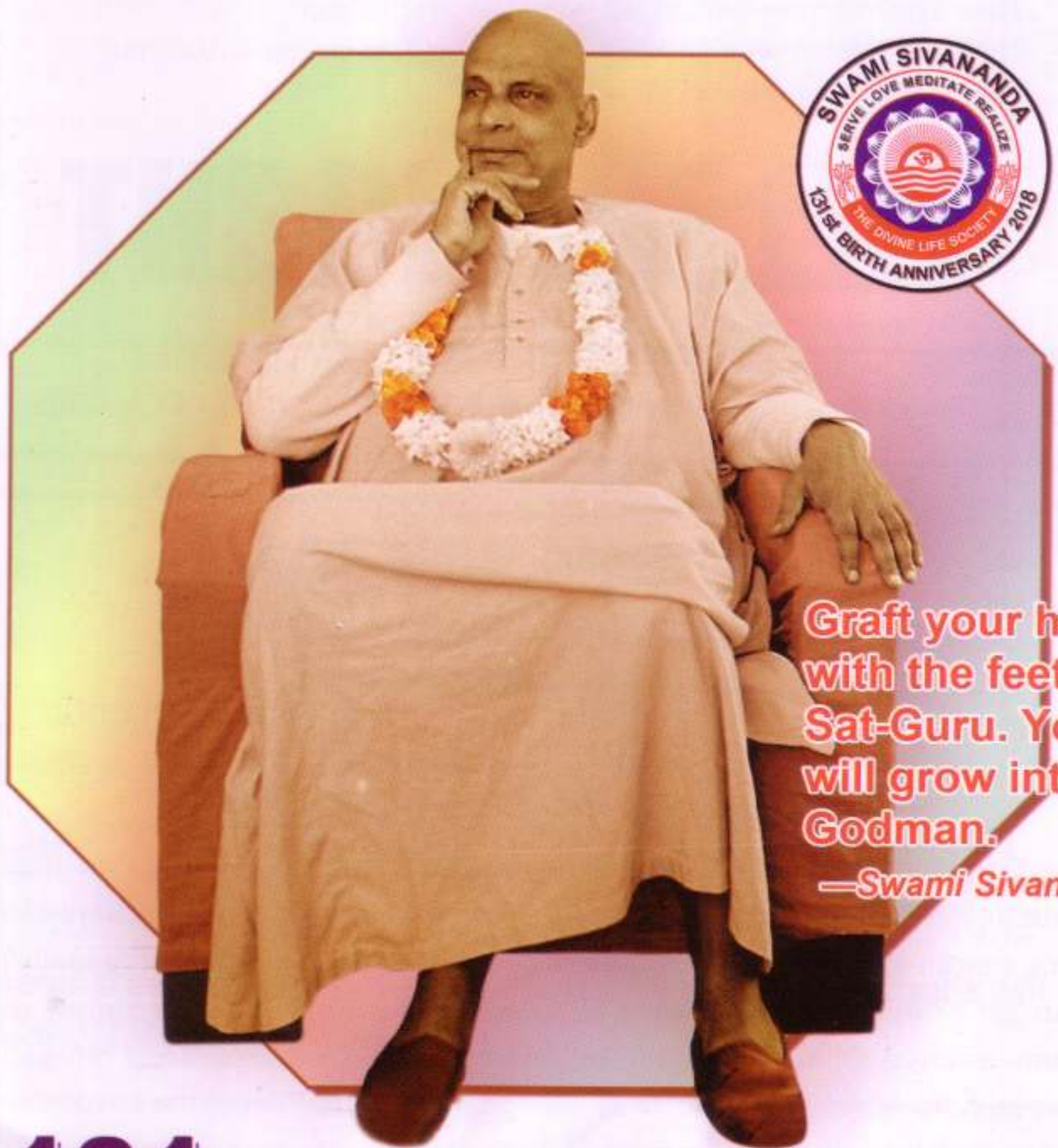


THE DIVINE LIFE



**Graft your heart
with the feet of
Sat-Guru. You
will grow into a
Godman.**

—Swami Sivananda

**131st Birth Anniversary
September 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

SEARCH HIM INSIDE YOUR HEART

God is in your heart. He is in you and you are in Him. Search Him inside your heart. If you do not find Him there, you will not find Him anywhere else. This search after God is a question of supply and demand. If you are really in earnest search for God, if there is a demand for God, then the supply will come at once. Give up clinging to illusory life. Be fearless. Take refuge in dispassion. All fears will die away. Cling to the Lotus-Feet of the Lord. Cling to the invisible, unseen 'Brahman' (God). May the Almighty guide you in all your activities!

Swami Sivananda



THE DIVINE LIFE

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No. 6

PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥१०॥

10. When thou showerest down rain, then, O Prana, these creatures of thine sit delighted, hoping that there will be food as they desire.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

सद्गुरुनवमणिमाला

Sadgurunavamanimala

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

रोगान् कायिकमानसान् पदजुषां निष्कासयन्नादरात्
मोहान्ध्यं व्यपनीय मानसदृशं यो भासयत्यञ्जसा।
सोऽयं निर्मलसद्यशोमयरथारूढो गुरुक्षमापतिः
संसाराम्बुधिनाविको विजयते क्षेमाय लोकस्य हि॥३॥

3. Captain of the sea of Samsara, Satgurumaharaj, who does ascend victoriously the car of unsullied fame (72nd year), for ever healing the afflictions of mind and body of his devotees with sympathy, opening their mind's eye, shines benignly for the welfare of man.

पूर्वस्मिन् वयसि स्वसिद्धकरुणाप्रेमादिना प्रेरितो
दीनत्राणममोघधर्ममवधार्यान्यूनहन्निश्चयः।
लोकानन्दकवैद्यशास्त्रजलधेः पारीणतामार्जयन्
आर्तान् पालितवान्महांस्तु मलयाद्वीपान्तरे वासकृत्॥४॥

4. Convinced that, helping the down-trodden is the greatest duty of anyone, Satgurumaharaj was induced by his latent and intrinsic virtues of mercy and love evident even in his early days to settle in Malaya as a great doctor full of the delightful knowledge of medicine giving relief to the sick.

(To be continued)

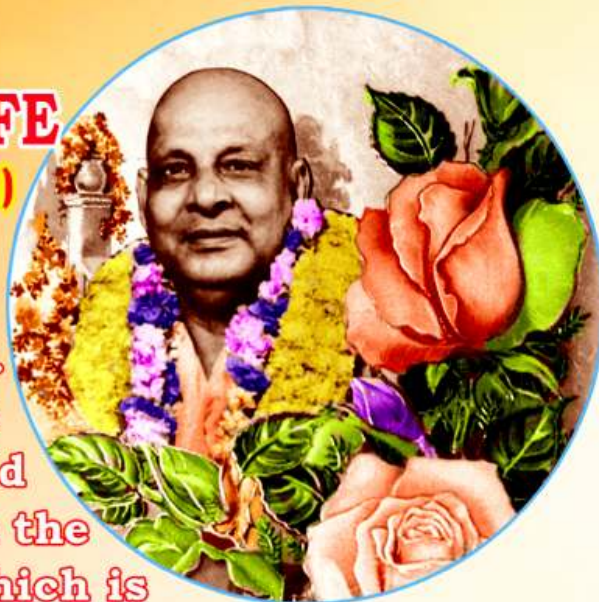
BIRTHDAY MESSAGE

THE GLORY OF SPIRITUAL LIFE

(H.H. Sri Swami Sivanandaji Maharaj)

Aspirants Glorious!

Blessedness be yours! You are Adhyatmika-Dhiras, spiritual heroes. Live ever in the Spirit. Spiritual life is neither life merely inside the world nor life simply outside it. It is life in the transcendental Being, the Spirit which is immanent in all beings, the Self which is the Supreme Lord of all which is inside and outside everything. Spiritual life can be lived 'in' the world, but it is 'beyond' the world; for, it is not of the world. Live this eternal life; O Mumukshus, live this glorious life.



The Atman is the Light of the universe. Live in It. It is, and therefore, all are. It shines, and therefore, everything shines. It is free, and therefore, all strive for freedom. Know this Source of Freedom, the Root of Bliss, and be free.

Toward this end, strive; dedicate your life to this one supreme, the only meaningful purpose. The world is a chaff to this majestic essence which is the great Goal of yours; it is darkness before the splendour of the Divine Being; it is ignorance in relation to the Knowledge of God. It is real death in the light of that real Life. This is the Truth of all truths. March on with the help of this light and be free.

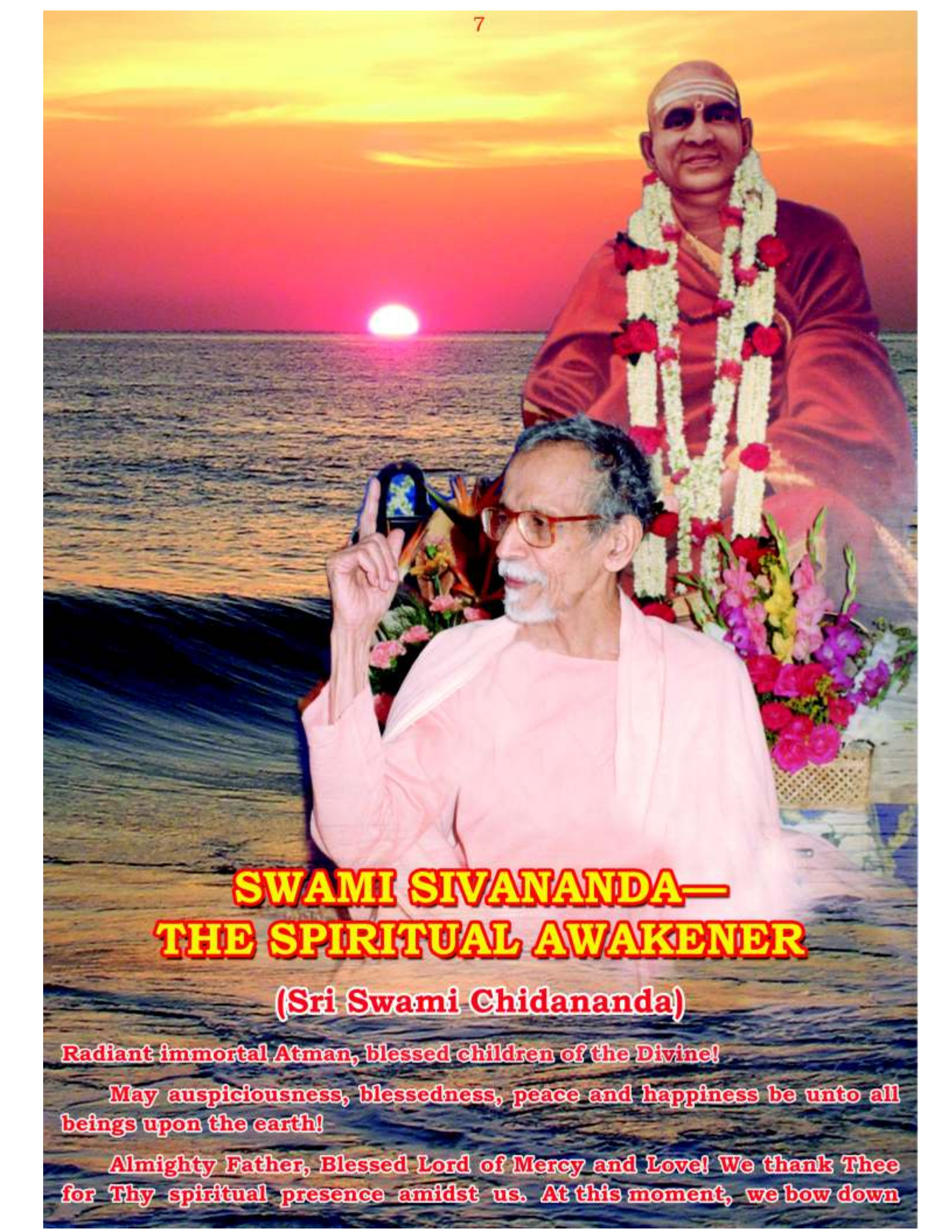
The experience of the glory of spiritual life is preceded by the negation of the narrow life in the body and the mind. Therefore, transform yourselves completely; transfigure your entire being through service, through devotion, through meditation, through knowledge. Pierce the veil of delusion; go beyond the dark picture of Maya, through recognising in all the resplendent Basis of Brahman upon which the drama of the universe is staged.

