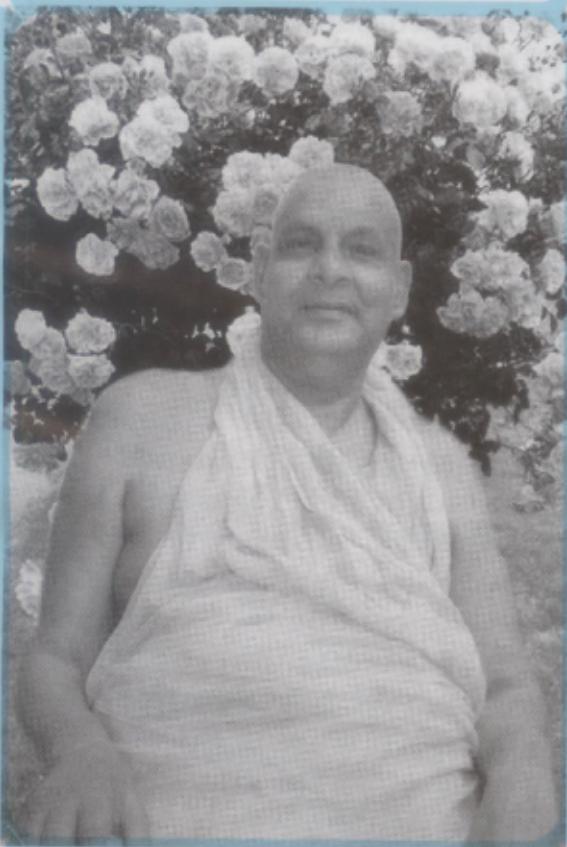


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The DIVINE LIFE



God has a Master plan. We have our parts to play. Play out your part well in the worldly play. But, do not fetter yourself. Keep your mind steady on the lotus-feet of the Lord. You will swim in the ocean of divine bliss.

Swami Sivarama

AUGUST 2019

IMPORTANT ANNOUNCEMENT

His Holiness Sri Swami Yogaswarupananda ji Maharaj, a senior monk of the Sivananda Ashram, Rishikesh, Uttarakhand, has been elected as the Chairman of the Divine Life Trust Society and ex-officio President of the Divine Life Society with effect from 7th July 2019.

Swamiji Maharaj offers his reverential prostrations at the lotus feet of Sadgurudev Sri Swami Sivanandaji Maharaj. He submits his humble Pranams and good wishes to each and every one associated with the Divine Life Society, the great institution established by Sri Gurudev. He also seeks the blessings and guidance of the senior monks, Sadhaks, resident inmates and all the devotees and well wishers of the Ashram so that he may continue to serve Sri Gurudev's Divine Mission more efficiently and dedicatedly.

Sri Swamiji was born in Chennai and was known as Krishnamurthy in his pre-monastic life. After completing his education, he worked for a brief period. During that time, he read an abridged edition of Mahabharata. After this reading, a desire to lead spiritual life in the Himalayan region arose in his heart. He left hearth and home and came to Rishikesh in 1964. But, to his much disappointment, he could hardly find thick and dense forests, thatched huts or snow-capped mountains, as he had envisaged in his mind. The grace of God brought him to Sivananda Ashram, the sacred abode of Sri Gurudev. He was 25 years old at that time.

Pujya Sri Swami Krishnanandaji Maharaj was glad to take Sri Krishnamurthy into his fold. Pujya Swamiji Maharaj asked Krishnamurthy to assist him with correspondence work in the morning hours and help Sri Swami Sharadanandaji Maharaj in the afternoons at the Sivananda Publication League. It was Sri Swami Sharadanandaji Maharaj who introduced him into the Science of Yoga and taught him Yogasanas and Pranayamas in a systematic way. In the evenings, he used to attend Bhagavad Gita classes conducted by Sri Swami Hridayananda Mataji.

Eventually, Sri Krishnamurthy started conducting Ashram's Morning Prayer and Meditation Session from 4.30 to 5.30 and Yoga Classes from 6.00 to 7.00 at the Bhajan Hall. Later on, from the year 1966 to 1968, he received regular personal guidance from Worshipful Sri Swami Chidanandaji Maharaj on Yoga, Pranayama and other spiritual matters. His daily routine during the initial years in the Ashram was to conduct Morning Prayer and Meditation Session followed by Yoga Classes, assist

(Continued on Cover iii)



THE DIVINE LIFE

Vol. LXXVIII

AUGUST 2019

No. 5

PRASNO PANISHAD

TRITIYA PRASNA (QUESTION III)

KAUSALYA AND PIPPALADA

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः।

पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा

यदाकाशः स समानो वायुव्यानः ॥८॥

8. The sun verily is the external Prana. He rises favouring the Prana in the eye. The goddess of the earth attracts (controls) the Apana downwards. The Akasa (ether) between (the sun and the earth) is Samana. The wind is Vyana.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

द्राक्षारसालकदलीफलमुख्यभक्ष्या—
 एयत्यादरप्रवणभक्तसमर्पितानि।
 सद्यः प्रसादविध्या विनियुज्य तेभ्यः
 संतृप्तिभाजममलं गुरुमाश्रयामि ॥१५॥

15. I take shelter at the feet of Satguru whose mind is free from impiety and who finds contentment on distributing back immediately as Prasada, such edibles as grapes, apples, mangoes, plantains etc. which were offered to him by the worshippers who are humble due to extreme respect.

नानादिगन्तसमुपागतभक्तशिष्या
 नन्यान् जनांश्च शुचिभक्ष्यफलान्नदानैः।
 सन्तर्प्य सम्यग्नुगृह्ण यथाभिलाष—
 मानन्दपूरितहृदं गुरुवर्यमीडे ॥१६॥

16. I praise the great sage who is happy by blessing the devoted disciples and others, who gathered from various places for the Platinum Jubilee, according to their wish and rendering them contented by pure food, fruits etc.

(To be continued)

Sri Krishna Jayanti Message

THE HUMAN IDEAL¹

(*Sri Swami Sivananda*)

Blessed Selves,

The birth of Sri Krishna on earth is of memorable importance, as this incident goes to make up and give form to the whole of the Indian Nation. It signifies the great event of the coming into being of the tremendous power of love and knowledge which has integrated in itself all the hearts and minds of India. In Sri Krishna, we find the national, the political, the social, the domestic, the individual, the universal and spiritual ideals which have been adored and worshipped in India and which may well pave the way to world-unity, if only they are properly understood and adopted in human life. From the very beginning of the life of Sri Krishna, we find in Him a bold champion who stood for the cause of peace and happiness of mankind. This is indeed an occasion for us all to lift our souls to the supreme enjoyment of the celebration of the birthday of the great hero, the friend and the teacher of this world, who refers to Himself in His immortal Gita as the Father of this world, the Mother, the Sustainer, the Grandfather, the supremely Pure, the Origin, the Dissolution, the Substratum, the only thing to be

known. In fact, such beings are not born or dead, but they only become visible or invisible to the human eye and consciousness.

Sri Krishna was the statesman par-excellence, who taught through example and precept the art of government, the way to maintain peace on earth. He was an expert in the application of the means of Sama (persuasion and conciliation), Dana (offering remuneration), Bheda (causing division), and Danda (punishment), and these He used where they were absolutely necessary and where they did not go against Dharma or the Eternal law of the universe. Sri Krishna was not merely a statesman, struggling to know what is right and wrong or good and bad to a nation, or acting according to His own whims and fancies or private conceptions of the right and good but He was a cosmic man with a cosmic vision of things, who had no partiality whatsoever, who loved none and hated none, but acted as a channel for the operation of the iron hand of justice which rules the universe. Krishna connected causes and effects and brought law and justice to play their proper part in life not

¹ Taken from DL 1952

through induction or deduction, through supposition, guessing, or imagination, through public vote, or individual influence, but through the intuition of the essential Reality of the universe. His word was law and His act was justice. His thoughts were the supreme peace-makers which vibrated through every cell of the nation. Krishna commanded the love and the respect of the people by His comprehending in Himself the universe as a whole. Sri Krishna was a philosopher, a sage and a Yogi, who alone can be an effective statesman worth the name. This is the lesson to be learnt from Sri Krishna; by all people, ruling as well as ruled.

Sri Krishna lived the life of a princely householder, teaching to mankind that the knowledge of the Absolute is not incompatible with practical activity in life. He is the form, as it were, taken by the great Truth that the universe is the manifestation of Brahman. The universe is the Lila of the Purushottama, and Sri Krishna is the Lila-Purushottama, the sportive Absolute. There was no end to the domestic troubles that Krishna had, no limit to the social and political disturbances and threatening situations in which Krishna was involved, no bound to His responsibility, and yet there was no match to His success, no equal to His

shining example of the Life Perfect; certainly, only an Avatar (incarnation of God) can be such a perfect being. The man on earth, the householder, with the weight of responsibility on his head and an environment attempting to menace and flout him at every step, should learn, the science and art of right, good and happy life, from Sri Krishna, who combined knowledge with action with wonderful dexterity, for the good of the universe.

