotus feet in Dwaparyuga is obtained in the age of Kali simply by glorifying and singing the name of Lord.

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

27th September to 30th
September 2018

Pravachan on 'Uddhava Gita' by Pujya
Sri Hita Ambarishji Maharaj

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

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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Swami Sivananda

To

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