Service breaks the ego, opens the heart, expands the consciousness, deepens the spirit. Love softens the hard personality, melts the mind, and takes you to God. Dhyana burnishes you, exalts you to the Mahamanava Sthiti, the Superhuman nature, and reveals to you the treasure of Wisdom within, the Wisdom that is not given to the worldly, the Wisdom that transcends the intellect, the Wisdom that man cannot hope to attain until he casts off the shell of his individual ego by surrendering himself to the Infinite Light, the Wondrous Light which the spiritually blind do not behold.

Therefore, put forth effort. Sadhana is spiritual movement consciously systematised. To restrain the senses, to withdraw the mind, to be aware of the Divine Presence is the essence of Sadhana. To speak the truth at all cost, to love all as one's own self, to be thoroughly dispassionate, to be pure in thought, word and deed, to be contented and cheerful, and above all, to be undeluded, to be ever vigilant, and to remember God, the Atman ceaselessly, is the gist of spiritual practice. Follow these methods, and realise the Highest Perfection.

Spiritual Life is the only glorious life. Forget not this great message, O Man of the earth! Nations are formed. Sections are raised. Wars are waged. Humanity is eager for competitive race. Parties rival each other. But, this is not in conformity with Truth, O unifying bonds of love! Remember the essential Unity of Spirit, the oneness of life in all. Your real glory is in the Life of Unity and Peace. Break down separations. Build up Unity. This is glory! There is no glory here in this mundane region, this joyless world which is infected by change, decay and death. Destruction and sorrow leave not a single being untouched. Everything shall pass away. Nothing shall remain. The only Substance, the Vastu, the Reality, that endures forever, is God or Brahman—you may call Him by any name—for He is the sole Existence. Resort to Him; take refuge in Him; realise Him and be free.

May you all be triumphant in your Sadhana and attain Kaivalya Moksha or Absolute Independence! OM TAT SAT



SWAMI SIVANANDA— THE SPIRITUAL AWAKENER

(Sri Swami Chidananda)

Radiant immortal Atman, blessed children of the Divine!

**May auspiciousness, blessedness, peace and happiness be unto all
beings upon the earth!**

**Almighty Father, Blessed Lord of Mercy and Love! We thank Thee
for Thy spiritual presence amidst us. At this moment, we bow down**

to Thee in deep gratitude for this grace, for the gift of this spiritual gathering at this evening hour. May Your presence be felt by all in their hearts even as breath is felt in the nostrils. Guide our thoughts, uplift our hearts, illumine our minds at this moment as we are gathered together here in Your name to glorify You, to draw near to You in devotion and adoration, to feel our spiritual proximity to You, to feel our spiritual relationship with You through the help of prayer, through the chanting of the Divine Name, through the help of meditation and through the help of discourse and God-thought.

At this moment of commencing our little spiritual fellowship, we pray to You to bless all the children of this land and the neighbouring countries with a spiritual awakening, a new consciousness of the great divine law and with the desire to harmonise thoughts and actions with this law. Let them recognise the universal brotherhood of mankind under Your divine guidance. Let them feel the spiritual oneness of all life, and let harmony prevail in their minds. May they seek to solve matters by peaceful means and goodwill! Let them renounce all means and methods that are unspiritual, that contradict Dharma.

We pray sincerely that all efforts of the people concerned to bring about an understanding and reconciliation may progress and find fulfilment in unity and harmony, and be crowned in success by Thy grace and compassion. May peace be to the East, may peace be to the West, may peace be to the South, and may peace be to the North! May peace be above, and may peace be below, and may peace be in the whole world, in all the countries! May peace be unto all mankind! May peace be within, and may peace prevail without!

Radiant Immortal Souls! Blessed children of the Divine! Salutations in the name of Holy Master Swami Sivananda, whose inspiration, whose blessing are behind this work of teaching Yoga in the West. Holy Master Swami Sivananda is one of the pioneers in propagating the sublime philosophy of Vedanta to the West and in bringing to the whole world a unique ancient science of self-culture, which has as its ultimate objective, the bestowing of divine experience to the human individual.

Yoga's ultimate objective is God-realisation, divine experience. But in the process it brings about a blooming forth, a flowering of all facets of the higher nature of man. It brings about an unfoldment in an integrated way, an all-round self-culture. It brings one to a harmonious state of body, mind, intellect and spirit through a graded series of practices, starting from the physical level and going inwards to the level of Prana, the level of mind—thoughts, emotions, imagination and the level of the intellect—reasoning, discrimination, analysis and enquiry. Then it goes into pure concentration and meditation. It is a gradual ascending.

Holy Master Swami Sivananda, who was a medical doctor in Malaysia and Singapore, gave up his practice at the call of the Spirit and came back to India, and in Rishikesh he lived the life of a hermit practising prayer, austerity, meditation—a spiritual life. Out of that intense life of renunciation,

dispassion, concentration and meditation arose in him Enlightenment. From that time onwards, he began sharing this Light with all. He made it his life's mission to bring to all the spiritual wisdom of the East, to give them the gift of divine knowledge, to perform Jnana Yajna i.e. offering knowledge unto humanity, regarding humanity as the manifestation of God and thus making this process a consecrated sacrament. In that way, he earnestly tried to bring about a spiritual awakening throughout the world.

He wanted to awaken mankind to the fact that they are not mere earth creatures, that they are not mere biological and physiological beings. There is something more in them which is not temporary and changeful, but permanent and unchanging, something eternal, indestructible and imperishable. This is your reality, your true identity. So, even when the body perishes, nothing can happen to It, and even if the mind changes—sometimes it is happy, sometimes it is full of sorrow, sometimes it is full of hope, sometimes it is full of despair—these things do not pertain to your real nature. Your real nature is a perennial stream of absolute, continuous bliss and peace, Akhanda Ananda, Akhanda Shanti, Param Shanti.

He said, “What you are in reality is not obscured or nullified by anything that may take place in your assumed Upadhis (superimposed attributes that veil the Reality) or the linking factors – the body, mind, intellect. They are all temporarily assumed in order to live this life upon this plane of material objects in order to effectively function and express yourselves on the earth-plane. The Universal Being has endowed you with changeful phenomenal aspects. But you are the unchanging Reality dwelling within the changeful and finite body, mind and intellect. So changes that take place in the different states of the mind—misery, disillusionment, disappointment, frustration, anxiety, despair, elation, depression, dejection—they cannot affect you. You are untouched. You are detached, unaffected witnessing Consciousness, full of light, full of peace, full of joy.” The ancient seers declared to man the great need to awaken in that depth, to become Self-aware and live from that centre; not living life only from the physical centre or the mental and psychological centre; for then, your life is limited; it is only an incomplete expression, activity of something which is not your reality. It is an activity of that part of you, which is only a temporarily assumed part, not your true real part, not your Svarupa (essential nature). Therefore, you are living a limited life. Your life is not a genuine life, because it is not the Reality that is expressing Itself. If the Reality starts to express Itself, your life will become divine, pervaded by the fragrance of Self-awareness, joy and all auspiciousness and blessedness. Therefore, they said, “Awake! O man! Be aware of your Divinity. You are an Immortal Spiritual Being.” Holy Master Swami Sivananda came to bring an inner awakening, an awareness of man's higher nature, the fact of his Divinity, the fact of his Eternal Being, and to urge him, inspire him and help him to lead a life that tries in every way to bring out spiritual consciousness in thought, word and action, to make him

lead the Divine life. Leading his life with this consciousness, leading the divine life, he gradually progresses towards the realisation of the divine destiny, that is, total perfection, complete unfoldment of the eternal nature. Then he no more feels that he is a creature of birth and death, a creature of joy and sorrow, laughter and tears, but realises himself as the all-blissful, ever-full, ever-perfect, ever-free Self or Atman.

So the Master made the mission of his life an earnest propagation of the truths of Vedanta and to make mankind aware of the life of the Spirit, to recognise that life has a higher purpose and is not only for making a living and to eat, drink and sleep. No! To make you aware of the spiritual purpose of life and the spiritual goal to be attained, he thus brought about a inner revolution in the feeling and thinking of modern mankind when it was most needed, when human society was going headlong into thoughtless hedonism—eat, drink and be merry, into the dream world of cinema and television. He said, “No! This will bring you sorrow, a breakdown of your health, misery, disease, old age and agony. This is not the way to happiness. You are destroying all happiness by becoming a slave to sense-appetites and sense urges. This is the height of thoughtless folly.”

So, he said, “Don’t be your own greatest enemy; don’t be your own destroyer of happiness. Open your eyes! See where you are going. Strive hard and turn towards the Light Divine. Seek your highest welfare, seek your highest good. Seek your real happiness, your real joy.” Thus, he issued a powerful call for the Light, for the divine ideal and life and to turn away from the folly of seeking immediate petty sense-satisfaction and not to waste this precious gift of human life.

In addition to being a teacher of idealism, he was practical. He did not merely bring about an awakening and an inspiration, but he followed it by down to earth practical instructions of what to do, how to move forward step by step upon this path and attain the Goal. In that sense, he was a unique teacher. He made it his mission to give a practical spiritual Sadhana: ‘How to live; what to do; what to practise; where to begin; how to progress.’ He did not neglect even the minutest detail of every aspect of practical spiritual living, starting from the time of getting up in the morning, rest, daily routine, how to use your morning hours, how to use your evening hours, how to spiritualise your activity in your school, in college, in your factory, in your office, in your professional field, in the society. He made man learn the method, the secret of spiritualising life, bringing about a pervading spiritualisation of life in all its aspects and details. History only can fully realise and understand the depth which modern mankind owes to this great teacher, the stupendous importance and the greatness of the spiritual service that he gave to mankind. But suffice it to say, no single individual in recent history has ever done so much to bring about such a global spiritual awakening in all sections of modern society and help spiritual aspirants, seekers and devotees of the Lord scattered all over the world.

He helped them to practise spiritual Sadhana at their homes, guided them day by day, gave them a spiritual diary by which they can keep the details for themselves, they can study how they are progressing, how they are utilising their time by maintaining a spiritual diary every day:

What time did you get up?
 What time did you go to bed?
 How many hours did you sleep?
 How many minutes did you meditate?
 How many times did you practice Pranayama?
 How many Asanas, yogic postures, did you do?
 What scriptures did you read?
 How much did you give in charity?
 How long did you practise concentration?
 What bad habits are you trying to overcome?
 How many times have you failed in keeping up your resolutions?
 How much time did you spend in bad company?
 How many times have you told lies?
 How much time you wasted away?
 How many rosaries of God's Name did you chant?

You have to maintain a spiritual diary, a record of what you have done – right or wrong. At the end of each week, you can have a clear picture of what you have gained spiritually, how much time was wasted away, how much time was well-utilised, how many times you have spoken falsehood, what self-punishment did you take?

And then, he gave a model of daily routines for busy men of the world: working for eight hours in an office, then one hour to go or come by bus or tram or train, and then play tennis or golf or going for a walk, time for recreation, and then morning meditation, evening meditation—making time for everything. He gave daily-routines for children, school boys, working persons, retired people, for whole-time aspirants; daily-routine timetables to suit different types of people.

And then to make a start he printed a resolve form, "From today I resolve to turn over a new leaf. From today I resolve to start doing spiritual practices every day. I resolve to give up smoking, drinking, gambling. I resolve to give up henceforward uttering falsehood, uttering angry words, using vulgar words." Like that, ten or twelve resolutions to bring about a complete transformation of your life.