The individual's ideal is the attainment of Sri Krishna, to take Him as the means and the end. The Bhagavad Gita is the Gospel of life, the scripture of humanity, and the life of Sri Krishna is the great commentary on it. Every individual should try to become the great man of knowledge, the master of Yoga, the centre of love and the expert doer of right activity, as Sri Krishna was. Sri Krishna's life, when it is carefully studied, will give one a knowledge of the synthesis of all Yogas, practised by one who, rooting himself in the spiritual Absolute, moved on this material earth. The life and teachings of Sri Krishna are the immortal teachers of mankind, they shall live for eternity. The words and actions of Krishna are to be taken by all aspiring individuals as the means and the being of Krishna as the end. This is possible only after a thorough purging and purification of the self, which is absolutely necessary for one's knowing Krishna.

Sri Krishna is the universal and spiritual ideal of man. Sri Krishna is the example of the great Superman of the East. It is towards this achievement that humanity is slowly moving. The perfection of man lies in the realisation of God, Nature and Man in one. Man is not a separate entity. Nature is not estranged from God, and God is not cut off from Nature and Man. The word 'God' has been misunderstood by many as merely one of the three principles in terms of which alone man can view Reality. Truly, God means that Supreme Being in which Nature and Man merge, as identical with His Consciousness. Sri Krishna is the representation on earth of the Supreme Reality. Glory to Him. All adorations to Him. Prostrations to Him.

Beloved aspirants! Strive to become, to realise, Krishna, your Great Ideal. This you can do only after you become virtuous, good, loving and intelligent. You should completely eradicate the animal tendencies and qualities in you, like lust, anger and greed. You must pass through the fire of discipline and purification; you should be burnished before you can shine as the Golden Ideal that is before you. Through service, charity, love, meditation and self-enquiry that Goal can be reached by one and all. May blessedness attend upon your efforts!

May the Grace of Sri Krishna be upon you all!

OM TAT SAT

Salutations to Lord Krishna, the Supreme Lord, who is the indweller of our hearts, who is Existence Absolute, Knowledge Absolute, Bliss Absolute, who is the Soul of this universe, who bestows Immortality on His devotees, who is the source for everything and who took a human form for the benefit of the gods and His devotees, to destroy wickedness and establish righteousness.

I bow to that Para Brahman, the Supreme Self from whom is born this mysterious universe, by whom alone it is upheld, and in whom alone it is dissolved, who is Lord Krishna Himself.

—**Swami Sivananda**

YOGAH KARMASU KAUSHALAM¹

(Swami Chidananda)

Blessed Divinities!

You are human beings, and therefore, you are representatives of the Divine. You are Bharatiyas, and therefore, you have the added privilege of being living embodiments of all that our culture stands for. And you are also representatives of the Government, which has as its emblem the Lion capital of Ashoka and the symbol of the Dharma-Chakra—the wheel of the cosmic ethical law.

Your slogan is '*Satyameva jayate*' – Truth alone triumphs. 'Truth' must be interpreted in both its connotations – the higher and lower. In the higher connotation, truth means Reality – 'Sat'. That 'Sat', which is your essential divinity, the God-nature within you, must alone be made to triumph over the lesser aspects of your physical, biological and psychological personality with various defects, shortcomings, weaknesses and drawbacks.

And in a lower sense, truth means truthfulness and integrity; and a refusal to give into that which is false. It is liberating yourself from any form of dishonesty or falsehood, and making yourself firm, strong, bold, and heroic. You will then be custodians of truthfulness in all walks of life and in all your dealings—official as well as unofficial.

As public figures, you have the wider and greater mission of contributing to Jana-Kalyana, Loka-Hita and Paropakara, over and above your official

functioning as the holder of a certain governmental post. You have the ability and scope in your official life to influence people who are under your care and guidance.

This aspect is the perennial background of your entire life. Your official capacity and functioning is only temporarily taken on. It started when you got the I.C.S. or I.A.S., and it will end with your retirement; but even before that and also after retirement you function as an individual in human society.

So you must find ways and means of making even your official life an avenue of ideal living. If a higher divine quality is brought into your official functioning, then you will be able to discharge your duties in a nobler way. And those amidst whom you have to function may also be benefited in a dual way—not merely as an official, but also as a source of inspiration and encouragement to do their work with higher idealism, a greater sense of duty, responsibility, and ethics.

Passing through the 'Lal Bahadur Shastri Academy for National Administration', I had an occasion to look upon the coat of arms. It says '*Yogah karmasu kaushalam*'. This is the method of living and engaging in work, and doing your duties in such a way, that it leads you steadily towards the unfoldment of the divinity within you. 'Yoga' means anything that lifts your life higher, and takes you towards the fulfilment of your great destiny—divine experience or God-consciousness.

¹ Talk given at the L.B.S. Academy

If you live your life, engage in activities and do your duties in such a way that it becomes the very process that steadily lifts you higher-and-higher, nearer-and-nearer to Godliness, then every act becomes Yoga. This skillful way of doing activities is *Karmasu Kaushalam*.

Act you must. You cannot run away from active life. Duties have to be done. But if you do them in a wrong and foolish way, without wisdom or virtue infilling them, then these activities become your bondage. They lead you steadily downward, into more and more darkness and ignorance.

What is the remedy then? Be wise. Base yourself upon divine knowledge. Be aware that you are divine and capable of acting in a noble and sublime way. Bring this divine quality into your activity. If you act with idealism, with strict principles, with a standard of moral conduct and character, with ethical virtue, then the same activities become your friend. Instead of binding, they become a liberating process, transformed into Yoga.

Thus, even while being in the midst of activity, you can move towards the highest goal of God-realisation. And this is the easiest thing for you! It is most natural, because, in fact, you are divine. Divinity fills your inner being. Be 'yourself', and not a contradiction of yourself! This is the spontaneous and most natural thing for you. Sugar does not have to make any effort to taste sweet. Sandalpaste does not have to make any effort to smell fragrant. Flowers do not have to make any effort to be beautiful. These are their very nature. Even so, you do not have to make any effort to be divine—because you are already divine.

You have to only stop the mind and lower nature from asserting themselves. Recognise that the mind, body, and senses are only your instruments, to subserve you, not to dominate you, and so put them in their proper place. Thus make your life an expression of your divinity!

Hari Om Tat Sat!

Two things are indispensable requisites in the practice of Karma Yoga.

The Karma Yogi should have non-attachment to the fruits of actions. He will have to dedicate his actions at the altar of God with the feeling of *Isvararpana*. Non-attachment brings freedom from sorrow and fear. Non-attachment makes a man absolutely bold and fearless. When he dedicates his action at the Lotus Feet of the Lord, he develops devotion to God and approaches Him nearer and nearer. He gradually feels that God works directly through his *Indriyas* or instruments. He feels no strain or burden in the discharge of his works now. He is quite at ease. The heavy load which he felt previously on account of false notion has vanished out of sight now.

—Swami Sivananda

THE DIFFERENCE BETWEEN EASTERN AND WESTERN PSYCHOLOGY

(SRI SWAMI KRISHNANANDA)

Continued from the June issue

For this, Patanjali Maharaj suggests methods of dissociation of ideas from contact with the objects, which is called *vairagya* in his technical parlance. *Vairagya* does not mean becoming a baba or putting on rags or walking about in a burlap sheet. It means a psychological dissociation of the mind from contact with things outside. When you gaze, you do not see anything because the mind has permeated the very existence of the object. This expansion of the ambit of the activity of the mind, or the ken of consciousness, is the beginning of the practice of yoga. And yoga psychology tells us that we have only two tasks before us. Yoga is very sympathetic with us, very compassionate. It knows our own weaknesses, so it does not terrify us. My dear friend, you have only to do two things to be a good yogi. You have to free yourself from two kinds of thoughts. These thoughts Patanjali calls the *kleshas*. Just look at the wonderment of it. He regards the very thought process of the human being as a *klesha*, or an affliction. To think is to be afflicted. It is not a happy thing. Here is the difference between Eastern and Western psychology. While to them to think is happiness, to us to think is to be in sorrow. That is why in yoga psychology the term *klesha* is used in respect of thought processes.

There are two kinds of afflictions: the afflictions which cause immediate pain to you, and the afflictions which do not cause immediate pain to you but later throw you into a pit. There are people who openly appear as enemies. You can understand them. But there are people who appear as friends, and then cut your throat. These painless or so-called harmless afflictions are friends on the surface and enemies at the bottom. The painful afflictions are the immediate enemies that come openly with drawn swords. You have to be free from these two types of psychological afflictions.

Patanjali gives a series, an enumeration, or a list of these afflictions or thought processes, the painful as well as the painless. To mistake the non-eternal for the eternal, to regard this transient world of objects as real, to mistake a sensory irritation for pleasure, to regard yourself which is the true subject as an object of perception—Patanjali groups all this under a category called *avidya*: ignorance, root and branch. This misconception that you have in respect of things outside, by which you are not able to judge them properly, engenders self-consciousness or egoism. You become personally conscious of your body and are intent upon the pleasures of the body, and all your fights and quarrels in life are only to protect the body and to pamper it with sensory enjoyment.

