

₹100/- ANNUAL



The DIVINE LIFE



Guru, Ishwara,
Brahman and Truth
are all one. Worship of
Guru in physical form is
the worship of Ishwara.
Develop Sraddha. Sit at the
Lotus-feet of your Guru and
serve him with faith and
devotion. You will attain
Salvation.

Swami Sivananda

JULY 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)



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PRASNOPANISHAD

TRITIYA PRASNA (QUESTION III)

KAUSALYA AND PIPPALADA

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति
पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

7. Again, through one nerve, the Udana, ascending, leads us upwards to the virtuous worlds by good work, to sinful worlds by sin, and to the world of men by virtue and sin combined.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastr)

चेतोविशुद्धिमतिपाटवशान्तिहेतून्
 पुण्योपलब्धनरजन्मफलाप्तिमार्गान्।
 वेदान्तयोगलघुबोधकरान् स्वकीयान्
 ग्रन्थान् सुधीबहुमताम् ददतं जनेभ्यः ॥१३॥
 भक्तिप्रकर्षभरितैः परिपूतचित्तैः
 धन्यैर्यथाविधि समर्पितपादपूजाम्।
 स्वीकृत्य वत्सलतया वितरन्तमात्त-
 मोदं प्रसादमतुलं गुरुरत्नमीडे ॥१४॥

I worship Sadgurudev who distributes to the people his books on Yoga and Vedanta, which are greatly appreciated by the scholars and which give the readers purity and peace of mind and show them the ways to attain the goal of human birth that has been got as a result of good deeds.

I devoutly adore again the Master who affectionately gives Prasad to the devotees whose hearts are pure and full of devotion and who are blessed as Sri Gurudev has graciously accepted the Pada-Puja offered by them. [13-14]

(To be continued)

GURU – THE GOD-INCARNATE¹

(Sri Swami Sivananda)

The Vyasa Purnima is the sacred occasion when the Vedic Preceptor, Vyasa, and all the Brahmavidya-Gurus are worshipped. Spiritual seekers of all stages of life are all actually the disciples of these great Gurus who have handed down spiritual knowledge through Shishya-parampara. The qualities of the soul and the knowledge of God are not matters of individual caprice but facts of intuition and realisation. Knowledge does not suddenly arise in the individual without any reason. It comes through Purva-punya, Satsanga, Guruseva and Vichara. Even the requisite qualities which precede knowledge are not imbibed except through contact with the perfected ones. Spiritual qualities and natures are not parts of the ordinary human conduct and hence, they cannot be had by the worldly-wise. Even if the sense of sight is healthy, no perception is possible without light. In man, however, this spiritual sense is generally not felt, because it is obscured by the sense of worldly contacts and the consequent anxiety, worry and dissatisfaction. There is neither real virtue nor real knowledge in the common man, because these two are not in relationship with his natural instincts.

Neither the means (virtue) nor the end (knowledge) is the property of the superficial nature. They are found only in the depth within. The external instincts constitute the flow of the downward current of the river of life, and one is given the strength to swim against this current and manifest the higher natures of virtue and knowledge by the Shakti that proceeds as the result of contact with one who has scaled the heights of spirituality, the Brahmanishtha Guru.

In fact, it is the Guru who provides the disciple with the means as well as the end, with the sense of sight as well as the object of sight. Arjuna was given both the eye to behold the Glorious Form (Vishwaroopa) and was shown the Form itself by his Teacher, Sri Krishna. It is sometimes believed by some rationalists that no Guru is necessary, but only the self can elevate itself through itself without any aid. But there is some misconception in those who hold this view. Though all knowledge and all power is really hidden in one's own self, it is not possible to make this manifest very easily. The great misfortune of the common individual is that it can have no knowledge except through coming into