He gave a resolve form, daily-routine timetables, spiritual diary, and 'Twenty Spiritual Instructions'. Like that, he did something unbelievable in trying to help at every stage, in a very minute detail of one's life in commencing, in carrying on practical spiritual Sadhana day by day and in keeping track of it. By correspondence he cleared doubts, answered questions, gave further lessons—a single man, sitting in a basement, a little place on the banks of the river Ganga. If the river was too much in flood, he

had to leave the room and go away. And there was no ventilation; the direct rays of the Sun could not enter that little basement. It was actually a storeroom, a cellar belonging to someone else. In that little room, he used to live. From there he brought about his worldwide spiritual awakening and inspired people to tread the spiritual path. He was writing constantly, guiding and inspiring. Ah! Two hundred and seventy-eight books he wrote, all between the years from 1928-29 up to 1963! His books are translated into all languages of the world.

It was the Grace of God working through this single person. He did not have a typewriter and tape recorder machine. He wrote by hand. The shelves were covered and filled with his handwritten manuscripts. When he first started writing, recording his thoughts, he did not have a penny with him. He used to tear pieces of paper, gather them together. He used to write on the blank side of the envelope, the inner-side of the envelope. He had said how in those days sometimes if he had pen, he had no ink; if he had ink, he had no paper, and sometimes he wanted to write in the night, but there was no oil for the lamp, and sometimes if someone gave him oil, he had no match-box. In that way he struggled, and yet, he wrote in order to help sincere spiritual seekers. It is in that Master's name that Swami Chidananda—a disciple of that Master—is with you!

Master and we are gathered together in Satsanga. In Satsanga, we seek to freshen up our spiritual aspirations and feelings; we seek nothing other than the spiritual life so that we may walk upon the path with greater clarity in our vision. It is like a purifying bath taken in a pure lake or an unpolluted river of spiritual vibrations; because when a great number of spiritual seekers with deep devotion in their hearts, great faith in God, gather together in a place, the atmosphere becomes surcharged with a spiritual quality. All those who participate in that gathering, they purify themselves by bathing in that pool of spiritual vibrations. That is the sanctity of Satsanga. It is purifying the heart, mind, feeling, thought, and so when one goes away, one is uplifted and purified because of the collective devotion of many hearts, the adoring pious thoughts of many hearts. A Satsanga means a confluence of faith, of devotion, of feelings of adoration, a confluence of spiritual aspiration. And in that combined confluence of these rare spiritual qualities, all those who participate in the Satsanga will be benefitted, uplifted and cleansed in the heart and mind. Hari Om Tat Sat!



(This talk was given in Beirut during the heavy bombarding and a war-like situation.)

THE TAPASYA OF SWAMI SIVANANDA

(Sri Swami Krishnananda)

As an acorn grows into a large oak, as thought expresses itself in action, as will resolves itself in decisions, as the soul beholds its own perfection in the beauty of things, so did The Divine Life Society find its expression in the austerity, the *tapasya* of its sage-founder, His Holiness Sri Swami Sivanandaji Maharaj. The Divine Life Society organisation is an outer expression of the austerity, the concentration of consciousness of this mastermind, His Holiness Sri Swami Sivanandaji Maharaj, a stalwart of the spirit, the likeness of whom it is not easy to find in the history of the world.

We are told in the Upanishads and the Vedas that God did *tapas*—*tapo tapyata*—and in this concentration of Himself, He beheld the potentiality of what was to be manifested in the form of creation. You would be wondering what kind of *tapasya* God was doing. We are accustomed to think that *tapasya* means not putting on proper clothes, not eating, not sleeping, not talking, etc. Actually, *tapasya* is the concentration of consciousness. This is the meaning we have to see in God's *tapas* before He contemplated the form of this vast manifestation which He beheld as total perfection.

It is said in the Upanishad that God beheld His own creation and felt, "Well

done, well done!" He patted himself on His own back, as it were. God was fully satisfied with the creation of this world, an outcome of His concentration. The concentration of the spirit of God is the formation of this multitudinous variety we call the whole space-time complex in creation.

So is the case with this mini-universe, I may say, which is The Divine Life Society organisation spread throughout the world. The Divine Life Society is not only in Sivanandanagar, it is a spirit pervading all humanity. Swami Sivanandaji Maharaj used to tell us The Divine Life Society is in the heart of every human being. It is not necessary to have brick and mortar, steel and cement in order to build a Divine Life Society branch. Your concentration of feeling, the integration of your purpose, the stability of your will, and the totality of your outlook—these constitute the foundation of The Divine Life Society and every one of its branches.

Suffice it to say that Swami Sivanandaji Maharaj was out-and-out spiritual. He was an embodiment of pure spirit, and there was nothing in him except pure spirit. The externality of his activities and the variety of his performances in the form of writing, etc., are all manifestations of his spirit. If the whole world is spirit manifesting itself,

The Divine Life Society, we may say, is also a mini-universe manifested by his *tapasya*. Where there is no *tapasya*, there is no success. We have to know this secret of success everywhere. Intense austerity in the true sense of the term is the road to every kind of success everywhere, in all fields of life. Even in business, even in industry, even in office work, even in management, everywhere this austerity is necessary. We should not think austerity is a kind of religious occupation of recluses. It is the world spirit itself manifesting its own need in this vast creation where every one of us is included.

We should not think that we are outside the universe, and God is somewhere high above, and the world is external to us. The world is not external to us, nor is God high above in the heavens. These ideas of the above, the below, the outward and the inward arise on account of a defect in the way of thinking itself. There is a basic lacuna in the very structural pattern of the human mind, on account of which it cannot see anything properly unless our perceptive faculty itself is purified by the *tapasya* that I have made reference to, which is total dispassion, wanting nothing, because the spirit wants nothing inasmuch as it includes everything within its own self.

A devotee of Swami Sivananda, a member of The Divine Life Society or the chief of a branch of The Divine Life Society is an emblem of Swami Sivananda himself. There is Swami Sivananda in every one of your hearts, as God is present in everyone. If you think

that only work is important, minus the spirit behind it, if you forget that you are basically a spiritual hero and are outwardly a man of work, if you forget the existence of God and are busy with outward performances as if you are the doer, you will not succeed finally.

Many people complain, "I have done so much. No result follows." Why should it not follow? It is because you have not done the work properly in the spirit of karma yoga. Karma yoga is a manifestation of the pure spirit in action. It is an abundance of your own spiritual perfection that reveals itself as your performance outside. Your actions are yourself seen externally in this world. The work that you do in this world is not something that is done by your hands and feet. It is a work of yourself. You are there in your work. If you are not in the work, that work will not bring any satisfaction to you.

But we are like mercenaries, mostly. We do work for the sake of somebody else, for earning money, reputation, position, etc. Nothing of the kind can be called work in the sense of freedom. If work binds, it is not worth doing at all. Who wants bondage in this world? But if you say all work is a curse, it is a suffering and brings nothing but pain and agony, it means to say the work has not proceeded from the total depths of your heart. You are not in the work; the whole point is that. You are doing the work, but you are not in the work, just as you have put on a shirt but you are not the shirt. You may look beautiful by the artistic, aesthetic presentation of your clothes, but you are a feeble skeleton

inside with no strength of your own. The clothes are not yourself. Your outside demeanour is not what you are really. What you are has to manifest itself as your work. You cannot have work of one kind and yourself of another kind. You yourself are the work.

So each one should know what oneself is. Are you a poor nothing? Are you bankrupt? Are you an unwanted individual in this world, or are you a representation of the pure Spirit? Do you believe that God is everywhere? If He is everywhere, He is also everything. That which is everywhere has to be everything. Therefore, that which you behold with your eyes is not the world; it is nothing but the arms and the fingers of this Almighty. Remember the words of the Bhagavadgita: *sarvatah pani-padam tat sarvato 'ksi-siro-mukham, sarvatah srutimal loke sarvam avrtya tisthati* (B.G. 13.13). All these heads that you see here, they are the heads of the almighty Virat Purusha. Do not think the Virat Purusha is sitting in the skies and you are different from Him. Your own eyes are His eyes. He is seeing through your eyes, He is thinking through your brain, He is walking through your legs, He is writing through your fingers. Can you accept this fact? This is the meaning of Bhagavan Sri Krishna telling Arjuna *nimitta-matram bhava savya-sacin* (B.G. 11.33): "I have done everything. You do work as an instrument."

Is it possible for anyone to be so concentrated in their spirit as to feel that your eyes are His eyes? In that sense, to behold the world correctly would be to behold it as God Himself sees. You see

this building, you see that tree, you see the sun and the moon and the stars, you see the road and the marketplace, and God must also be seeing these things. God must be seeing that there is a building here, a road there. But do you believe that there is a difference between your seeing this building and God seeing it? He sees it as Himself, just as bricks feel this building is themselves. There is no house minus the bricks and the mortar and the other constituents. This is the difference between your perception and God's perception. You see, and God also sees. What is the difference? Whose perception is correct? Is God's perception correct, or is your perception correct? You will be flabbergasted when such a question is posed before you, and you cannot answer it. Are you right in your vision of things, or is God right in His vision of things? Do you see dirt everywhere, squalor everywhere, evil everywhere, good-for-nothing things in the world? Does God also see that? Just touch your heart and see.

The great perfection, the Vishvarupa, was revealed in the Eleventh Chapter of the Bhagavadgita. Everything was seen there. What was seen there? Was there cow dung, dirt, squalor, poverty, sickness, hospitals? What was seen in that Viratsvarupa? You will be wondering how you can answer this question. Beauty, grandeur, perfection, majesty, awe, indescribable delight were seen there. But it included everything that you consider as the opposite. What a wonder!

I mentioned that Swami Sivananda was a spiritual master. He existed and

operated for the sake of manifesting this spiritual vision of things in the minds of people. His intention was not simply to build kutirs and invite guests, write books and sell literature. That was not the intention. These are only external forms taken by his great, glorious intention of spiritualising humanity, awakening the slumbering spirit of people and telling them, "See, behold, you are sleeping. Wake up from this dream." When you wake up from your dream, you know what things are, and there is no need of further instruction.

To implant in yourself the vision that God has about His own creation in whatever percentage, whatever modicum, in any degree, that would be the extent of your spirituality. Everybody should aspire to be a Godman. You must take a vow: I aspire to be a Godman. I do not want to leave this world like a poor nothing. Why should I? I am as good as anybody else. Why should I not be a Godman? What is lacking in me? I shall set it right just now by turning the table around and seeing whatever is outside is within me.

Both the outward and the inward blend together in the universal. We look at our own bodies to see ourselves, and look outside to see the world. Can you bring the two together in a universalised perception of inclusiveness? That would be divine perception. That is God-vision. This was the teaching of Swami Sivanandaji Maharaj.

Very few people understood him. Even those who were very close to him in the early days of his *tapasya* did not

understand him properly. Many people thought he was an extreme type of person. Saints and sages sometimes look like extremely odd types of people. Their behaviour is difficult to understand. They say one thing today and say another thing tomorrow. God does one thing today, and tomorrow a beggar becomes a king, and the day after tomorrow a king becomes a beggar. Are these contradictions in life? No. What is God doing?

There was a sadhu, a saintly person, walking on the road. The king of the country was passing that way.

"Namaskar," said the king to the mahatma. "Please come, please come. I want to put a question."

"What is the question?" asked the mahatma.

"What is God doing just now?" This was the question of the king.

The king was seated on a throne, and the mahatma was sitting on the ground.

The mahatma said, it seems, "You are putting a question to me, and I am supposed to give the answer. That is to say, you are in the position of a disciple and I am in the position of a Guru. The disciple is sitting on the throne and the Guru is sitting on the ground. Is it proper?"

Immediately the king said, "Please come." He put the mahatma on the throne and he sat on the ground. The king sat on the ground and the mahatma sat on the throne.

“This is what God is doing,” the mahatma said. “He who is low is raised up in one second, and he who is high comes down in one second. This is the answer to your question.”