This self-consciousness which is easily connected with bodily existence engenders *kama*, *krodha*, *raga*, *dvesha*—like-dislike. You cannot be impartial in respect of anything. You have always something to say about it, for or against. On account of this entanglement psychologically, you become fond of your own physical life and dread death. The very name of death is frightening. Why? Because death means the annihilation of your bodily personality which is mistaken for the self, and so you feel that your very existence would be wiped out when death comes. Thus, there is fear of death and love of physical life. Patanjali calls all of these the set of painful afflictions. They cause you agony daily, and you can detect them because they are there, coming as enemies.

But there are subtler, more powerful involvements of our psychological nature which are not immediately causing pain to us but which are dangerous in their operations. There begins the higher stratum of yoga. While the attempt at the overcoming of these painful afflictions may be called lower yoga, the art of overcoming the higher afflictions is more advanced yoga. Patanjali gives a description of both these types of yoga—the initial stage of it and its more advanced form.

In the higher form of yoga, you free yourself not merely from the clutches of the painful afflictions, but also from the painless thought processes even in the form of a mere awareness of objects outside. This is a very difficult thing to explain, so I shall only sum up by giving you an idea as to what yoga is according to

Sage Patanjali. It is the expansion of your self—your own self, not somebody else's—to its farthest possible reaches, by which Patanjali means that the self is not restricted by the existence of other things outside. Even the world cannot restrict it. Even the largeness of this entire creation cannot be a limitation on yourself. The *purusha* is superior to *prakriti*, says yoga, and when the processes of the mind are subjugated by *citta vritti nirodhah* (Y.S. 1.2), which is defined as yoga, you rest in your own nature, which is far superior to the entanglements of the world. *Tada drastuh svarupe avasthanam* (Y.S. 1.3). In two sutras, the whole of yoga is described. You need not go into further details at all. Yoga is the process of the sublimation of all the thought processes of the individual, as a consequence of which, one rests in the eternal nature of one's own self. You become stabilised in your own consciousness, and then it is that you become master of the powers of nature. Instead of the world controlling you, you begin to control the world. The powers of the yogis are nothing but their attunement with the powers of nature.

May I introduce you to this glorious science with this small request and humble prayer that you take to the study of the science of the psychology of yoga honestly, and giving enough time for it so that your life may become blessed and you may live as a true human being, a veritable representative of divinity in this world for your own good as well as the good of all people.

Concluded

GOSWAMI TULSIDAS¹

(Sri Swami Sivananda)

Tulsidas was born in Rajpur, in the district of Banda in Uttar Pradesh, in Samvat 1589 or 1532 A.D. He was a Sarayuparina Brahmin by birth and is regarded as an incarnation of Valmiki, the author of Ramayana written in Sanskrit. His father's name was Atmaram Shukla Dube and his mother's name Hulsi. Tulsidas did not cry at the time of his birth. He was born with all the thirty-two teeth intact. In childhood, his name was Tulsiram or Ram Bola. Tulsidas' wife's name was Buddhimati (Ratnavali). Tulsidas' son's name was Tarak. Tulsidas was passionately attached to his wife. He could not bear even a day's separation from her. One day his wife went to her father's house without informing her husband. Tulsidas stealthily went to see her at night at his father-in-law's house. This produced a sense of shame in Buddhimati. She said to Tulsidas, "My body is but a network of flesh and bones. If you would develop for Lord Rama even half the love that you have for my filthy body, you would certainly cross the ocean of Samsara and attain immortality and eternal bliss". These words pierced the heart of Tulsidas like an arrow. He did not stay there even for a moment. He abandoned home and became an ascetic. He spent fourteen years in visiting the various sacred places of pilgrimage. While returning from answering the calls of nature, Tulsidas used to throw the

water that was left in his water-pot at the roots of a tree which a spirit was occupying. The spirit was very much pleased with Tulsidas. The spirit said, "O man! Get a boon from me". Tulsidas replied, "Let me have Darshan of Lord Rama". The spirit said, "Go to the Hanuman temple. There Hanuman comes in the guise of a leper to hear the Ramayana as the first hearer and leaves the place last of all. Get hold of Him. He will help you". Accordingly, Tulsidas met Hanuman, and through His grace, had Darshan or vision of Lord Rama. Tulsidas wrote twelve books. The most famous book is his Ramayan—Ramcharitmanas—in Hindi. He wrote this book under the directions of Hanuman. This Ramayan is read and worshipped with great reverence in every Hindu home in Northern India. It is an inspiring book. It contains sweet couplets in beautiful rhyme. Vinaya Patrika is another important book written by Tulsidas.

Some thieves came to Tulsidas' Ashram to take away his goods. They saw a blue-complexioned guard, with bow and arrow in his hands, keeping watch at the gate. Wherever they moved, the guard followed them. They were frightened. In the morning they asked Tulsidas, "O venerable saint! We saw a young guard with bow and arrow in his hands at the gate of your residence. Who is this man?" Tulsidas remained silent and wept. He came to know that Lord Rama Himself

¹ Tulsidas Jayanti is on 7th August 2019

had been taking the trouble to protect his goods. He at once distributed all his wealth among the poor. Tulsidas lived in Ayodhya for some time. Then he shifted to Varanasi. One day a murderer came and cried, "For the love of Rama, give me alms. I am a murderer". Tulsi called him to his house, gave him sacred food which had been offered to the Lord and declared that the murderer was purified. The Brahmins of Varanasi reproached Tulsidas and said, "How can the sin of a murderer be absolved? How could you eat with him? If the sacred bull of Siva—Nandi—would eat from the hands of the murderer, then only we would accept that he had been purified". Then the murderer was taken to the temple and the bull ate from his hands. The Brahmins were put to shame.

Tulsidas once went to Brindavan. He visited a temple. He saw the image of Lord Krishna, he said, "How shall I describe Thy beauty, O Lord! But Tulsi will bow his head only when You take up

bow and arrow in Your hands". The Lord revealed Himself before Tulsidas in the form of Lord Rama with bow and arrows. Tulsidas' blessings brought the dead husband of a poor woman back to life. The Mughal emperor at Delhi came to know of the great miracle done by Tulsidas. He sent for Tulsidas. Tulsidas came to the emperor's court. The emperor asked the saint to perform some miracle. Tulsidas replied, "I have no superhuman power. I know only the name of Rama". The emperor put Tulsi in prison and said, "I will release you only if you show me a miracle". Tulsi then prayed to Hanuman. Countless bands of powerful monkeys entered the royal court. The emperor got frightened and said, "O saint, forgive me. I know your greatness now". He at once released Tulsi from prison. Tulsi left his mortal coil and entered the Abode of Immortality and Eternal Bliss in 1623 A.D. at the age of ninety-one at Asighat in Varanasi.

A saint is a god on earth. To him, the whole world is mere straw. To him, gold and stone are alike. To him, pleasure and pain are the same.

A saint lives in God. He has realised God. He knows God. He has become God. He speaks of God. He shows the way to God. He is God-intoxicated. He is God Himself. He is one with God.

Saints are God's agents on earth. God reveals Himself in a saint in His full glory, infinite power, wisdom and bliss.

The saints constitute a ladder for the pilgrims to the shrine of God. Wherever saints and sages stay even for a half-second, then and there are sacred places like Varanasi, Prayag, and Brindavan.

—Swami Sivananda

COMMONSENSE SHOULD BE USED AT EVERY STEP IN SADHANA¹ *(Swami Gurusharanananda)*

31st July, 1955

Swamiji narrated an interesting story, and through it, imparted an instruction very precious to all aspirants. Swamiji said, "There was a sweet-meat seller. One day, he had to go out of his shop on some work. So he called his son and said, "I am going out now. Take care of the sales until I come. See that no cat or dog eats the sweetmeats".

The son agreed and took charge of the shop, and the father went out. After a while, a cat came to eat the sweetmeats. The boy at once drove it away. Next, a dog came. The boy drove away the dog also. After some time, a camel came and began to eat the sweetmeats. The boy saw that and thought, "My father has asked me not to allow cats or dogs to eat the sweetmeats. He has not mentioned anything about camel. So I should not drive it away". The boy allowed the camel to eat the sweetmeats, and the camel ate the whole stock and went away. After some time, the boy's father returned, and finding no sweetmeats in the shop, thought that his son had disposed of them all to customers and felt happy. Then the son narrated the whole story. "Soon after you went, a cat came to eat the sweetmeats, but I drove it away. Then a dog came. I drove away the dog also. Then a camel came and began to eat the

sweetmeats. Since you had asked me not to allow cats or dogs to eat the sweetmeats and had mentioned nothing about camels, I allowed the camel to eat the sweetmeats. The camel ate the entire stock". The father took the boy to task and felt sorry over the lack of common sense on the part of his son.

The aspirant should not await instructions from the Guru on every point. The Guru may give some instructions. The aspirant should understand the spirit of his Guru's instructions and use his commonsense. Commonsense should be used at every step in Sadhana.

FORCE OF SPEECH COMES THROUGH THE PRACTICE OF JAPA

Giving advice to a devotee who had just taken up the teaching profession, Swamiji said, "You should not read from books or your notes in the class. You should come prepared beforehand. You should speak fluently, without stop. Some people have the habit of searching for words when they speak. That produces no impression. You should love your students, but you should control them. You should talk forcibly". "How to get force?" Swamiji asked the devotee, and Swamiji himself replied, "Force comes through Japa".