¹ Taken from DL 1950

contact with an external environment belonging to some other person, place, time, thing or condition. All men are controlled by the stresses of life and the urges of the senses. Their minds cannot be diverted from their natural courses to the spiritual reality, because it is not the habit of the mind to concern itself with unworldly conditions. If it is so very easy to draw out knowledge from within, without the help of a teacher, why should children be sent to schools and why should there be so many colleges on earth? Though knowledge is revealed from inside and not imported from the teacher, the latter's role is not insignificant. No doubt, aspiration, perseverance and personal ability and calibre play a very important part in the rise of knowledge. But, this does not mean that knowledge can spring forth automatically without effort and devotion. Cases of those who had attained perfection without study under any Guru, should not be cited as authorities against the necessity for a Guru; for such great men are the anomalies of spiritual life and not the common normality. They come into existence as spiritual masters as a result of the intense service, study and meditation practised in previous births. They had already studied under the Guru. The present birth is only its continuative spiritual effect. Hence, the importance of the Guru is not lessened thereby.

Moreover, man has got a habit of living as his whim directs him. This whim is generally the product of yielding to the ego and the senses. Surrender to the Guru, on the other hand, means the complete abstention from giving way to such lower impulses and the attempt at unearthing the potential spiritual capacities within. When a spiritual person is guiding the inexperienced Sadhaka, he cannot go astray. Further, it is possible for the Guru to train the mind of the disciple through Shakti Sanchara or infusing his own spiritual energy into the disciple. The Guru works in the disciple's mind and even does the Sadhana for the sake of the disciple. There is nothing which a Guru cannot do for the Shishya. The Guru is therefore, God Himself to the disciple. The Guru Purnima is the day of the worship of the Guru, the day of celebration in the remembrance of the sages who have been compassionate enough to impart Brahmavidya to aspirants.

On this hallowed occasion, worship your Guru and pray to him for bestowing grace upon you. Worship the great Rishis, Vasishtha, Vyasa, Suka, Dattatreya, and solicit their blessings. Control the senses. Lead an austere life. Pray. Do Japa and Kirtan. Meditate. You shall attain Immortality and Eternal Bliss. May the blessings of the Brahmavidya Gurus be upon you all!

PREPARE YOURSELF FOR GURU PURNIMA, SADHANA WEEK AND GURUDEV'S PUNYATITHI ARADHANA DAY

(Swami Chidananda)

Homage unto the Divine – the all pervading, ever present, enveloping and interpenetrating all things that exist, and being our own indweller! To that Being, in whose presence we are gathered here at this morning hour, homage and adorations! Loving salutations and prostrations to thee, beloved and Holy Master, thou who art our life's light and guide, thou who art our perennial source of inspiration, our strong solace and guidance. Thou who art the pervading presence in this Ashram of thine. Be gracious to us and illumine us from within as well as from without, with the light of your wisdom teachings that have the power to bestow liberation, fearlessness, peace and joy.

Radiant Atman, beloved children of the Divine! Let us move forward towards the very holy and sacred days that are ahead of us. Let us move forward towards that day which our ancients set apart for a special worship of all the Brahma Vidya Gurus of this sacred Motherland of ours. Let us prepare ourselves to be thrice blessed by worshipping these illumined seers and sages who gave us the ancient Vedic way of life, the Sanatana Vedic Dharma, and who are the real fathers of this nation, the givers of our culture. Let us adore all the great Brahma Jnanis who have given

us the divine vision of the one eternal, infinite Reality behind innumerable, ever passing and ever changing names and forms that make up the phenomenal universe. Let us be thrice blessed by worshipping those who have given to us our Dharma, a way of righteousness and goodness, a way of life that ennobles our human status and makes it ideal, holy and ultimately divine. For in the measure that we humble ourselves before these great ones, their grace and benedictions will enter into our lives and uplift us and enlighten us. It is to the extent that we are able to empty ourselves of ourselves that we can make ourselves a fit receptacle to receive the grace of these great ones and be benefited by their teachings. They have left this heritage for posterity forever out of their infinite, universal love for the welfare of all.