Likewise, these actions of God—raising someone to the heights and then throwing him down to the dust—are not contradictions. They are part and parcel of His universal necessity in the process of what we call evolution. Evolution is the death of the previous condition and the birth of a new condition. So birth and death are necessary processes of the onward march of everyone from the lower degree of existence to the higher degree. This evolution is taking place everywhere—outwardly, inwardly, everywhere.

Suffice it to say that what is called spirituality is all in all. We should not make a distinction between spirituality and secularity. That would be like making a distinction between God and the world. Because the world is secular and God is spiritual, does that mean to say there are two things? Then the secular world would be totally dismembered, truncated, cut off from the spirit of God. No, it is not so. Action and thought, spirit and performance are identical. *Mattah parataram nanyat kincid asti* (B.G 7.7) says Bhagavan Sri Krishna in the Bhagavadgita: “Outside Me nothing is.” If outside Sri Krishna nothing is, who is performing all the deeds of the Mahabharata war, and so on? Sri Krishna’s actions were himself only. I am repeating once again what I mentioned a few minutes before. If your thoughts, your feelings and your deeds

are you yourself, then everywhere you will feel happiness and delight.

It is necessary for every spiritual seeker to be happy. This happiness cannot come by bank balance, money, status, authority, because all these things are external accretions grown on a person in an artificial manner, and they can be removed at any moment of time. Authority cannot be there always, money cannot be there always, but you will be there always. When you leave this world, you do not carry your authority with you. You go as you came. You stand totally naked, as it were, undressed before God, the Supreme Judge of the universe. When you go to God and are asked what you have done, what will you say? “I was a prime minister.” “I was a millionaire.” Will you say that?

In the Kaushitaki Upanishad we are told that this question will be put to you when you go there. You will be taken to Brahmaloaka, and the question will be put: what have you done? Can anyone have the courage to say that the dispensation of the great Judge who sent you to this world as an ambassador has been fulfilled? You have come to this world as ambassadors of the Spirit. You belong to another government altogether, which is the government of the cosmic operation of things. From there you have been sent here to do its ordinance, to execute its orders. Here, you do not do your work; you do its work. So to the extent that you are fulfilling the purpose for which you have been brought to this world as ambassadors of the Spirit, to that extent you shall be successful and you shall be taken back.

The prodigal son will be taken back by the Father in heaven, as the biblical story goes. God will embrace you and take you back. But if you have lived like a forlorn, misguided individual with selfishness at the core, you will find that you will go poverty-stricken.

What did you bring when you came to this world, and what are you going to take when you go from this place? How is it that you have become so big and important in the middle? An importance that was not there when you were born, an importance that is not going to be there when you go—how could it be there in the middle? It is not there in the middle either. You are in a state of illusion.

We are completely confused in thinking that we have some value and importance here. If that was there, it will be there even when we leave this world. Will you go satisfied that you are a very important person? Do not be misguided. Our idea of God's perfection is poor.

It is said that when the great ship Titanic sank in the Atlantic Ocean, an American millionaire went to his cabin and put on his dinner dress.

People asked, "Why are you putting on dinner dress now? We are sinking."

He replied, "Because when I go to the Almighty, I do not want to go as a poor fellow. I will go as a millionaire."

This is the idea we have got about ourselves and about God. What is the use of putting on dinner dress? He said, "I want to look gentlemanly before the Almighty." This is our idea of the relationship of man and God.

Blessed are the poor in spirit, for theirs is the kingdom of heaven—poor in spirit, not poor in money. He may be poor in money, but not necessarily poor in spirit. You may be filled with the spirit of God though you have no penny in your hand, and everything shall flow into you. Everything shall flow into you if the spirit asks for it. Ask, and then you will find everything is being given to you immediately. God, being a timeless existence, does not take time to give you what you want. He is not like a boss who says, "Come tomorrow, let me see." He is not a bureaucrat of that type. He has no tomorrow. He is timeless. Ask now, and it shall be given just now. Can you have this faith?

Swami Sivananda had this faith. People used to come and ask him, "How are you running this big Ashram, Swamiji?"

"It rains from above," he used to say. He did not say that donations come from people horizontally. "Vertically it is falling. It rains from above," he would say. Very rarely do people have such vision.

We are not sustained by the donations of rich people, but by the rain of grace from above. If that is not there, this horizontal connection will be severed at any moment of time. So do not trust anything that is outward, visible, sensory, but trust in that which is your true spirit, out of which you are made and into which you have to return.

We have to live the life of Swami Sivananda himself. His life was one of

great *tapasya*. When he was living in the Swargashram for twelve years, he did one kind of *tapas* of not having any friendship with anybody. He knew nobody around him. He was all in all, a renunciate number one. And when he came to this side, there was no place to sit here. Where would he sit? The Divine Life Society did not exist. There was a cowshed. Nobody knew to whom the cowshed belonged. When I came here, I saw that very cowshed being converted into a kitchen of the Ashram. The early kitchen of the Ashram was an old cowshed full of straw and cow dung, etc., in which Swamiji sat as his office, his residence, everything. So this is the story of the founding of The Divine Life Society.

Before that there was no property, nothing. He had no money. One rupee donation used to come. When Swami Sivanandaji Maharaj was in Swargashram, he used to receive one rupee donation from a schoolmaster in Nagpur who came to know the greatness of Swami Sivananda. One rupee was a great thing in those days. We did not

think that one rupee was a small thing. And Swamiji used that rupee to purchase curds, and gave those curds to poor sadhus suffering with dysentery, etc. He used to help them. Then he started the Satya Seva Ashram Dispensary in Lakshmanjhula to give medical assistance to poor sadhus, etc. The history of The Divine Life Society is very elaborate, and it is difficult to tell what it is all about. Some things I know, and some things happened even before I came here.

It is a long, long creative process of this wonderful manifestation of God's beauty and Swami Sivananda's miracle. Everything is working beautifully because there is *tapasya* behind it. If the *tapasya* of Swami Sivananda was not operating here even now, The Divine Life Society would not exist. We are only hands and feet of this great Master, and whatever strength we have comes from him only. And we trust in God first and foremost. Honestly I am telling you: we trust in God, and we trust in nothing else. Therefore, it shall be a success.

SECRET OF MEDITATION

1. Meditation on Guru (preceptor) is the only way for attaining immortality and eternal bliss.
2. Meditation on the form of Guru alone can remove all miseries and sorrows of life.
3. Know the secret of true bliss and happiness through concentration and meditation on the lotus feet of the Guru.

—Swami Sivananda

LIVE THE DIVINE LIFE*

(Sri Swami Vimalananda)

Om Namō Bhagavate Sivanandaya

Om Namō Bhagavate Chidanandaya

My reverential and worshipful homage to the sacred Samadhi of Sadgurudev Sri Swami Sivanandaji Maharaj! My silent worship at the feet of very revered and worshipful Sri Swami Chidanandaji Maharaj! For more than 40 years I was at his holy feet, drawing much inspiration and guidance for my spiritual path. My salutations and adorations to the Divine who indwells every one of you gathered here at this beautiful Pandal. I offer this service as a flower offering and an offering of camphor. May He graciously accept it!

Really I am afraid to speak—because I am sandwiched between two great scholars: one is Sri Swami Padmanabhanandaji Maharaj and the other Sri Swami Yogaswarupanandaji Maharaj. They are well versed and are accustomed to speak. But all the 40 years of my life I only travelled with Pujya Sri Swami Chidanandaji Maharaj as an orderly, to carry his baggage. You can ask me how to pack the baggage, how to make reservations, how to go to different airports, etc. I can tell you, but otherwise I know very little. However, I used to listen with one-pointedness, and whatever I heard from the great Masters

and retained in my mind, that I will tell you in the spirit of sharing.

The sun gives his light and lustre equally to one and all; he does not distinguish between poor or rich, whether he is a Brahmin or a non-Brahmin, a sinner or a Mahatma, a man of merits or not, he gives equally. Likewise, the grace of the Divine also comes upon anyone and everyone. God in His grace does not see whether someone is a scholar or an unlettered man.

You all know Sri Ramakrishna Paramahansa. He never studied and never went to any university. He could not even sign his name. He couldn't even pronounce Narendranath, the name of his favourite disciple, Swami Vivekananda; he used to call him Naren. But such a man, what a dizzy height in the spiritual path did he attain! Great men of eminence used to come, sit at his feet and listen attentively to the wisdom that poured forth from his lips. That was Sri Ramakrishna!

And then I remember: with Sri Swami Chidanandaji Maharaj we were staying in one of the big monasteries in the West, in Drongen near Brussels in Belgium. That is a huge monastery. Many many years ago nearly 300 monks used to live there. The corridor was so big

**Talk given during Gurupurnima in 2004*

and extensive that I could run all around, like during a morning walk. But we were there only some days and used only one portion of the monastery. Priests used to come to conduct Mass just once in a week, every Sunday. There Swamiji told two incidents which happened in the West.

In France, about 400 years ago, there lived a man—he had a club foot and was very clumsy. Nobody took any interest in him. He used to wander about, going here and there, knocking here and there to get a morsel of food, and very few gave him something to eat—so this was his condition. And one day he was standing outside a convent, and a priest saw him and took pity upon him. The man told him: “Sir, I sought everywhere to do some work, but everywhere I was kicked out. Please, give me some employment so that I can work in the convent and get some food to eat.” The priest felt pity and gave him an employment, that is, his duty was to scrub the floor of the kitchen. Not a small kitchen like ours, it was a huge kitchen. And he used to spend the whole day in the kitchen scrubbing the floor. There also, in spite of being careful, he was a little clumsy, and the priest warned him. But the priest was very kind, he tolerated it, and then after a year or two he promoted him to wash dishes and cutlery.

Every monastery has huge windows in the kitchen, and you can see the garden, a beautiful garden. In winter, because it is so cold and it freezes, all the

leaves of the tree fall, and practically the tree looks like dead for many months. And then slowly, when spring starts, it puts forth greenery, buds, and in June the tree which looked like completely dead in winter, was transformed into beauty, full of flowers, full of fragrance. And this person, when he saw this tree every day as he was washing the dishes, it suddenly it inspired him: “Oh, the tree looked as though it was dead, and what a beauty it is now! I also must make my life like this tree!” He used to envy the priests because they walked through the corridors, reading the Bible. He was an unlettered man, he did not know anything, but these people discussed theology and philosophy. So he prayed to God: “O Lord! Let me do everything for Thee. I know nothing. But anything I do with my hands let me offer it unto Thee.” So each work he did: “O Lord! I do it for Thee. O Lord! I do it for Thee. O Lord! I do it for Thee.” Right from waking up in the morning until he retired, his one constant thought was, “O Lord! I do it for Thee, I do it for Thee, I do it for Thee.” And such grace came upon Him, suddenly he felt peace. His face simply shone with radiance, with bliss.

And one day, the Mother Superior came to the kitchen for some work. The moment she entered, she felt peace, because the whole kitchen was full of that peace. “What is this? I feel so wonderful, so peaceful here.” When she went outside, the agitated mind returned to her. Once again she went into the kitchen, and she felt peace. When she passed by him, she felt it all the more.

And then, under some pretext or the other, she used to come very often. She felt the same bliss and peace in that place. Then she felt that this clumsy fellow, he is not an ordinary man. He must be a great saint. So one day she called him to the office. "Tell me, what type of spiritual exercise do you practice?" But he was very reluctant to tell. "No Mother, I don't practise anything."—"No, No. You are concealing, you are hiding from me." But he wouldn't tell. Ultimately she said, "As a Mother Superior, I command you. You must speak!" Because when he entered that Convent he had to take 3 vows—Poverty, Chastity and Obedience. So she commanded: "You tell me. I command you!" Then he gives out all his experiences in the form of a letter. You all must have known about that person. He is Brother Lawrence, Saint Brother Lawrence. And Sri Hanuman Prasad Poddar translated this book and then under the title 'Bhagavan Praapti Ke Upaay' it was published by Gita Bhavan. And Swamiji told this story; still I remember. I wanted to tell you how God's grace comes. It doesn't mean that you must be a scholar, an M.A. or B.A.—it comes to anyone.