¹ From Sivananda Day-to-day

PERIYALWAR

(Sri Swami Sivananda)

Periyalwar means 'Great Alwar'. Periyalwar was known by the name Vishnuchitta also as his mind was ever absorbed in Lord Vishnu. He was the foster father of Andal.

All the Alwars or Vaishnavite mystics of South India form the body and limbs of Nammalwar. Periyalwar forms the head. The other Alwars prayed to the Lord for wisdom and liberation, but Periyalwar, out of *Vatsalya Bhav* towards the Lord, cared much for His well-being and blessed Him: "His holy feet may remain in undiminished effulgence for millions and millions of years to come—Pallandu." Hence, a prominent position is given to Periyalwar.

A pious Brahmin named Mukundachary lived with his chaste and devoted wife Padma in Srivilliputhur in the Tirunelveli district. He was daily praying to the Lord for the gift of a child. His prayer was granted. Periyalwar or Vishnuchitta was born. He is regarded as the incarnation of Garuda, the vehicle of Lord Hari.

Periyalwar lived in the local temple and ever meditated on Lord Hari. He had a beautiful garden. He gathered the flowers daily and made garlands for *Vatapatrasayin*, the Lord of the temple. He expounded the

Bhagavata to a large number of people. He was a great Sanskrit scholar.

The Pandya country (Tirunelveli and Madurai districts of Tamil Nadu) was then ruled by the Pandyan King Sri Vallabh Deva. He had his court at Madurai. He met a learned Brahmin pilgrim who was going from Kashi to Rameswaram.

The king said, "You are a learned Brahmin. Tell me a truth from your experience."

The Brahmin said, "Listen to me with rapt attention. The necessary provision for the rainy season should be made during the other eight months of the year. The things required for the night should be got ready during the day. Old age should be provided for while young. Even so, one must earn in this life the virtues which would bestow on him eternal bliss and immortality."

The king called his chief priest, Chelva Nambi, and said, "I have a strong aspiration for attaining God-realisation. How can I attain this?"

The priest said, "A religious conference or a Parliament of Religions must be held. All the saints and the great Yogis will assemble. Ample reward must be given to the worthy person. You can hear their valuable teachings. You can live in their company and follow their instructions."

The king agreed to the proposals of the priest. Due publicity for holding the conference was arranged throughout the country. A big money-purse for the victor in the discussions was also intended to be awarded.

The Parliament of Religions was held in Madurai. Professors of every faith in the country attended the conference. Vaishnavites, Saivites, Saktas, Jains, Buddhists and Pasupatas were all present on this unique occasion. Heated discussions went on. No one satisfied the king.

Lord Hari appeared in the dream of Vishnuchitta or Periyalwar and said, "Awake Vishnuchitta, start at once for Madurai. A big religious conference is being held there under the patronage of the king. Take part in the conference. I assure you of full success. Give to the king and the people the message of devotion to Lord Hari."

Vishnuchitta attended the conference and took a prominent part in it. The king welcomed him and paid him due respects. Vishnuchitta answered all the questions put to him by the scholars. He said, "Lord Hari is the Supreme Deity. He is the highest Truth. He is the Protector. Take refuge in Him alone. Do total, unreserved, ungrudging self-surrender. Repeat His Mantra 'Om Namo Narayanaya'. Obtain His grace. He will liberate you. He will make you immortal. He will give you supreme peace and eternal bliss. Through His

grace only, you can conquer Maya. He abides in the heart of all beings. He is all-pervading. He is all-merciful. He is infinite. Sing His glory. Do Japa of His Name. Worship Him. Be ever attached to His lotus feet."

A miracle happened now. The money bag which was fixed in a high place broke loose and fell at the feet of Vishnuchitta by itself. The king was quite convinced. He was highly satisfied.

The king prostrated at the feet of Periyalwar and accepted him as his Guru or spiritual preceptor. The Alwar was taken in procession on an elephant along the streets of Madurai. Suddenly the Alwar saw a vision in the sky. Lord Hari appeared on His vehicle Garuda along with His consort Lakshmi to witness the procession.

Periyalwar took the two bells that were hanging on both sides of the elephant, used them as cymbals and began to sing. He had the Vatsalya Bhav at that moment. He treated the Lord as his child. The poem he composed then is known as 'Pallandu' which means 'many years'. This is a thrilling hymn. Vaishnavas sing this hymn in their homes and temples.

The meaning of this hymn is: "Many years, very many years, many billions of years unto Thee, O Lord. May Thy lotus feet protect us. Many years to Thy consort Sri Lakshmi. Many years to the effulgent discus

which is held in Thy right hand. Many years to that conch that blows Thy glory in the battlefield. O devotees! Sing the song of 'Om Namo Narayanaya' and come and worship His lotus feet. Repeat His thousand names. Loudly declare, 'Many thousands of years to our Lord!' All our family members and forefathers and descendants are His servants. He will purify us. He will protect us.

"O Lord who danced upon the five-headed snake! Many years unto Thee! I am Thy humble servant. I wear the yellow clothes worn by Thee. I eat the remnant of Thy plate, Thy Prasad. I wear on my head the Tulsi garland already worn by Thee. Thy will be done. I live to fulfil Thy mission. I live to disseminate Thy glory and the glory of Thy Name. I am Thy devotee. I am Thy servant. I ever repeat Thy Mantra 'Om Namo Narayanaya'. Many years unto Thee, my Lord!!"

Periyalwar has given us two poems. The first is the Pallandu in twelve verses. The other is a collection known as Periyalwar Thirumozhi in four hundred and sixty-one charming verses of fine melody. Pallandu is given the foremost place in the collection of works of all the Alwars. What Pranava is to the Vedas, so is Pallandu to the works of the Alwars.

Periyalwar Thirumozhi treats of the Lilas of Lord Krishna. It contains the essence of the Bhagavatam.

Periyalwar declares: "People who do not remember the Lord Hari should not have been born. If they are already born, they bring discredit to their parents. Those who do not repeat the Name of the Lord eat and drink sin. They live in vain."

Periyalwar had *Vatsalya Bhav*. He fondled Lord Krishna as his son. He said, "My child, do not cry. Sleep peacefully in the golden cradle of my heart. Eat this butter and sweetmeat. Darling, why are you mischievous? Do not trouble the Gopis and your mother. Become a good, quiet child. The Gopis complain very much about you. You drank their milk when they came out of their houses. You took the butter stealthily. Do not go to the forest tomorrow. Be here with me. Your feet will ache very much. They are very tender.

"My darling plays the flute now. How melodious it is! It is thrilling and soul-stirring. It is sweeter than nectar. All the cows and the other animals stand like images when they hear His flute." Periyalwar passed away at Alagarkoil, near Madras, at the age of 85. Glory to Periyalwar who is the crest-jewel of all the Alwars! May his blessings be upon us all.

WHY DO WE HAVE TO SUFFER?

(Swami Atmaswarupananda)

The world over, we as human beings ask the question, Why do we have to suffer? There is one answer that is the epitome of simplicity that seems to go to the heart of the question: It is because we want results. Isn't it the most natural thing in the world, to want results? We're striving for God because we want results; aspiration is the one thing required.

Still, if Brahman alone is without a second, and we are That, why are we seeking results? We're already what we are seeking. It is not my experience, we argue. It is so our experience. We simply don't recognize it because we are looking for something else.

Perhaps one of Jesus's sayings will help: "Resist not evil." Evil in this sense means resisting anything that we think is not leading to the results we want. The Gita says that a sage is the same whether Sattva, Rajas, or Tamas is present. Our instinct is to reject Tamas and cultivate Sattva.

In the Gita, Lord Krishna tells Arjuna, Yours is the action, the effort. The results are up to Me. How could it be any other way when Brahman alone is without a second? Everything must be under His control because there is no other. He is omnipresent, omnipotent and omniscient. We know the words. We don't apply them to our thinking.

The scriptures declare, Mind is the cause of both bondage and liberation in the human being. It is the cause of our bondage when we don't believe the

declared truth of oneness. It is the cause of our liberation when we do. It is the cause of our bondage when as a result of not believing the truth, we see separation. It is the cause of our liberation when we do believe the truth of oneness.

Each one of us follows our own individual spiritual path, our own different Sadhana. All of them have their own benefit. But the ultimate purpose of them all is to teach us to stop wanting results, to stop wanting things to be different than they are, to become like Arjuna at the end of the Gita, being able to say, I have recovered my memory. I will do as you say.

If Brahman alone is and we are That, why wouldn't we want to put ourselves in harmony with That, to recognize that our salvation is acknowledging the truth that we are That, that our true Sadhana is the affirmation that all is That and we are That? Results are as they are meant to be, including what we see as mistakes and what we see as the correction of mistakes.

Sometimes, with our Sadhana, as with other things in life, we surface it. We don't get down to the essence. We may in our meditation and reflection, but we forget it in our daily life. Our salvation is in remembering the ultimate truth moment by moment in our daily life and thinking and feeling and acting in that light.