We shall be thrice blessed if we thus make ourselves fit for the receiving of their grace. This is always so, but today we are made specially aware that our life should be a constant, earnest and humble striving to make ourselves the right vessel to receive that which God wants to shower. All Sadhana is but this preparation, all Yoga is but this preparation. All divine life is but this preparation, so that we are fully prepared for the fullness of divine consciousness.

¹ Talk given at the Morning Satsang on Friday, July 14, 1989

Let us adore all these great Gurus and particularly our own beloved Holy Master, our worshipful Gurudev, who in his graciousness made this Ashram and created every facility for the spiritual upliftment and progress of all sincere seeking souls. This is veritably a Sadhana Ashram where all Yogas and every variety of Sadhana may be practised and all the basic creature comforts including security of food, shelter and clothing are available. Actually, more than what is necessary is made available. And that can become a danger and a trap. Where too many things to satisfy the senses are made available, then the consciousness becomes settled on the gross level of the body, in sense appetites and sense satisfactions, desires and their fulfilment. There is no greater danger for a real seeker than to live in a place where everything is available for the mere asking. And if you ask with a louder voice, you will get more. And if you are ready to fight, you will get everything. And this is a greater danger than anything else, for then all the risks and dangers of the materialistic milieu, where sense satisfaction is the order of the day, we will import into our life of seclusion in this Himalayan retreat. We bring the outer materialistic world of sense satisfaction right into the midst of this idyllic surroundings of this mountain Ashram. It is not that the organisation is the loser. Rather it is the seeker who loses his path, loses sight of the goal and loses this one golden chance, the great

opportunity given by God.

Therefore, even where all wants and needs are provided, one should live the life of simplicity, the life of self-control; one should live the life of Sadhana, of intense dwelling upon the Divine, of constantly focusing upon the great goal. That is what we should pray for at the feet of the Divine in these days when we are moving towards the triple blessing of worshipping the ancient and the modern Gurus including our own Holy Master upon the sacred Guru Purnima, three days from now.

Make Guru Purnima a day of personal Sadhana and bless yourself, and then enter into the spirit of Sadhana during the following seven days. Be an ideal Sadhak, a seeker, a devotee of the Lord. Be a self-controlled Yogi. Be a Mumukshu and Jijnasu participating in all the Satsangas and Sadhanas and be ever ready to serve in whatever capacity. Become thrice blessed and crown it all with the adoration of the Master upon the anniversary of his attaining the eternal, upon the 26th Punyatithi, offering him homage and worship and asking him to bless you that living in his Ashram, you may follow the way of life that he has outlined for us.

Diligently study the 'Essence of Yoga' where he has given the quintessence of his Divine Life pattern of living, being and doing. This contains the quintessence of Dharma, the quintessence of Yoga and the very heart of Vedanta and his concept of Divine Life. We thus pray to him, "O Holy Master

dwelling in this Ashram which you have brought into being for my sake, thou who has blessed me with the great privilege of living on the banks of Ganga in this holy Himalayan area, bless me that I may be able to follow this divine way of life. Show me the way, ever be removing the veil that obscures my vision. May I enter with fervour into living the divine life and make myself an embodiment of divinity. Divine be my thoughts and emotions. Divine be my sentiments and feelings. Divine be my words and deeds. Grant that my life is the ideal life of your vision, your conception. This is the boon I ask from thee, O Master!"

In this way, upon the 26th anniversary of his Maha Samadhi, let us move forward to meet his golden gift in

the form of this spiritual period and raise ourselves to newer heights of consciousness, to newer heights of being and doing. These are the thoughts and feelings that I have to share with you this morning. This sharing is done with immense good will towards you all, with great humility towards beloved and worshipful Holy Master Gurudev and with gratefulness to God that He gives me this occasion of sharing with His children.

Thus with gratitude, humility and good will, I have placed before you these thoughts, wishing you your highest good, your supreme welfare. God bless you all. Gurudev's grace be ever upon you. May He bless you all!

Hari Om Tat Sat!