Another incident Swamiji told. There was an acrobat in a circus. Acrobats do their breathtaking exercises, but they are also unlettered people. And when they become old, their life becomes very miserable. But one acrobat, he was a devotee of the Lord, a great devotee. He did not know anything, not how to read the Bible or any

scriptures. He knew only how to do acrobatics—he was an artist. Every day he made it a point to go to the Church when there was nobody there. Every day he would go at a particular time and spend a full hour and then come out. The priest of the place thought, "This fellow comes every day at a particular hour when there is nobody. What he does he do? Is he planning to steal something?" Every Church has got silverware, a lot of silverware. And one day he wanted to know what this man was doing, and he looked through the keyhole, and he was simply astounded. Right in front of the altar the acrobat had spread a mattress and was doing before the altar all acrobatics which he shows in the circus. Whatever he knew, he offered this to the Lord every day. And then he also became a great saint. This story Swamiji told me in the monastery, and that is why I remember it.

Gurudev Sri Swami Sivanandaji Maharaj also used to tell a story. See, these last 7 days, right from July third until today, so many seers, monks of the Ashram and many Mandaleshwars have spoken on the spiritual path, on Yoga and Vedanta. But we should not only know, but also put it into practise. To drive this home, Gurudev used to tell a story.

You all must have heard of a great legendary king, King Vikramaditya. They also made a movie in his name. He was a Dharmatma, a wonderful king. Uppermost in his mind was only how to make his subjects happy. So for their

comforts and convenience he built roads, planted fruit trees on either side of the roads, build tanks, guest houses, and he used to have an open Durbar every day. To that Durbar, anybody could go and place before him their grievances. He would patiently listen and then redress their troubles. One day when he was having an open Durbar, there came suddenly a Yaksha, a super-natural being from a different sphere. He went straight to the dais and climbed it. He had a bag in his hand. He took out 3 skulls, kept them in an alignment and addressed the king: "Your Majesty, I hear your court is full of Pandits and scholars, intellectuals. Can any one of them say which is the best of the 3 skulls?" They were all taken by surprise, because they never expected such a thing and were not prepared to give an answer. So they waited for a while. In order to save the situation, the King told the Yaksha: "All right! You will get your answer. You please come tomorrow!"

The next day when the court opened again, the Yaksha was there with his 3 skulls. All the ministers were looking down; no one had the answer. Then the official announced: "Anyone in the gallery may come and answer this question!" Then an elderly person tottering with a stick walked all the way, went to the dais and first went to the King, offering his respects and said, "Your Majesty, I shall answer this." The King was very happy: "Yes! At least there is one person in my kingdom to answer this." So he readily gave him permission. The old man went and climbed the

platform and then asked, "Give me the first skull!" He took the first skull. He had a stick in his hand. He inserted the rod through the ear and it came out through the other ear. Then he just tossed the skull aside and said, "It is useless!" He took the second skull, and when he put the rod through the ear, it came out through the mouth. Then he said, "It is also useless!" Then he took the third skull and inserted the rod, and it went down. Then he said, "This is the best skull." The Yaksha accepted his answer and quietly departed. And suddenly all the people surrounded him: "What a wonderful answer you gave! He accepted your answer! What answer did you give?" they asked.

Then he said: "The first skull represents such people, who when they hear good things through one ear and then let them go out by the other ear—so it is useless. And the second skull is like a chatterbox; he hears good things and only speaks; he never puts them into practice—so it is also discarded. And the third type of skull, when he hears good things, he listens carefully, safeguards them in the heart and applies them in his life, day to day, and makes his life sublime. So the third skull is the best!"

Now we have listened to so many discourses, and we should be like the third skull of the Yaksha. This is what Gurudev in his Satsang told, and I am very happy to share it. That was the Holy Master.

All scriptures and all the great ones emphatically, again and again have said,

“This human birth is very precious. After passing through 84 lakhs of births, ultimately we get this human life. Only in this state of existence the individual soul is endowed with the rare faculty of discrimination which is not given to others. Having obtained such a wonderful life, we should utilise it for higher purposes. Gurudev taught us how to live such a divine life, and he has given us various methods. Because people will not be able to find time to read all his books, he has given readymade things: Sadhana Tattva, 20 spiritual

instructions, spiritual diary and many things. So we can follow.

Now I take this wonderful opportunity to offer my prayers at the feet of Sadgurudev Sri Swami Sivanandaji Maharaj and all the saints of the past and the present. Their blessings may be upon you all. May your mind be strengthened to follow the path of Yoga and Vedanta and live a spiritual life! This is my prayer.

Now I will sing one or two songs, and then we shall conclude. Om!



PEARLS OF WISDOM

The Atman or the Self is the same in every living being, from the creator to the smallest ant. He is really ignorant who sees difference between man and man.

God is the refuge of one and all. That Omnipotent God is in thee. Do not yield to despair. Dependence on God brings eternal joy and peace to the devotee.

Live according to His law. Virtue should be thy nature. Vice breeds fear and saps the will force. Be good. Do good. The Lord will protect you.

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

God can be realised. One can see and talk to Him. Who cares to do so? People shed torrents of tears for their wives and children, for wealth, but who does so for the sake of God? If one weeps sincerely for Him, He surely manifests Himself.

The duty of a woman lies in serving her husband, irrespective of his qualifications. This is Sanatana Dharma.

Those who possess the least trace of arrogance are unfit for Bhakti Yoga.

All our meditations begin with OM and end with OM. It is used so that the mind may be filled with Sattva.

—**Swami Sivananda**

REMINISCENCES OF SWARG-ASHRAM LIFE

(Sri Swami Gurusaranananda)

H.H. Sri Swami Nityatmananda of the Ramakrishna Mission brought with him H. H. Swami Ajeyanandaji Maharaj of the Mission who had just returned from the West. Swami Ajeyanandaji recalled his close association with Sri Swamiji Maharaj, when he was staying at the Swarg Ashram. “Swamiji”, he said addressing Sri Swami Maharaj, “You were robust in those days. You were ever busy, ever busy, and dynamic—always eager to serve and serve all. I remember how you used to volunteer to help Sadhus and sick persons. Two instances I still remember when you spent out of your own pocket to send two patients to Lucknow for hospitalization. Another instance I remember when you had several Kutirs of many Sadhus repaired at your own expense. All this when you yourself were living on Kshetra-Bhiksha! It is that spirit of service that has manifested itself today as this great institution.”

Continuing, Swami Ajeyanandaji said, “Swamiji, you were so full of humour in those days.”

Swamiji said, “Even now I am. I have written a couple of books on Humour also.” And Swamiji read a few of his humorous poems which made them all laugh heartily.

“Yes, and whenever I felt depressed, it was you who brought me cheer. I can never forget my close association with you during the year-and-a-half I stayed at the Swarg Ashram.”

After detailing his work in England and America, Swami Ajeyananda said, “Swamiji, even in New York, I have had the pleasure of meeting several of your followers; so too in England. To many I have given a virtual discourse on your life and teachings.”

Just then Swami Chidanandaji (who was known both to Swami Nityatmanandaji and Swami Ajeyanandaji) came in; Swami Nityatmanandaji admired Swami Chidanandaji's spiritual eminence and intellectual brilliance. “It was only the other day that the Rishikesh doctor met me and remarked that he had never heard a better discourse than the one that Chidanandaji delivered here during the Doctors' Conference.”

“Yes, Yes,” joined Sri Swamiji Maharaj. “He is a doctor of birds, dogs, crows and rats. He is a saint and inspired orator. He has delivered thrilling speeches during the Durga Puja that have been published in the book *God as Mother*.”



THE LORD'S COMPASSION

(H.H. Sri Swami Sivanandaji Maharaj)

Narayana Prasad's mother had passed away. Contrary to expectations, Narayana Prasad was extremely happy! He ran to his worship room, fell prostrate at the feet of his Deity—Jagannatha—and prayed: “Unasked you showered your Grace upon me. You have removed the one tie that bound me to this earthly life. I shall now be able to devote my entire life to you and you alone, without any distractions. Lord, grant me pure devotion.”

Narayana Prasad and his mother had both been great devotees of Lord Jagannatha of Puri. Narayana Prasad now wended his way to Puri. All along the way he was singing the Names of the Lord in blissful self-forgetfulness.

In the heart of the devotee dwelt the Lord. Narayana Prasad communed with Him uninterruptedly. He did not think of going into the temple of Jagannatha of Puri. Instead, he went to the seashore and engaged himself in ceaseless repetition of His Name and meditation on His glories.

Three days passed. Narayana Prasad had not taken any food nor did he think of it. He was in a remote place; no pilgrims passed that way. He was starving, but immersed in the bliss of Kirtan and meditation.

Lord Jagannatha turned to His consort: “Lakshmi, what a pity! My devotee is starving on the seashore. I have neglected My duty; I have been heartless and cruel. He has been intent on the

performance of his duty—remembrance of Me. But I have failed in Mine—the protection of the devotee. How can I face him now? I am burning with shame. You kindly go to him with delicious food and offer it to him.”

Lakshmi agreed. She took on a golden plate the richest articles of the Lord's Prasad.

Narayana Prasad was oblivious of the world. He was immersed in the Lord's Name. Lakshmi, while approaching him, felt shy to meet him face to face. She too felt unhappy at the thought that a devotee had thus been allowed to starve by the Lord and Herself. Quietly She placed the gold plate behind Narayana Prasad and swiftly returned to Her abode.

Narayana Prasad heard the sound of anklets; he turned his head towards the direction from which the sound came. He saw the gold plate of food but could not see anyone who could have brought it to him. He felt hungry. He thanked God for the timely shower of Grace and ate the food with great relish, as His Prasad. Three nights of sleeplessness induced him to fall into slumber after the meal.

He awoke to find four stout Brahmins armed with batons standing around him. “You wretched thief” they cried, “How dare you steal the gold plate from the sanctum sanctorum of the Lord! Come! Get up! You vilest wretch! Follow us to the Rajah's

palace and receive your punishment at his hands."

Narayana Prasad was perplexed at first. "I have not stolen this plate," he thought, "but why couldn't the person who brought the food for me on this plate take it back?" Instantly he composed himself and felt that it was useless to waste his thoughts over what was happening and instead went on with his mental Bhajan.

The king was greatly enraged. He ordered whipping of the culprit. The heartless servants of the king were overjoyed at this opportunity of giving vent to their power and glory. The whip fell on Narayana Prasad with ever-increasing force. The king's servants felt amazed at the sight. The devotee was laughing and singing His Names. After half an hour of whipping, they could not discover any mark of the whip on his body! They gave it up as useless and drove him out of the palace.

Narayana Prasad returned to his seashore residence and was lost in the thought of the Lord. Food arrived at night, but this time the plate was mysteriously taken away after he had eaten.

The Rajah could not sleep that night. He was haunted by a nightmarish feeling that he was being thrown out of his bed. Now and again he saw the image of Lord Jagannatha appear before him, and he saw blood was oozing from His waist. The Rajah was perplexed. He got up, ran out and reached the temple. He asked the priests to open it at once so that he could have the Darshan of the Lord.

The priests and the king were speechless when they discovered a stream of blood trickling from the Lord's waist and

running into the *sanctum sanctorum*. The Rajah understood. His heart burned with sorrow, remorse and wretchedness at his crime. He understood in an instant that this strange happening was due to his thrashing of the poor Bhakta that afternoon.

Accompanied by his servants, the Rajah ran to the seashore; he fell prostrate at Narayana Prasad's feet. He begged pardon for his folly and pleaded for the healing of the wound on the Lord's body which Narayana Prasad alone could do.

Narayana Prasad wept bitterly. "My Lord! O ocean of mercy! What a thing for you to do! Why should you endure this torture for the sake of your poor devotee? Why could you not have prevented the Rajah's servants from whipping me instead of taking on cruel punishment on Thy own body?" He cried aloud in anguish. The blood-trickling ceased.