Children's World

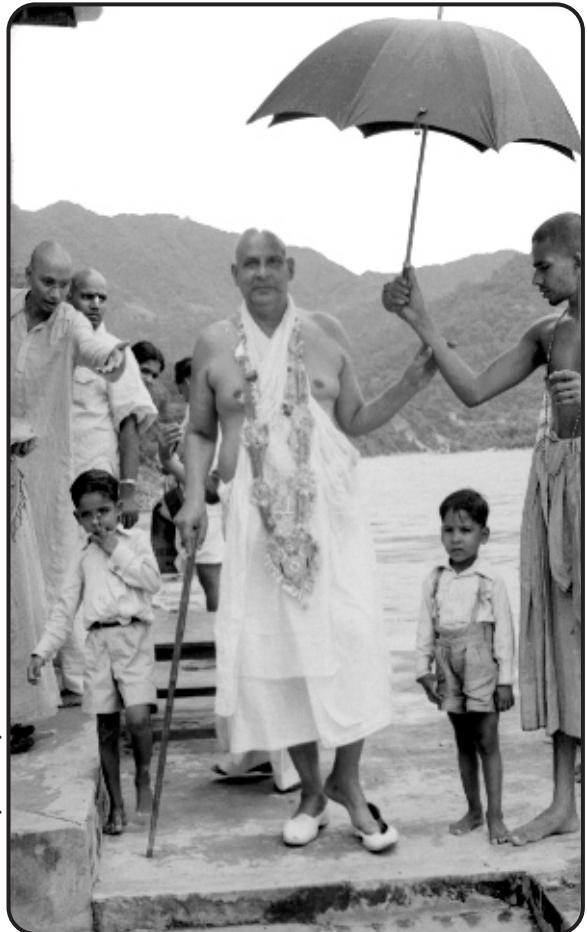


ANDAL

Andal is said to be the incarnation of Goddess Earth or Bhudevi. She was specially sent down here to earth to reveal the delight of divine love. She was found under a Tulsi bush in the flower-garden of Vishnuchitta, better known as Periyalwar, at Srivilliputhur in Ramanathapuram district in South India. The traditional date of Andal's birth is the 98th year of the Kali Era. Periyalwar took the child and laid her at the feet of Vatapatrasayin, the Deity of the local temple, saying, "This priceless treasure is but Thine, meant for Thy service." A heavenly voice spoke, "Vishnuchitta! Call this divine child Kothai and nurse her as your own daughter." 'Kothai' means 'beautiful like a garland of flowers'. She was called Andal, because she obtained the grace and love of Lord Ranganatha. She was also known by the name Ranganayaki.

Andal was a remarkable, lovely and precocious child. When she prattled, it was only the name of Lord Hari. She did not play like the other girls. She collected flowers and prepared garlands for the Lord. She sang the Lord's glory. She found delight in reading or hearing the Puranas. Andal was intensely devoted to Lord Ranganatha of Srirangam. She dedicated her life to Him alone. She ever thought of Ranga. She ever praised Ranga. She reached the pinnacle of Madhurya Bhav, the attitude of lover-beloved.

Andal would put on the garland meant for the Lord and admire her



beauty in the mirror saying, "Will I be accepted by my Lord Ranganatha? Am I beautiful to kindle His love?" She did like this daily. One day the temple priest refused the garland as there was a hair in it. Periyalwar collected fresh flowers and prepared fresh garlands for the Lord that day. Another day the priest complained that the garland was slightly faded. Periyalwar tried to find out the cause of this. One day Periyalwar happened to see from behind a curtain what his daughter was doing. She wore the fresh garlands and stood before the mirror, saying, "O Lord Ranganatha! My sweet Beloved! Do You love my beauty now?" She was in great joy. Her father ran to her and said, "O my beloved daughter! What are you doing? You have polluted the garland meant for the Lord. Please do not do like this in future."

Periyalwar prepared again fresh garlands and offered them to the Lord. That night Periyalwar had a dream. The Lord appeared in his dream and said, "The garlands worn by Andal are very agreeable to Me. Offer those alone to Me. She is My bride, the Goddess of Earth, who has incarnated in human form. Bring only the garlands worn by her." From that day onwards, Andal was known as Soodi Kodutha Nachiyar, meaning one who wore the garlands herself and then gave them to the Lord.

Srivilliputhur became Brindavan for Andal. She regarded other women as Gopis and called them all to worship Krishna: "Wake up! O lovely ones of sweet Brindavan! Birds have started their singing. The temple conch is being blown. Do you not hear this sound? Do you not hear the sound of the curd churned by the Gopis? Are you deaf? Let us take bath in the sparkling Yamuna and behold Lord Krishna, the Flute-bearer of Brindavan, the Joy of Devaki, and worship Him with fresh flowers. Wake up, O daughters! Do not sleep any more. Open your door! The lotus opens! Are you still sleeping? Shame. Arise! Be quick! The Brahmamuhurta will go away. This is the best time for singing the Lord's glory, for prayer and meditation." Her playmates became Gopis. Vatapatrasayin became Sri Krishna. Andal loved Sri Krishna like a Gopi. She had intense longing for Sri Krishna.

Andal addresses the Lord thus: "We have come to Thy sweet sacred Presence, O Lord! Enthrone Thyself in our heart. Make us ever remember Thee. Let the divine flame burn in us steadily, O Govinda! Direct Thy gracious gaze on us, O Janardana! Let us serve Thee always. Grant us this boon, O Achyuta! Let us abide in Thee forever. Let our minds be attached to Thy holy lotus feet, O Kesava! Let all our unholy desires perish. Let Thy Name be ever on our lips, O Madhava! "Glory to Thy feet which are worshipped by the Yogis, which measured the three worlds! Glory to Thee, O Lion that came roaring out of the pillar to protect Prahlada and to tear the dreadful Hiranya! Glory to Thee, O Saviour who danced on the hood of Kaliya! Glory to Thee, O Yogi who multiplied in the Rasalila dance and pleased the thirsty Gopis!"

Along with her playmates, Andal used to enact scenes from Sri Krishna's life. Her beautiful poems, Thiruppavai and Nachiyar Thirumozhi, give a delighted description of such scenes and are full of great sweetness and charm. She sang Thiruppavai, consisting of thirty verses, when she was only five years of age. The other collection consists of a hundred and forty-three verses in fourteen decades. The Thiruppavai is recited by Sri Vaishnavas every dawn. Thiruppavai is a description of a Vrata observed in the month of December. It is based on a story which occurs in the Bhagavata. The Gopis performed the Vrata in honour of Katyayani Devi in order to join Lord Krishna. A decade of this collection is sung by all Vaishnavas during their marriages. The last line of the poem is a benediction to the married couple.

Periyalwar began to search for a bridegroom for Andal in his own community. Andal said to her father, "I will not marry a mortal. My mind is centred on Lord Ranganatha of Srirangam. I have consecrated my life unto Him alone. He is my husband. He is my Lord. He is my all. Let the lovely hands of Sri Krishna alone possess me. I shall cease to live if I am wedded to a mortal. I will marry only Lord Ranganatha." Periyalwar had a dream in which the Lord Ranganatha of Srirangam directed him to bring his daughter to that sacred place in bridal dress. A similar dream was experienced by the executive officers of the Srirangam temple. Andal was taken to Srirangam in her fourteenth year. She saw the Lord on His Shesha couch inside the sanctum. At once Andal became one with Him. Her desire in life was fulfilled. She showed to the world the glory of devotion to the Lord.

Andal's marriage with the Lord is celebrated with great pomp in several of the Vaishnava temples of South India in the month of July. Glory to Andal, Bhudevi, Goddess Earth! Salutations to Her! May Her blessings be upon you all!

—Swami Sivananda

THOUGHTS AND YOGA PRACTICE OF MENTAL QUIETUDE

Sit peacefully. Discriminate. Dissociate yourself from thoughts and the mind which is the thinking principle or entity. Identify yourself with the innermost Self and stand as a silent witness or Sakshi. Gradually all thoughts will die by themselves. You will become one with the supreme Self or Para Brahman.

Continue the practice of mental quietude. It does require, doubtless a direct effort to annihilate the mind. You should annihilate the Vasanas first. Then alone, you will be able to do the Sadhana of mental quiet vigorously.

—Swami Sivananda

PRAY SINCERELY

Have **intense faith** in **God** and have proper understanding of the **scriptures**. Take **refuge** in **Vairagya**. Do not waste time in idle gossiping. Time is fleeting. **Utilise** every **moment** in His **worship** and **service**. Develop **humility**, **Kshama**, **patience** and the spirit of service. Be **sincere** and **true**. The Lord is quiet close to you in your **heart**. **Cling** to His **Name** with leech-like tenacity. You will enjoy **Supreme Joy**.

Pray to God for **purity**, **devotion**, **light** and **knowledge**. Pray in any way you like. Become as **simple** as a **child**. Open freely the **chambers** of your heart. You will **attain** everything.

—Swami Sivananda

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

A	K	S	H	A	M	A	I	E	D	O	M	S	O	E	D	I	E	S
I	N	T	E	N	S	E	R	V	I	C	E	E	C	H	I	L	D	E
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A	C	Y	D	O	S	Y	S	I	T	D	S	O	Y	S	N	C	E	Y





Sri Guru Purnima Mahotsava

56th Sadhana Week and Punyatithi Aradhana
of Sadgurudev Sri Swami Sivanandaji Maharaj
at the Headquarters Ashram

संसारवृक्षमारुद्धाः पतन्ति नरकार्णवे।
यस्तानुद्धरते सर्वान् तस्मै श्री गुरवे नमः॥

Salutations and prostrations to the Guru, who compassionately lifts and redeems those who have climbed the tree of Samsara and consequently have fallen into ocean of hell i.e. miseries.