Realisation cannot come to you as a miracle done by your Guru. Lord Buddha, Lord Jesus, Rama Tirtha have all done Sadhana. Lord Krishna asks Arjuna to develop Vairagya and Abhyasa. He did not say to him, "I will give you Mukti now." Therefore, abandon the wrong notion that your Guru will give you Samadhi and Mukti. Strive, purify, meditate and realise.

Guru-kripa—grace of a Guru—is very necessary. That does not mean that the disciple should sit idle. He must do rigid Purushartha, spiritual practices. The whole work must be done by the student. Nowadays, people want a drop of water from the Kamandalu of a Sannyasin and desire to enter into Samadhi immediately. They are not prepared to undergo any Sadhana for purification and Self-realisation. They want a magic pill to push them into Samadhi. If you have got such delusion, give it up immediately.

The Guru and the Shastras can show you the path and remove your doubts. Anubhava of the Aparoksha kind or direct intuitive knowledge is left for your own experience. A hungry man will have to eat for himself. He who has a severe itching will have to scratch for himself.

No doubt, the Guru's blessing can do everything. But how can one have his blessings? By pleasing the Guru. A Guru can be pleased with his disciple only if the latter carries out his spiritual instructions implicitly. Carefully follow, therefore, the instructions of the Guru. Act up to his instructions. Then only will you deserve his blessings, and then alone his blessings can do everything.

— Swami Sivananda

ASSOCIATION WITH THE GURU

(Sri Swami Krishnananda)

Association with a Guru is a blessing by itself. I speak from my own personal experience of how we have been blessed by the personal association that we had with Swami Sivanandaji Maharaj. This is purely a personal feeling that I am expressing. I have never seen a person like him, nor do I hope to see another, at least in this life. He was superb impersonality in personality—impersonality seen in a personality. He was a person like anybody else in the sense that we could see him, but he was an impersonal being. When he came, one could never feel that a man was coming. Usually, the idea of male-female is there in our minds, and so we would say that a male is coming. But when Swamiji came, we could never feel that it was a male. This male-female idea never entered our heads. That is, he would radiate a force around him which would be wholly impersonal. Impersonality has no gender. There is no male-female differentiation in impersonality; and that impersonality was in him. He was neither a man nor a woman. At least, that idea would not enter our heads when we saw him. It was something very strange. The person who saw him would simply be possessed by a new kind of feeling at that time. He would be

overpowered, overwhelmed by a new force.

These are the Gurus. They have spirituality in them. The soul works through them. It is not the mind and the intellect that work through the Gurus. Gurus never speak through the intellect. That is why the chela is not supposed to use his intellect when the Guru says something. When the soul speaks, the soul alone has to respond. The intellect, the reason, a scientific attitude, etc., should not be applied. It would be an anomaly, and the chela would be a misfit. The Guru is a soul and not a body.

This is a very interesting point about the Guru-disciple relationship. Because the Guru is a soul, he never dies. We will never say, “My Guru died; I have nobody now.” This is not intelligible to us. The Guru can never die, because the Guru is not the body. Nor is the chela a body. Now we come to the other side of it. Neither is the chela the body, nor is the Guru the body, and the relationship between Guru and chela is not a bodily relationship. So even if the Guru is a thousand miles away, the chela is happy. He is not bothered. He will not cry, “Oh, my Guru is far away. I have nobody.” Distance is wiped out in the spiritual field. There is

no distance in the world, really speaking. Distance is only a spatial concept. When even television and radio have wiped out distance, do you think that consciousness—the soul—cannot wipe it out? It can, and it does. Though this is a very advanced state, it is the truth of things. The disciple and the Guru are related in a mystical manner, and that relationship continues even after the death of the body.