The Lord answered His devotee: "Narayana Prasad! Know that according to your Prarabdha, you had to undergo this punishment. Such was your love for Me, such was your devotion to Me, that you had completely surrendered yourself to Me. It was My duty to protect you from all injury. Yet, I could not nullify your Prarabdha Karma, it had to be worked out. I had therefore to receive on My own body the whipping which was the preordained lot of your body. The Bhakta gets what is preordained according to his Prarabdha, but he is not affected by it. He does not suffer on account of it because I throw My protecting arms around him."

In the blazing Light of the Lord, Narayana Prasad disappeared!

REMEMBERING SWAMI CHIDANANDA

(Sri Swami Atmaswarupananda)

A little over 24 hours ago the mortal remains of our beloved Pujya Swami Chidanandaji were consigned to the waters of the holy Ganga. They were consigned in a manner as close as was practically possible to Pujya Swamiji's wishes. Pujya Swamiji wanted utter simplicity. He didn't even want anyone informed until much later. It was as if he wanted to be considered the most insignificant of the insignificant. For indeed that was always his attitude, especially in relationship to God and Gurudev.

All his life as a disciple, he remembered that he was a disciple. In his first tour of the West, when many wanted to make him a guru, all he spoke about was Gurudev. This has continued to be a hallmark of his life. In the 1980's he suspended all celebrations of his birthday three years before Gurudev's centenary celebration so that his and the birthdays of Pujya Swamis Krishnanandaji and Madhavanandaji could not possibly in any way overshadow or even have any effect on the centenary celebrations of

Gurudev. He considered himself from beginning to end to be a disciple, an ordinary monk. And that is the way he wanted, what he used to refer to as, this "bag of bones" to be treated.

The other aspect of his will that will no doubt to be fulfilled to the letter of his wishes was his continuous thinking of others, not only thinking of others that we might think of, but thinking of those that no one else thinks of. He wants the dogs, the monkeys, the cats, the birds and the ants to be fed. He wants the school children, taxi drivers and tempo drivers to be remembered. He thinks of those that others don't remember. He thinks nothing for himself.

So while his legacy is great, while he will be remembered for many things, the legacy of his will is: Think not of yourself, but always think of others. May this legacy be firm in our memories, and be an example for us as we keep his memory fresh during these coming days.



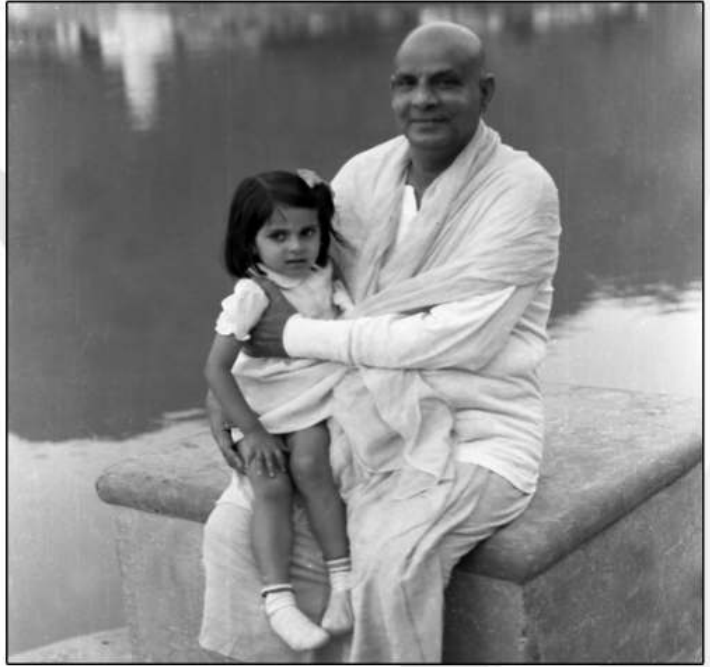
CHILDREN'S WORLD



JNANADEV

Beloved Divine Children!

Om Namo Narayanaya!



Jnaneshwar was a great Saint of Maharashtra. He was a born Siddha, a genius, a Yogi of deep spiritual experiences and a sage of supreme order. His work 'Jnaneshwari' is the crest-jewel of Marathi literature.

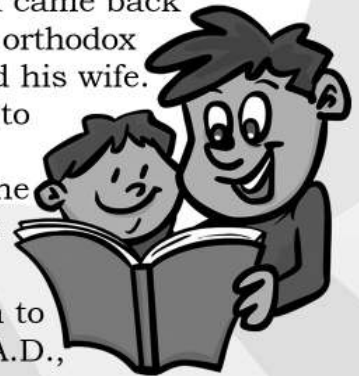
Vittalpanth was the father of Jnanadev, who used to live in Apegaon village, in the thirteenth century. He got married to Rukmabai of Alandi. He was disgusted with worldly life. He went to Varanasi and took Sannyasa from Sripad Yati (Ramananda Swami). Rukmabai came to know about this. This was a great shock to her.

Sripad Yati once happened to come to Alandi. She prostrated before him. The Yati blessed her, "You will be the mother of eight sons." Rukmabai wept bitterly. The Yati said, "O blessed lady! What is the cause of your sorrow?" Then Rukmabai explained everything to the Yati. The Yati thought that the young man who took Sannyasa from him must be the husband of this lady. He returned to Varanasi, rebuked his disciple and said, "Go back to Grihastha Ashrama and make your wife happy. My blessings are with you."

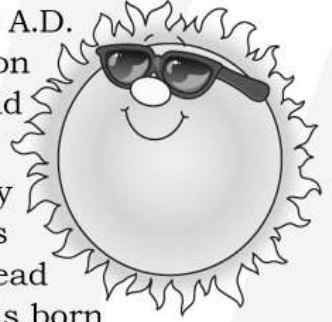
Then Vittalpanth carried out the orders of his Guru and came back to Alandi and lived with Rukmabai. The orthodox Brahmins of Alandi outcasted him and his wife.

They said, "It is against scriptures to take to married life again after taking Sannyasa." But Vittalpanth thought that he was doing the right thing as he was following the instructions of his Guru.

In course of time, four children were born to Vittalpanth and Rukmabai—Nivrutti in 1273 A.D.,



Jnanadev in 1275 A.D., Sopan in 1277 A.D. and Muktabai in 1279 A.D. (three sons and a daughter). Nivrutti is regarded as an incarnation of Siva, Jnanadev as an incarnation of Hari, Sopan of Brahma and Muktabai of Saraswati.



Nivrutti and Jnanadev studied Vedas under their father. They made great progress in the study of spiritual books. The sons attained boyhood. The parents wanted to perform their holy thread ceremony. The Brahmins declined to perform it. They said, "Sons born of a Sannyasin cannot have the right of wearing the thread. They cannot be consecrated as Brahmins. You and your wife have violated the sacred laws of the scriptures. There is the only Prayashchitta for you both. You both should give up your lives in the Triveni of Prayag." Vittalpanth and Rukmabai left Alandi and sacrificed their lives at the confluence of the Ganga and the Yamuna at Prayag. They thought that the Brahmins would take pity on their sons at least then and perform the thread ceremony. Nivrutti was then about ten years, Jnanadev about eight and the youngest about five years.

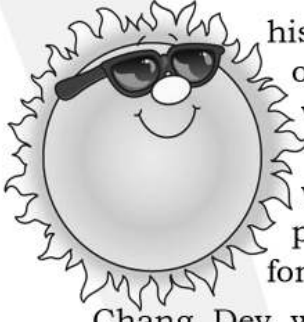
Jnanadev again approached the Brahmins of Alandi. The Brahmins now were moved to pity when they saw the helpless condition of those boys. They said to them, "Bring a letter of authorisation from the learned Brahmins of Paithan. We will then perform the thread ceremony for you."

The boys went to Paithan and saw the learned Brahmins. They recited the Vedas. The Brahmins said, "You are not entitled to recite the Vedas. You are the sons of a Sannyasin who came back again to his Grihastha Ashrama." Jnanadev replied, "Anybody may recite the Vedas. Even this buffalo may recite." He placed his hand on the back of the buffalo and immediately the buffalo recited the Vedas for one hour, from the point where Jnanadev had left, with correct rhythm and intonation. The Brahmins were struck with wonder and awe. They said, "These are not ordinary boys." Even though they admitted the greatness of the boys, but refused to perform the thread ceremony.

The boys stayed at Paithan and taught the Gita to the people. Jnanadev performed many miracles. A Brahmin had to perform the anniversary of his father. The Brahmins did not turn up. Jnanadev brought the Pitris themselves to earth from the heaven. He brought to life a dead man. The man's name was Sachidananda Baba.

Jnanadev wrote 'Jnaneshwari', his wonderful commentary on the Gita, at the age of thirteen. The book was completed in 1212 at Nevasa. Jnanadev's commentary on the Gita is considered as one of the best.

Chang Dev was a famous saint of Vateshwar, who had managed to defy death by his Yogic powers for a thousand and four hundred years. He was very proud of



his attainments in Yoga. He had Bhuta Siddhi or complete control over all living beings. He used to travel on a tiger with a serpent as whip. Chang Dev had a curiosity to see Jnanadev. He started with a large number of disciples, riding on a tiger with a serpent as whip. Jnanadev and his brothers saw Chang Dev coming in all pomp. Jnanadev asked the wall on which he was seated to move forward to welcome Chang Dev.

Chang Dev witnessed this great miracle performed by Jnanadev. He was humiliated. He quietly got down from the tiger, made prostrations to Jnanadev and accepted him as his Guru. Mukta, a mere girl of fourteen, gave instructions to Chang Dev, an old man of a thousand and four hundred years. She said, "O Chang Dev! Listen. If you want to attain salvation, the first step is sincere devotion. Devotion will bring Vairagya. Vairagya will lead to Jnana. Therefore your aim should be Jnana and your first foot must be on devotion."

Jnanadev had full control over the elements. When there was no vessel to prepare food, his sister prepared bread on his back. Nivrutti was really the Guru of Jnanadev. Nivrutti asked Jnanadev to write an independent book embodying all his experiences in Jnana. Jnanadev wrote 'Amritanubhava' which contains the highest experiences of Jnanadev in 800 couplets.

Jnanadev made it known to his friends and brothers that it was his desire to enter into Sanjivani Samadhi or Samadhi while alive. This he did at Alandi on the 13th day of the dark half of the Kartik month, about the end of October 1296, in his twenty-second year. He drew up all the Prana to the Brahmarandhra and gave up the physical body. If anybody reads the Gita written by him by the side of his Samadhi, all his doubts will be cleared.

All the other brothers and the sister also left the world within a short space of less than eight months. Thus, within a period of twenty-five years, they broke down the bigotry of the Brahmins of the period, raised them from the darkness of ignorance, firmly established the path of Bhakti and Jnana, made people realise that all were equal and that it was the actions which counted for the glory and excellence of a man and not the accident of birth or the mere study of the Vedas and Vedanta.



Jnanadev was the founder of an institution called Warkari Sampradaya which is still alive in all its glory in Maharashtra. It is called "Wari to Pandharpur". All who have accepted this Wari undertake to go to Pandharpur on Ashadh Ekadasi (June-July) and Kartik Ekadasi (October-November) days every year. They must visit Pandharpur at least once annually, if not on both these days. It is considered so very sacred

that except in the event of physical illness, they continue to go to Pandharpur year after year through the whole life and from generation to generation.

May you all draw inspiration from the life of Jnanadev! May you all soar high in the realms of knowledge by studying carefully Jnaneshwari and Amritanubhava. May the blessings of Jnanadev, a rare Siddha Yogi, be upon you all! May you all visit his place of Samadhi in Alandi during his anniversary day and receive the blessings of the saint who still feeds, in secrecy, his devotees with the nectar of immortality!