Sri Guru Purnima is the sacred day to offer our loving gratitude towards the great lineage of Gurus who have shown us the way to go beyond all sorrows and attain Supreme Bliss. On 16th July 2019, the auspicious day of Sri Guru Purnima, a large number of devotees from different parts of India and world gathered at Swami Sivananda Satsanga Bhavan (Auditorium) to offer their love, devotion, gratitude at the feet of the Divine Masters. The Celebration commenced at 4.30 a.m. in the divine presence of Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj with Brahmamuhurta prayers and meditation. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired all the devotees to live their lives in the spirit of Universal Prayer of Worshipful Gurudev. A special Havan was performed at the Ashram Yajnashala for the peace and welfare of the world.

In the forenoon session, devout worship was offered to Beloved Sadgurudev at the Holy Samadhi Shrine and a grand worship was offered to the sacred Padukas of Sadgurudev at the auditorium followed by Jaya Ganesh prayers and Bhajans. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters read the first four Sutras and the last Sutra of the Brahmasutras as a worshipful tribute to Vyas Bhagavan. Nineteen books and booklets and some publications by the DLS Branches were released to mark this sacred occasion. The forenoon session concluded with the blessing



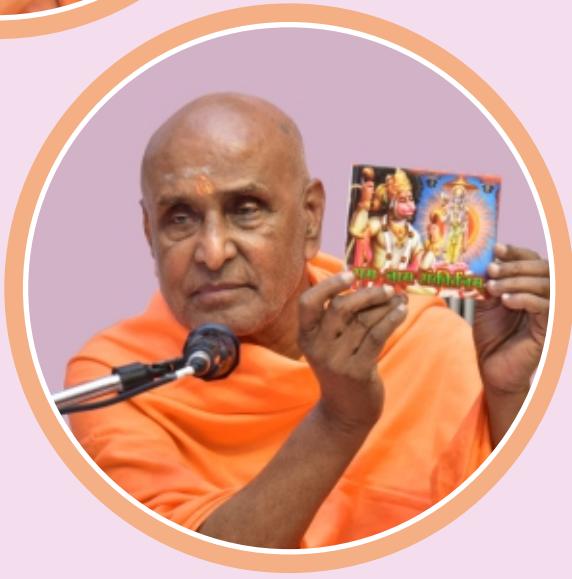
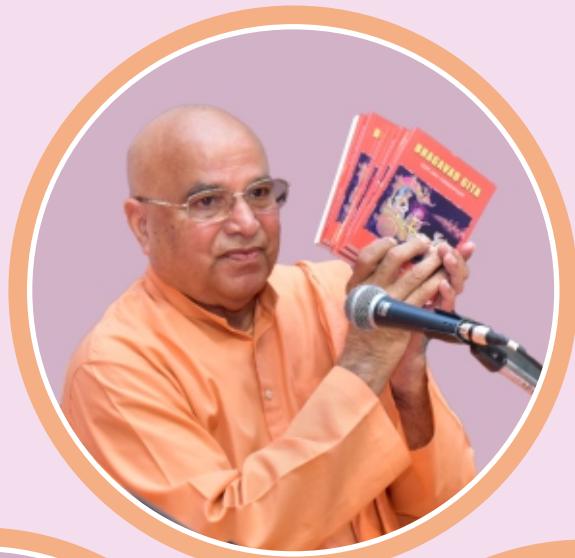
message of H.H. Sri Swami Yogaswarupanandaji Maharaj, President, DLS Headquarters. In the afternoon session, the devotees spoke on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. During the night Satsanga, the devotees of DLS Bhadrachalam Branch, Andhra Pradesh and DLS Kalka Branch, Punjab presented Sri Hanuman Chalisa and Bhajans as their Pushpanjali at the sacred feet of Sadgurudev. The celebration concluded with Arati and distribution of holy Prasad.





From 17th to 23rd July 2019, the Fifty Sixth Sadhana Week was organised at Sivananda Satsanga Bhavan. Every day, the programme commenced with early morning prayers-meditation session conducted by Sri Swami Devabhaktanandaji and Sri Swami Gurupremanandaji which was followed by Prabhat-Pheri. 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 Bhagavad Gita by Sri Swami Kaivalyanandaji and Br. Saroiji and the afternoon session started with Bhajan-Kirtan by the devotees. During the forenoon and the afternoon sessions, the devotees got the blessed opportunity to listen to the inspiring and elevating discourses by the saints and scholars of different organisations and of the Headquarters Ashram as well.



Mahamandaleshwar Sri Swami Divyananda Saraswatiji Maharaj of Kailash Ashram, Rishikesh in his inaugural address alluding to Mundakopanishad said, '*Tamevaikam Janatha Atmanam*' – Know Him alone, the one Self of all. One can attain liberation through the knowledge of the Self or Brahman. To attain this supreme knowledge, one should renounce all desires and egoism and take refuge at the feet of the Guru.



Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj of Sadhana Sadan, Haridwar in his message enlightening the Sadhakas about the anatomy of gross, subtle and causal bodies said that one's True Self is beyond these three bodies. Human birth has been given for the realisation of our True Self. It will be a great loss '*Mahati Vinashthih*', if we do not utilise this rare human life for the attainment of this Supreme Goal.



Mahamandaleshwar Sri Swami Vijnanananda Saraswati Ji Maharaj, Gita Vijnana Peeth Kankhal, Haridwar in his talk lucidly explained the methods of meditation according to Bhakti Yoga, Raja Yoga, Sankhya Yoga and Jnana Yoga. Sri Swamiji Maharaj further said that whatever method one follows, one cannot meditate even for a minute if his heart is full of worldly desires. Highlighting the paramount importance of desirelessness for success in meditation, Sri Swamiji advised the Sadhakas to free their hearts of all desires.

Mahamandaleshwar Sri Swami Asangananda Saraswatiji Maharaj of Paramarth Niketan, Rishikesh in his discourse quoting from Srimad Bhagavad Gita said, '*Anityamasukham lokamimam prapya Bhajasva Mam*' – This world is transitory and an abode of sorrow. To take the world as permanent and seek happiness in worldly objects is the highest kind of foolishness. Sri Swamiji Maharaj advised the Sadhakas to be wise and strive sincerely for their supreme welfare by cultivating devotion towards the Lord.



H.H. Sri Swami Akhandanandaji Maharaj of Avadhut Ashram, Rishikesh in his talk alluding to Srimad Bhagavata Mahapurana said, "*Satsangah Shevadhirnrinam*" – Association with the pious souls even for half a minute is indeed a treasure for human beings as Satsang instantaneously removes the ignorance and impurities of the mind and blesses the listeners with knowledge and peace. Sri Swamiji inspired the Sadhakas to constantly enquire into the nature of the world as this constant enquiry will reveal the transitory nature of the world and induce dispassion towards worldly pleasures.



H . H . Sri Swami Yogaswarupanandaji Maharaj, President, DLS Headquarters, in his discourse said that Sadhana is to discover our defects and weaknesses at the levels of body, senses and mind and strive to overcome them. Sri Swamiji Maharaj also gave practical guidelines to the Sadhakas to transcend these weaknesses and thereby attain God-realisation.



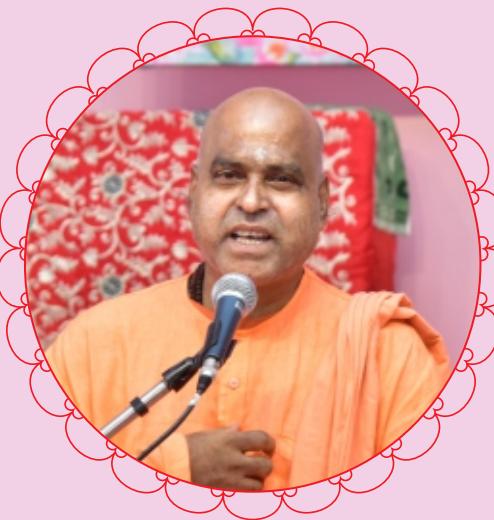


H . H . S r i S w a m i Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters in his message explaining how pain is a blessing in disguise, said that the grace of God comes in the form of pain and difficulties to turn our minds inward and Godward. Sri Swamiji Maharaj advised the Sadhakas to consider all the problems in life as blessings, to ever be connected to God and not to waste their time in unnecessary activities.



H. H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, in his series of discourses during the early morning meditation session, enlightened the Sadhakas on the significance of cultivation of virtues and eradication of vices to ensure progress on the spiritual path.

In his discourse during the afternoon session of the first day, Sri Swamiji Maharaj highlighting the necessity of divine life for God-realisation said that without being divine, one cannot attain The Divine. Sri Swamiji Maharaj further explained that to put into practice Sadgurudev's four precepts — Serve, Love, Meditate and Realise — is divine life as they represent four Yogas viz. Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga.



H. H. Sri Swami Advaitanandaji Maharaj in his talk narrating two inspiring stories, illustrated how the compassionate Lord lovingly takes care of those who constantly remember Him with one-pointed devotion.