SWAMI SIVANANDA

CROSSWORD:

DOWN

1. The crest-jewel of Marathi literature
6. An incarnation of Saraswati
8. Place where Jnanadev took Samadhi
10. An incarnation of Hari
11. Place where a buffalo recited the Vedas
12. The Guru of Vittalpanth

ACROSS

2. The Guru of Jnanadev
3. Book which contains the highest experiences of Jnanadev
4. Sampradaya started by Jnanadev
5. Mother of Jnanadev
7. Famous saint of Vateshwar
9. An incarnation of Brahma

1.										10.				
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Please see Page No. 53 for Answers

**SADHANA WEEK AND PUNYATITHI
ARADHANA OF SADGURUDEV
SRI SWAMI SIVANANDAJI MAHARAJ**



Since 1964, the Headquarters Ashram has been organising a Sadhana Week during the interim period between Guru Purnima and Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj to guide and inspire the spiritual aspirants. This year, the Ashram organised the Fifty-Fifth Sadhana Week at Swami Sivananda Satsanga Bhavan from 28th July to 3rd August 2018.

Every day, the programme commenced with early morning prayers-meditation session conducted by Sri Swami Devabhaktanandaji and Sri Swami Gurupremanandaji followed by a brief message by H. H. Sri Swami Nirliptanandaji Maharaj. Thereafter, Prabhat-Pheri was conducted wherein devotees joyously sang the Divine Name. Sri Swami Dharmanishthanandaji and Sri Swami Purnanandaji conducted Yogasana Class. The forenoon

session commenced with Jaya Ganesh prayers and recitation of Sri Vishnusahasranama and Srimad Bhagavadgita by Sri Swami Kaivalyanandaji and Br. Sarojji and the afternoon session started with Bhajan-Kirtan by the devotees. During the forenoon and the afternoon sessions, the saints and scholars of different organisations and the Headquarters Ashram blessed the devotees with their inspiring and elevating discourses.



Mahamandaleshwar Sri Swami Divyananda Saraswatiji Maharaj of Kailash Ashram, Rishikesh in his inaugural address referring to various scriptures said that inner purity is the foundation of all Yoga Sadhanas. Illustrating the Upanishadic episode of Prajapati giving 'Da' Upadesha to gods, demons and human beings, Swamiji Maharaj advised Sadhakas to introspect to find out their defects and strive seriously to eradicate them.



Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj of Sadhana Sadan, Haridwar in his message quoting from Mundakopanishad said, '*parikshya lokankarmachitan*'—a seeker should first examine the worlds gained by Karma and understand that Eternal Being cannot be attained by Karma. Through knowledge alone, one can attain It. To attain that supreme knowledge, one should take refuge at the feet of the Srotriya Brahmanishtha Guru.



Mahamandaleshwar Sri Swami Asangananda Saraswatiji Maharaj of Paramarth Niketan, Rishikesh in his discourse asked Sadhakas to follow one most effective practical Sadhana if they wish to attain Self-realisation in this very birth. They should constantly reflect upon the unreality of world. The constant practice of this technique will soon enable them to experience their real Self.



Mahamandaleshwar Sri Swami Vijnanananda Saraswatiji Maharaj, Gita Vijnana Peeth Kankhal, Haridwar in his talk quoting from Srimad Bhagavadgita expounded the glory of Bhakti i.e. devotion to the Lord. Sri Swamiji Maharaj inspired the Sadhakas to cultivate intense devotion to the Lord as '*Bhaktya twananyaya shakya*'—through single-minded devotion one can know God and ultimately merge in Him.



Sri Swami Ramkripaluji Maharaj of Bharat Milap Ashram, Mayakunda, Rishikesh in his address paying glorious tribute to Sadgurudev Sri Swami Sivanandaji Maharaj said that he was the great Yogi of Himalayas. Emphasizing upon the great blessedness of human birth, Swamiji Maharaj said that God has bestowed this precious gift of human body with great compassion to attain Him.



Mahamandaleshwar Sri Swami Bhagawatswarupji Maharaj (Darshanacharya), Gurumandal Ashram Mayapur, Haridwar in his discourse quoting from Kathopanishad and Ashtavakra Gita focused upon the necessity of renunciation of sensual enjoyments for attaining Moksha or Liberation.



H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters in his message shared with all how he got first Darshan of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj. Sri Swamiji Maharaj also narrated some inspiring anecdotes from their glorious lives.



H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters, in his discourse said Sadhana is to discover our defects and weaknesses at the levels of body and mind and strive to overcome them. Sri Swamiji Maharaj also inspired the Sadhakas to practise the presence of God and Guru at every moment of their lives and constantly repeat the Name of the Lord to attain God-realisation.



H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, in his series of discourses during the early morning meditation session, referring to Srimad Bhagavad

Gita explained the significance of Sadgurudev's Integral Yoga comprising four key words—Serve, Love, Meditate and Realise. Sri Swamiji Maharaj also advised the Sadhakas to cultivate virtues and eradicate vices to ensure success in spiritual path.

In his discourse during the afternoon session of the first day, Sri Swamiji Maharaj glorifying Srimad Bhagavadgita enlightened the Sadhakas on its cardinal teachings. Quoting verses from this divine scripture, Sri Swamiji Maharaj inspired them to perform selfless actions and cultivate single-minded devotion towards the Lord.



H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters in his message reiterating the Upanishadic truth said that we are Anandaswarupa and Paripurna. Due to forgetfulness of our Blissful and Ever-full Self, we feel incomplete and miserable. Sadhana constitutes accepting and affirming the truth of our True Nature.



H.H. Sri Swami Advaitanandaji Maharaj in his talk dwelt upon the significance of Yajna, charity and austerity. Referring to Srimad Bhagavadgita Sri Swamiji Maharaj said '*Yajnadaanatapahkarma na tyajyam*'—One should never abandon Yajna, charity and austerity as these are purifying activities.



Sri Swami Sivachidanandaji Maharaj, Sri Swami Tyagavairagyanandaji Maharaj, Sri Swami Vaikunthanandaji Maharaj, Sri Swami Dharmanishthanandaji Maharaj, Sri Swami Devabhaktanandaji Maharaj, Sri Swami Poornabodhanandaji Maharaj, Sri Swami Tyagananda Mataji, Sri Swami Hariharanandaji Maharaj, Sri Swami Bhumanandaji Maharaj, Sri Swami Kaivalyanandaji Maharaj, Sri Swami Brahmatamanandaji Maharaj, Sri Swami Krishnadasanandaji Maharaj, Br. Gopiji, Sri Brijesh Pathakji of Faridpur, Smt. Veena Sharmaji of Delhi and Sri Ganesh Prasadjji of Bangalore gave inspiring discourses on various subjects pertaining to Sadhana during different sessions of the Sadhana Week.

In addition to the discourses, there were three question-answer sessions wherein questions of Sadhaks were answered by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj.

In the night Satsang, Smt. Navneet Chatterji of Kolkata and Sri Ganesh Prasadj of Bangalore delighted the hearts of the devotees by their melodious Bhajans on the first and second day respectively. Sannyasis and Brahmacharis of the Ashram offered their loving adoration at the feet of Sadgurudev in the form of Bhajans-Kirtans on the third and the seventh day. On the fourth day, Sri Suryanarayan Rao and Smt. Archana Rao presented





devotional music. Bhajans and Tabla recital by the devotees of Rishikesh were the highlights of the fifth and sixth day Satsang.



In the concluding session of the Sadhana Week, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami





Nirliptanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj blessed the Sadhakas with their brief messages. The Sadhana Week came to close with the distribution of Jnana Prasad and Prasad.

The sacred day of the Fifty-Fifth Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with great devotion on 5th August 2018. The programme commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation followed by the brief message of H.H. Sri Swami Yogaswarupanandaji Maharaj. A special Havan was performed at the Ashram Yajrashala for the peace and welfare of the world.

In the forenoon session, special Puja was performed at the sacred Samadhi Mandir. Thereafter, a grand Satsang was



organised at the auditorium wherein ceremonial worship with Laksharchana to the chant of 'Om Namo Bhagavate Sivanandaya'





was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj, followed by Bhajan-kirtan. Two books were also released on this auspicious occasion. The Satsang concluded with the blessing message of H.H. Sri Swami Vimalanandaji Maharaj. Thereafter, Yati-Puja was performed wherein 108 monks were reverentially worshipped and offered food and Dakshina.

During the afternoon session, the devotees spoke on the life, teachings and mission of the Beloved Master Sri Swami Sivanandaji Maharaj. In the evening, Mother Ganga was worshipped at Gurudev Ghat with Archana and Arati. During the night Satsang, the Darshan of Sadgurudev through a DVD show filled the hearts of the devotees with indescribable joy.



The celebration concluded with Arati and distribution of sacred Prasad.

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

GURU TATTVA

Guru is God. He should not be regarded as a mere man. Guru is the place of pilgrimage. Guru is the whole world. Brahma, Vishnu, Siva, Parvati, Indra, all Devas and all the sacred rivers are eternally seated in the Guru's body.

He who is pure in thought, word and deed, who has mastery over the senses, who has knowledge of scriptures, who is truthful and who has God-realisation alone is a Guru. —*Swami Sivananda*

SEVA THROUGH SIVANANDA HOME

“Sivananda Home is a Centre for the loving care of destitute and dying people who are found by the roadside with no one to care for; the people who are home-less, temporary or permanent, got lost or were abandoned”

(Swami Chidananda)

His mother passed away when he was just two months old. People blamed him for the death of his mother, and instead of receiving extra love and care, he was looked down upon, ignored and put aside as the black sheep of the family. The scar of this trauma was roughly scratched open when he was diagnosed with Leprosy many years later, a disease which not only attacked the physical body, but also influenced the psychological and social aspect of his being. He had taken the complete course of treatment and even started assisting in medicine distribution in the Colony where he stayed at that time. But the negative idea and negative thoughts did not leave him, even though he tried to overcome his pain and start a new life with fellow people. He started smoking tobacco, and remained a chain smoker for years to come. His veins got blocked and damaged and gangrene developed on his foot, ascending towards the knee. An amputation of the leg could no longer be avoided and an amputation was done below the knee in a hospital in the South, where he was residing. He recuperated; an artificial leg was provided, he quit smoking and on his way he met an old friend who brought him to Gurudev's Shelter and admission in the Colony in Laxman Jhula was arranged for him. Seemingly

happy he stayed, till again the old thoughts, suspicion and anxiety cropped up. He became scared that his other leg also would need amputation, even though there was no reason for this thought. He withdrew himself from others and preferred to remain covered up, closing the eyes. The old feelings of being rejected and being not good enough for anybody again started disturbing his mind. Under medication and a daily schedule he slowly started to stabilize and to appreciate his day-to-day living and engaged himself in reading and whatever physical activity he was able to do.

For an amputation, the new female patient was not ready at all, though it was advised by a doctor before she came to Sivananda Home. This patient, aged 72 years hails from a holy place of Bengal. Her parents, who gave her good spiritual Samskaras right from her childhood, were ardent devotees of Kali Ma, Sri Ramakrishna, Swami Vivekananda and Sarada Ma. They were connected and devoted to the spiritual activities, and therefore the children were acquainted with the teachings and stories of Sri Ramakrishna. So, in her young age itself, spiritual Samskaras were sown by the loving parents. She completed her education in English B.A, M.A. She loved teaching and she started to teach the poor children also without taking any fees. She did not feel like joining any spiritual institution, as she loved solitude, to be in tune with Nature and its silent miracles.

After her parents passed away, she wandered as an ascetic, sometimes settling in Jammu for couple of years, teaching basics of computer to poor children and Biology for elderly children besides English and gave tuitions free of cost. She wanted to experience that the Lord takes care of all the creatures on earth. So, she surrendered herself completely at the mercy of the Almighty all-pervading Lord, living a life of a wandering ascetic in plain clothes, sticking to the Lord's Name and submitting to His Will. During this time, due to having to face extreme self-volunteered trials, not wearing footwears etc., she had a wound which later developed into a big foot ulcer. Providence brought her to the holy Sivananda Ashram, where a noble elderly Samaritan Brahmachari spotted her sitting on the road, with an infected wound with pus oozing out. He immediately gave her first aid in the

sacred Ashram Hospital and arranged for her stay in Sivananda Home. It is God's miracles that her wounds are healing and she is in a position to walk and go to toilet and bathroom herself without any external human help except a stick. Prior to coming to holy Ashram, some Doctor outside Rishikesh had told her that her leg will have to be amputated. She refused to get it amputated, having full faith in the All merciful Lord. And, now by the grace of beloved and most worshipful Gurudev, the wound is rapidly healing without any necessity of amputation. *Gurudev Sivananda Kripa hi kevalam*. She spends her time in Japa, reading spiritual books and watching the spiritual channels on TV and listening to holy Bhajans. JAI SHRI GURUDEV. To venture to voluntarily live all alone depending on God alone in this wide world, especially for a female, is really breathtaking. It is only God and Gurudev's *Ahetuki Kripa*.

INAUGURAL FUNCTION OF THE 90TH YOGA-VEDANTA COURSE

The ninetieth oblation in the sacred Jnana Yajna of Sadgurudev Sri Swami Sivanandaji Maharaj was offered in the form of 90th Basic Yoga-Vedanta Course. Forty two seekers from 16 states of India got the blessed opportunity to participate in this sacred Jnana Yajna which commenced on 16th August 2018 at YVFA Hall.

The inaugural function started with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers, H. H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. Sri Swamiji Maharaj in his blessing message congratulating the students on their good fortune of coming to the sacred abode of Sri Gurudev apprised them of the significance of Yoga-Vedanta Course. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

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*

ANNOUNCEMENT

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

12th TO 23rd November, 2018

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

All devotees are requested to participate in the programme.

For Registration and other details, please contact:-

Coordinators:

Dr Jayant Dave Mob. 98250 35232

Sri Piyush Dave Mob. 98790 17898

Sri Krishnakant Dave Mob. 99789 41486

Office: Shivananda Bhavan, Ramji Mandir Lane, Opp. Govt. Press, Kothi,
VADODARA, Gujarat-390001.

Email: namamishankaram.vadodara@gmail.com

—*The Divine Life Society*



Applicable in India only

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

Badhiausta-Ganjam (Odisha):

The Branch celebrated Guru Purnima Mahotsav on 27th July with Nagar Sankirtan, Paduka Puja, Archana, Bhajans and talk. This was concluded with Narayan Seva.

Bangalore (Karnataka):

The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. Training class in Bhajans, recitation of Bhagavad Gita and Upanishads were conducted on 2nd and 4th Sunday of the month, and special Satsang was arranged on 22nd July with Bhajans. There was an Akhanda Japa of Mahamrityunjaya Mantra on 3rd Sunday of every month. Guru Purnima was celebrated on 27th July with Paduka Puja, Bhajans, recitation of Guru Gita and talk.

Barbil (Odisha): Weekly Satsang on Thursdays and residential Satsang on Mondays continued regularly. Free Homeopathic treatment continued, and Sadhana day was observed on 24th of July. Srimad Bhagavat Katha was arranged from 22nd to 26th, and on 27th Guru Purnima was celebrated with Nagar Sankirtan, Paduka Puja and Bhajans.

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. Guru Purnima was celebrated on 27th July with Guru Paduka Puja, Bhajan, Kirtan and Narayan Seva etc. This was concluded with Anna Daan and Vastra Daan.

Bellaguntha (Odisha): During the months of June and July, daily morning Meditation, weekly Satsang on Sundays with Gita Path, Abhishek on Mondays, Ramayana Path on Tuesdays, mobile Satsang on Thursdays and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Sadhana day was observed on Sankranti day, and recitation of Vishnu Sahasranam was done on Ekadasi. Besides this, every month on 24th there is distribution of free medicines to needy people.

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, and International Yoga Day was celebrated on 21st June.

Bhawanipatna (Odisha): The Branch had daily Yoga class, weekly Satsang on Thursdays and Sundays, Paduka Puja on 8th of every month as the regular programmes of the Branch. The Branch celebrated Ratha yatra on 13th and 14th July. During this occasion Annaprasad was distributed. Sadhana day was observed on 16th July. Free Homeopathy medicines were distributed to the needy patients.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month were observed by the Branch. Recitation of Hanuman Chalisa was done on 3rd June, and special Satsangs were held on 8th, 15th and 19th at the residence of devotees. The Branch organised Eye Camp on 22nd, and about 56 patients were treated and 25 were operated. Guru Purnima was celebrated on 27th July with Nagar Sankirtan, Paduka Puja and evening Satsang.

Chhatrapur (Odisha): The Branch continued daily Puja, Swadhyaya and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Besides this, one special Satang was held on 10th June. There was recitation of Sundarakanda on 30th.

Dalabhanapur (Odisha): There were daily Yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, Bhajan and Kirtan. Sadhana day was observed on 17th June with Nagar Kirtan and Paduka Puja etc. Mobile Satsang was arranged on 26th with recitation of Sundarakanda, Bhajan and Kirtan.

Gopinathpur (Odisha): The Branch continued daily Satsang and Paduka Puja on Thursdays. Ekadasi was observed with chanting of Sri Ram Naam Ramayan Sankirtan. Besides this, recitation of Sundarakanda and Hanuman Chalisa on 12th and Gita chanting on 13th June were done.

Jamshedpur (Jharkhand): The Branch conducted its weekly Satsang on Fridays. Free drawing classes continued for poor children of the Antyodaya Bustee every Sunday and certificates and prizes were given to the students for drawing competition.

Jeypore (Odisha): The Branch had daily Puja and weekly Satsang on

Sundays and Thursdays. Sivananda day was observed on 8th of the month with Puja and Havan. Guru Paduka Puja, Siva Puja and Archana were done on 19th June, and Inter National Yoga day was celebrated on 21st. Free Homeopathic treatment continued.

Kabisuryanagar (Odisha): Daily Annadana Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Special Pravachan on Sri Ramcharit Manas was arranged from 6th to 10th July. Guru Purnima was celebrated on 27th with Prayers, Paduka Puja, Bhajan and Kirtan.

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. Sri Maha Lakshmi Puja was done on 27th June.

Kanpur (U.P.): The Branch continued daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati Path. Besides this, monthly Satsang was held on 1st, and during Sravana month Shiva Sahasra Namavali was recited. Guru Purnima was celebrated on 27th July with Paduka Puja, Bhajan and Kirtan.

Khatiguda (Odisha): The Branch had its daily Puja and weekly Satsang on Thursdays. Sadhana day was held on 1st July with Japa, Paduka Puja and Swadhyaya etc. Ekadasis were observed on 9th and 23rd with recitation of Vishnu Sahasranam. Guru Purnima was celebrated on 27th with Prayers, Nagar Kirtan, Paduka Puja, Bhajan, Kirtan and special night Satsang. Bhagavat Saptah was arranged from 28th July to 3rd August.

Kendrapara (Odisha): The Branch conducted daily Satsang with Paduka Puja and Gita Parayan and mobile Satsang on Sundays. A special Satsang was arranged at near-by a village on 25th July. Guru Purnima was celebrated on 27th.

Kodala (Odisha): The Branch arranged Rudrabhishek on Mondays, weekly Satsang on Thursdays with Prabhat Pheri, Paduka Puja and Narayan Seva, and evening Satsang with Prayers and Swadhyaya etc. Special Satsangs were arranged on 14th and 22nd July, and Guru Purnima was celebrated on 27th with Paduka Puja.

Lanjipalli Ladies Branch (Odisha): In the months of June and July, 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. On 14th June, a Blood Donation camp was held where 118 Units of blood was collected by Red Cross Blood Bank. Guru Purnima and Niladri Bije were celebrated by the Branch with Bhajan, Kirtan and Satsang.

Lucknow (U.P.): The Branch had special Satsang at Lekhraj Homes on 1st July with Prayer, Bhajan, Paduka Puja, Mantra Japa and Swadhyaya etc. On 27th Guru Purnima was celebrated with Paduka Puja at the residence of a devotee.

Nandininagar (Chhattisgarh): The Branch continued daily Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was Mahamantra Kirtan on 3rd June. Havan was arranged on 24th.

Patiala (Punjab): In the month of July, the Branch had mobile Satsangs with Prayers, Bhajans, Gayatri Path and talks on life and teachings of Gurudev Swami Sivanandaji Maharaj. Special Satsang was arranged at Dr.

Kushadeva Leprosy Ashram. Regular donation to local Gowshala is being done.

Panchkula (Haryana): Mobile Satsangs were held at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra etc. Narayana seva was done on 24th July, and milk and Biscuits were distributed to the patients at Civil Hospital.

Puri (Odisha): The Branch continued weekly Satsang on Thursdays with Paduka Puja, and Ekadasi was observed with chanting of Vishnu Sahasranam and Kirtans.

Polasara (Odisha): The Branch had daily Satsang and Paduka Puja on 8th and 24th of every month. Ekadasi was observed with recitation of 18th chapter of Bhagavad Gita. During Purushottama Month Bhagavat Parayan was done from 16th May to 13th June. The Branch organised Eye Camp on 19th June, and about 105 patients were treated and 36 were operated upon.

Rajkot (Gujarat): During the months of April to June, the Branch held Satsang and Prayers on Sundays with video show on Upanishad Ganga, and Saturday satsang with recitation of Bhagavad Gita, and Sundarakanda. Besides this, recitation of Vishnu Sahasranam and Satyanarayana Katha was arranged by the Branch. In

addition, a half-day Shivar was organised on Sri Ramnavami day. The Branch held (organized) free medical camps like Eye, Dental and Homeopathic etc. The camps have been successfully rendering service to poor patients. The Branch organised Eye Camp, and about 750 patients were treated and 160 were operated upon, and in dental camps 97 patients had free treatment. Financial assistance was provided to heart/cancer patients for operation and medicines. There were also free Yoga classes, and charity programmes and free coaching classes for females to maintain clean Udyan were continued. International Yoga Day, the Branch organised one week Yogasana Shivar.

Raipur (Chattisgarh): The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. Guru Purnima was celebrated on 27th July.

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. Guru Purnima was celebrated on 27th July

with Prayers, Paduka Puja, chanting of Vishnu Sahasranam etc., and concluded with Narayan Seva.

Sunabeda Ladies Branch (Odisha): In the month of July, the Branch had daily Satsang with Maha Mantra Sankirtan, weekly Satsang on Sundays, Tuesdays 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 Srimad Bhagavat Mahapurana Pravachan was arranged by the Branch.

Visakhapatnam (A.P.): The Branch continued daily Yoga class and recitation of Vishnu Sahasranam, weekly Satsang on Mondays, Balvikas programme on Sundays and Narayan Seva on 8th of the month. Besides this, recitation of Sundarakanda and Havan on Trayodasis, medical camps on Mondays and Satyanarayana Swami 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 8th July. Free medical camp continued as usual.

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(7) hang Dev (8) Alandi (9) Sopan (10) Jnanadev (11) Paithan (12) Sripad Yati

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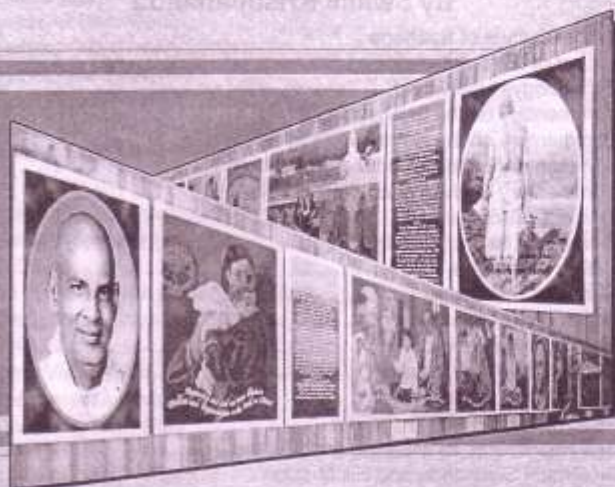
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ANNOUNCEMENT

TWIN PLATINUM JUBILEE CELEBRATION PROGRAMME

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः।

द्वापरे परिचर्यायां कलौ तद्भुरिकीर्तनात् ॥ 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

**SEPTEMBER
2018**

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**The Divine Name will eradicate the disease
of birth and death and bestow on you Moksha,
liberation or immortality. —Swami Sivananda**



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