Sri Swami Tyagavairagyanandaji Maharaj in his talk signifying the great necessity of discipline in spiritual life said that without disciplining body, senses and mind, one cannot progress on this path. Alluding to the teachings of Sri Ramkrishna Paramhamsa Dev, Bhagavan Ramana Maharshi and Gurudev Sri Swami Sivanandaji Maharaj, Sri Swamiji Maharaj also provided guidelines to discipline body, senses and mind.

Sri Swami Sivachidanandaji Maharaj in his message referring to Sri Gurudev's teachings and singing Holy Master's compositions inspired the Sadhakas to practise a simple and easy Sadhana of 'Detach and Attach' i.e. detach the mind from the world and attach it to the lotus feet of the Lord.

Sri Swami Vaikunthanandaji Maharaj, Sri Swami Sevanandaji Maharaj, Sri Swami Dharmanishthanandaji Maharaj, Sri Swami Poornabodhanandaji Maharaj, Sri Swami Devabhaktanandaji Maharaj, Sri Swami Akhilanandaji Maharaj, Sri Swami Hariharanandaji Maharaj, Sri Swami Bhumanandaji Maharaj, Sri Swami Kaivalyanandaji Maharaj, Sri Swami Brahmatmanandaji Maharaj, Sri Swami Parampriyanandaji Maharaj, Br. Gopiji, Sri Brijesh Pathakji of Faridpur and Smt. Kamal Panigrahiji of Odisha gave discourses on various subjects pertaining to Sadhana during different sessions of the Sadhana Week.

All the Sadhakas felt immensely benefited by these inspiring talks. Their questions and queries were answered by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj in three question-answer sessions.

In the night Satsang, Smt. Navneet Chatterji presented melodious Bhajans on the first day. On the second, fourth and fifth day, the artists from Rishikesh delighted the hearts of the devotees by their soulful flute and tabla recital and Bhajans as well. The sixth day featured Bhajans by the devotees, and Sadhakas. 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.

In the concluding session of the Sadhana Week, H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H. H. Sri Swami Padmanabhanandaji Maharaj in their blessing messages inspired the Sadhakas to put into practice the wisdom teachings imbibed during the Sadhana Week. The Sadhana Week came to close with the distribution of Jnana Prasad and Prasad.

26th July 2019, the sacred day of the 56th Anniversary of our Beloved Master's merging into the Supreme, was celebrated with great devoutness. The programme commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation session. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message highlighting Sri Gurudev's love for Mahamantra and Mahamrityunjaya Mantra inspired all the devotees to constantly repeat these Divine Mantras. It was followed by Prabhat-Pheri with a large number of devotees chanting the divine name with great enthusiasm and devotion. A Havan was also performed at the Ashram Yajnashala for the peace and welfare of the world.



In the forenoon session, a special worship was offered to the Adorable Gurudev at the Holy Samadhi Shrine which was splendidly decorated with flowers, garlands and beautiful bouquets. Thereafter, a grand Satsanga was organised at the Sivananda Auditorium wherein ceremonial worship with Laksharchana to the chant of 'Om Namo Bhagavate Sivanandaya' was offered to the sacred Padukas of Sadgurudev followed by Bhajan-kirtan. The entire atmosphere was pervaded with the spirit of deep devotion, prayerfulness and profound





faith in the divine presence of Worshipful Gurudev. The Satsanga concluded with the release of three books and blessing message by H.H. Sri Swami Nirliptanandaji Maharaj. Sri Swamiji Maharaj in his brief message reiterating Sri Gurudev's words reminded all about the great goal of life i.e. God-realisation and also advised to emulate Sadgurudev's ideal example to attain the goal in this very life.





In the afternoon session, the devotees spoke on the life, teachings and mission of the Beloved Master. Mother Ganga was devoutly worshipped at Sri Gurudev Ghat in the evening.

During the night Satsanga, the devotees got the blessed opportunity to have Sri Gurudev's Darshan and to listen to his nectarine teachings through a DVD show. The Satsanga came to close with Arati and distribution of holy Prasad.











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

Valedictory Function of the 92nd Basic Yoga-Vedanta Course

The Valedictory Function of the 92nd Basic Yoga-Vedanta Course was organised at YVFA Hall on 30th June 2019 in the august presence of H. H. Sri Swami Yogaswarupanandaji Maharaj.

After the invocatory prayers and presentation of the Course report, some of the students shared their experiences about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H. H. Sri Swami Yogaswarupanandaji Maharaj, in his message inspired the students to strive to practise the first instruction of Sri Gurudev's Twenty Spiritual Instructions i.e. Get up at 4 a.m., as it will provide them ample time for the practise of other instructions. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sri Gurudev shower blessings upon all.

SPECIAL ARADHANA CONCESSION

From 1st JULY 2019 to 30th SEPTEMBER 2019

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SEVA THROUGH SIVANANDA HOME

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

One of the elderly patients is at the same time one of the longest residential inmates. She was brought to Sivananda Home in the month of January 1999, in a severe destitute, forlorn and neglected state of being, length and weight far below average, and a huge hump on her upper back. This was only the outer form; her suffering was much more than one could see at first sight. Well-packed-up with clothes and more clothes, but the condition of the lower abdomen was serious and heart-breaking. That could have been the reason for being abandoned, though she tried to avoid any questions which were too painful. Medical treatment was started and continues until the day of today. The acute condition was over, though the chronic part of it requires daily life-long nursing care and treatment.

But that we ARE not our sickness, that we ARE not our pain, she has shown in person throughout the years.

She hailed from Maharashtra, where she was serving in a well-to-do family. Service was in her blood, and her commitment to what needed to be done, was extraordinary. When her health permitted, she engaged herself in preparing Roties in the kitchen of the Home, or cleaning up, feeding the sick with loving attention or watching the mentally-challenged. Passed eighties now she is, but still spending time with one of the boys, who can say only a few words, but NANI is one of those. Indeed, new bonds are formed, small families inside the huge Sivananda Parivar, an exchange of giving and receiving, where one who came in need, becomes needed and where outstretched hands become hugging arms. Brokenness turned into blessing.

By the Grace of Gurudev only, and the words of Guru Maharaj: YOU ARE UNIQUE IN THE EYES OF GOD, equal acceptance, in whatever age or stage in life, consoling and inspiring, turning the building into a Home.

As for the new patient this month, it was his final stage. Admitted in an already fragile condition, being checked up entirely, including laboratory and CT scan, and under intravenous medication and ongoing drip, he laid down his life a couple of days after his admission only.

May he rest in peace and enter the Abode of eternal Bliss and Peace.

Om Sri Satgurudevaya Namah.

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

—**Swami Sivananda**

**4th ANNUAL SADHANA SHIBIR & SPIRITUAL CONFERENCE
at the Divine Life Society Gaham Branch,
(Sivananda Sevagrama), Angul, Odisha.**

By the Grace of Almighty and Worshipful Gurudev, The Dibya Jivan Sangha, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), is organizing its 4th Annual Sadhana Shibir & Spiritual Conference from 28th November to 1st December 2019 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

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

Delegate Fee: ₹ 500/- (Rupees five hundred only)
Last date of registration: 15th November 2019

Kindly send all remittance in favour of “Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society”, by Cheque or Demand Draft.
Contact Persons for Enrolment & Information:

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-The Divine Life Society

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ankoli (Odisha): During the month of May and June, the Branch continued weekly Satsang on Sundays, and mobile Satsang on Thursdays. Recitation of Hanuman Chalisa was done on Sankranti day. Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was observed on 24th June with chanting of Ramnaam. Special children's Satsang continued on Sundays.

Angul (Odisha): Daily Puja and weekly Satsang on Sundays with Guru Paduka Puja were continued by the Branch. Special Satsang was held on 30th June with Gita Path and chanting of Mahamantra.

Badhiausta-Ganjam (Odisha): Weekly Satsang and Guru Paduka Puja were held on Sundays and Thursdays. The Branch arranged Sadhana day on 27th June with Nagar Sankirtan, Paduka Puja, Gita Path and recitation of Hanuman Chalisa, etc. It was concluded with Anna Prasad.

Bargarh (Odisha): The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was

published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. On 9th June, Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj, President of DLS HQs, Rishikesh was observed with Mahamrityunjaya Mantra Japa. The International Yoga Day was celebrated on 21st with Yogasanas and discourse on benefits of Yoga practice.

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita, etc. There was Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month. Special Satsang was arranged on 23rd June. Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was observed on 24th with talk on Bhagavatam and Bhajans.

Bellary (Karnataka): In the month of May, daily Puja continued regularly. Paduka Puja and Archana were on all Sundays and concluded with prayer for world peace and Arati.

Berhampur (Odisha): Daily Yoga classes, mobile Satsangs on Saturdays, weekly Satsang on Sundays, and Paduka Puja on Thursdays and 8th and 24th of every month were carried on regularly. Sannyasa Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June.

Sadhana day was held on 3rd Sunday. There was Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis. International Yoga Day was arranged from 19th to 21st June. Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was observed on 24th.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayan was done on 15th May for world peace. Shodashi Aradhana of Sri Swami Vimalanandaji Maharaj was observed on 24th June with Paduka Puja, Bhajan and Kirtan. Sadhana day was arranged on 30th.

Cuttack (Odisha): Ekadasis were observed with Gita chanting. Talk on Srimad Bhagavata was arranged from 24th to 30th May. The Sivananda Allopathic Dispensary continued to serve the people.

Dalabhanapur (Odisha): The Branch had daily Yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, and Bhajan and Kirtan. Besides this, Sadhana Day was held on 12th May and mobile Satsang was on 26th with recitation of Hanuman Chalisa, etc. The Branch members visited the cyclone area on 17th and distributed the provisions for needy people.

Gopinathpur (Odisha): Daily Puja and evening Satsang continued. The Branch celebrated special occasions like; Sri Parasurama Jayanti on 7th May, Sri Sankaracharya Jayanti on 9th, Sri Ramanujacharya Jayanti on 10th. Sri Nrusimha Jayanti and Budha Jayanti were also celebrated. Ekadasi was observed with Paduka Puja.

Jamshedpur (Jharkhand): The Branch continued its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday, and drawing copies and pencils were distributed to the children, and two students received scholarship with the help of Satyananda Yoga Kendra.

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. Around 250 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary.

Kakinada (A.P.): The Branch conducted Bhajans on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Saturdays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Sri Mahalakshmi Puja was done on 18th May.

Kantabanji (Odisha): During the month of May, weekly Satsang was held on Sundays with chanting of OM, study of Srimad Bhagavad Gita, Bhajan and Kirtan. This was concluded with Shanti Path.

Kanpur (U.P.): Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued. On 9th June, Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj was observed with chanting of Maha Mrityunjaya Mantra. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 13th with Bhajan and Kirtan. Monthly Satsang was held on 29th and Sivananda Pillar was inaugurated. Under Birth Centenary Celebration of H.H. Sri Swami Premanandji Maharaj, Akhand Manas Path was arranged on 29th and 30th June.

Kendrapara (Odisha): The Branch had daily Satsang with Paduka Puja. Mobile Satsang was held on 23rd May and 14th June. Bhagavad Gita competition was arranged on 15th June and concluded with Havan. On 19th clothes and food were distributed to the poor family affected by fire accident. International Yoga Day was celebrated on 21st, and special prayer was arranged on 22nd at the residence of a devotee for the Supreme Peace of the departed soul.

Khatiguda (Odisha): The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana

day was observed on 5th May with Paduka Puja and Swadhyaya etc. There was recitation of Vishnu Sahasranam on Ekadasi.

Lanjipalli (Odisha): In addition to weekly Satsang on Sundays with Narayan Seva, Sadhana day was observed on 26th May.

Lucknow (U.P.): The Branch conducted special Satsang at Lekhraj Homes on 9th and 30th June with Prayer, Bhajan, Gita Path, Mantra Japa and Swadhyaya, etc.

Mysuru Ladies Branch: On 24th June, the Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj, the Branch conducted discussion about Swamiji's simplicity, devotion and dedication to his Masters.

Nandininagar (Chattisgarh): The Branch had daily Yogasana class, morning prayers and evening Satsang, mobile Satsang on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd May.

Nayagarh (Odisha): Sadhana day was observed on 5th May and 9th June with Paduka Puja, recitation of Vishnu Sahasranam and Hanuman Chalisa, and Gita Path. Sundarakanda Parayan was done on 15th May, and Bhagavad Gita class was conducted by the Branch from 10th to 13th June. Besides this, weekly Satsang continued on Wednesdays regularly.

Patiala (Punjab): In the month of May, the Branch had mobile Satsangs with Prayers, Bhajans, and talks on life and teachings of Gurudev Swami Sivanandaji Maharaj. Regular donation to local Gowshala is being done.

Rourkela (Odisha): Sannyasa Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June. Besides this, weekly Satsangs on Thursdays and Sundays were continued with Paduka Puja, Bhajan, Kiratan, Archana and chanting of Vishnusahasranam, etc. As usual, free Acupressure treatment and medicines were provided to needy people. Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was observed on 24th.

Steel Township—Rourkela (Odisha): The Branch continued mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays, and Swadhyaya on Saturdays. Sri Sankaracharya Jayanti was celebrated on 9th May.

South Balandia (Odisha): Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, and recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis. There was Akhanda

Mahamantra Sankirtan on 25th May for world peace and universal brotherhood.

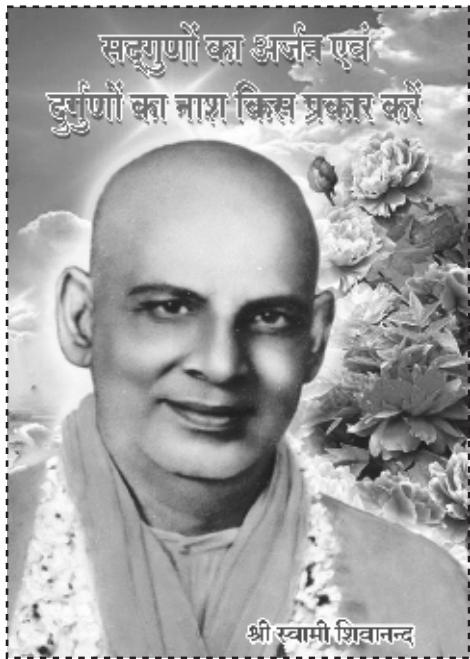
Sunabeda (Odisha): In the months of May and June, weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and Sundarakanda Parayan on Sankranti day. Sadhana day was observed on 26th May. On the occasion of Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj, the Branch arranged Mahamantra Sankirtan from 9th to 24th June. International Yoga day was celebrated on 21st June.

Visakha Rural Branch (A.P.):

During the months of May and June, the Branch had daily two-sessions of Yogasana class and Bhagavannama Sankirtana on Mondays at Vishwanath Mandir. Six days in a week Satsang was conducted at different neighbouring villages. In addition to this, monthly Satsang was held on 5th May and 2nd June. Special classes were arranged for children for recitation of Bhagavad Gita, Hanuman Chalisa, Narayana Suktam and Mantrapushpam. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 19th June with Paduka Puja.

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(Continued from Cover ii)

Pujya Sri Swami Krishnanandaji Maharaj in the morning office hours, serve in the SPL in the afternoons and then attend Gita classes in the evenings. Over the years, he became an adept in the subjects of Yoga and Srimad Bhagavad Gita. He was initiated into the holy order of Sannyas by Worshipful Sri Swami Chidanandaji Maharaj on the Sivaratri Day of the year 1979 and was given the monastic name Swami Yogaswarupananda Saraswati.

In 1973, Worshipful Sri Swami Chidanandaji Maharaj deputed Swamiji to conduct Yoga classes for the IAS Trainees at the prestigious institute, Lal Bahadur Shastri National Academy of Administration, Mussorie. Before sending him for this noble Seva, Swamiji Maharaj called him and gave abundant blessings and also detailed guidance regarding conducting the Yoga classes. Swamiji used to conduct 9 courses in a year, each course lasting for 3 weeks. This honorary Seva of Swamiji, done in the name of Sri Gurudev, continued for 30 years, i.e. till the year 2003.

Revered Swami Hridayananda Mataji, the direct disciple of Sri Gurudev, who had settled in Holland, invited Swamiji to visit Holland in 1983. With the blessings of Worshipful Sri Swami Chidanandaji Maharaj, Swamiji embarked on his foreign tour. Pujya Swamiji Maharaj himself took him around and introduced him to various devotees and Centres in Europe and also guided him to conduct Satsang. Following that, Swamiji travelled extensively in the coming years and has been travelling regularly to many countries in Europe, South America, USA, Canada, Zimbabwe, Kenya, Ghana, Mauritius, Hong Kong, Japan, Singapore, Malaysia, Australia, etc to conduct Yoga classes, spiritual seminars and conferences and to give personal guidance to the devotees as well.

In the year 2002, Worshipful Sri Swami Chidanandaji Maharaj entrusted Swamiji with the new responsibilities by nominating him as a Trustee of the Divine Life Trust Society. In the following year's Annual General Body Meeting, Swamiji was formally elected as the Vice President of the Divine Life Society. Sri Swamiji continued this Seva till he became the President of the Divine Life Society.

Swamiji Maharaj once again seeks blessings of Sri Gurudev and conveys his heartiest greetings to all the devotees and members of the Divine Life Society.

May the divine grace of Lord Almighty and Sri Gurudev be upon all.

-The Divine Life Society

AUGUST 2019

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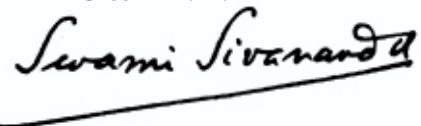
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THE GENEALOGY OF MISERIES

The following is the chain of bondage. From ignorance comes indiscrimination; from indiscrimination, egoism or Abhimana; from egoism, love and hatred; from love and hatred, activities or Karma; from activities, embodiment or taking up of a physical body; from embodiment, miseries. A man whose clothes are caught by fire will immediately run towards water; he will never enquire, how his clothes caught fire. Even so, when you are caught up in this terrible Samsaric wheel of births and deaths with various kinds of miseries, afflictions, pains, you must try your level best to get rid of ignorance. Develop dispassion, discrimination and enquire “Who am I?”.



To