In the Chhandogya and Brihadaranyaka Upanishads it is said that when a sadhaka—a very advanced soul, not an ordinary sadhaka—quits this physical world, his soul advances further and further and passes through various stages of experience. It does not directly reach the Absolute. Though there is a path which directly contacts the Absolute, it is another subject altogether. Normally speaking, there is progressive salvation, as it is called—*krama mukti*. *Krama mukti* is the gradual liberation of the soul from the bondage of individuality. This gradual liberation takes place through various stages. At least fourteen or fifteen stages are mentioned. At the tenth or eleventh stage, says the Upanishad, the soul reaches the point of losing personality-consciousness. There the soul cannot go further on its own, and somebody else comes to lead it. '*Amanava purushah*' is the term used in the Upanishad: a superhuman being

comes. *Amanava* means superhuman, not human. Someone who is superhuman comes and takes the soul by the hand, as it were, and directs it onward. The traditional exponents of the Upanishad say that it is the Guru who comes. The Guru himself comes. He was not dead; he was alive. It is not a social relationship, it is not a physical relationship, and it is not even a psychological relationship of the type that Freud describes in his psychoanalysis.

When a physician is to heal a mentally ill patient through the psychoanalytic method, the patient is introduced into a particular condition of mind where the will of the patient is made subservient to the will of the physician. The will of the physician becomes the will of the patient, and the will of the physician directs the will of the patient in such a way that the patient loses personality-consciousness in one sense. But that losing of personality-consciousness is morbid; it is not spiritual.

Some psychologists in the West have a doubt in their minds whether the Guru-disciple relationship is not that kind of obsession which is to be cut off—because the patient is not supposed to be clinging to the physician always. When the mind is healed, when the person is cured of his mental illness, the obsession is taken away. No more

does the patient cling to the will of the physician. So, is the chela's devotion to the Guru also a kind of obsession? This question was raised by certain psychoanalysts. Can we regard it as healthy, or is it an unnatural clinging which should not be?

The answer is that it is not an obsession. This is something difficult for ordinary psychologists to understand. It is the longing of the soul for its wider dimension. Only people who have trodden the spiritual path will know what it is. We cannot find all this explained in textbooks. It is highly mystical, very deep—and secret, I should say. There are great secrets which are not published in books, and that is why even the Upanishads are not supposed to be imparted in public. In some Upanishads it is mentioned that we should not shout the Upanishads to people. The very word 'upanishad' means a secret guidance that is given to the soul of the individual for its onward march. It is not to be broadcast over the radio or a loudspeaker. The Upanishad is not spoken like that; it is a very great secret. Why is it a secret? Because it will not enter the mind of a non-initiate. If geometry is taught to a buffalo, what will the buffalo understand? Even if the buffalo is told again and again that three angles of a triangle make two right angles, it will just make some sound and go away.

Therefore, let us not teach geometry to a buffalo. It will not make any sense. Sometimes not only does it not make any sense, but it is misconstrued. "The soul is immortal." This statement was heard by some chela, and he went on killing fish in the river and eating them. Sri Ramakrishna Paramahansa said, "Look at this fellow. He has misunderstood Vedanta." The soul is immortal, and therefore we can eat fish—does it mean that? Is this the outcome of Vedanta? Well, that is also one kind of Vedanta. "The soul is not killed, so why should I not eat fish? I am eating only the body of the fish, not the soul." So Sri Ramakrishna used to say, "Look at these Vedantins!"

This is the sort of Vedanta we have these days—which is very, very bad. We should not teach Vedanta when the mind is not receptive. It will misconstrue. First of all, it will not understand; and even if it understands, it misunderstands. Therefore, mystical teachings are not to be imparted in public over loudspeakers and microphones. They are to be imparted only to the select disciple who is well matured.

Electric current only passes through high-tension wire. It does not pass through bamboo or plantain stem, which cannot be a medium for electricity. It is said there are three types of disciples: plantain stem,

firewood and gunpowder. Gunpowder will immediately catch fire. If a match is struck and put on gunpowder, it immediately explodes. These are high-class aspirants. Once they are told, it is sufficient; they do not need to be told a second time. Their minds catch the teaching like gunpowder catches the fire. The second class of aspirants is like firewood. We have to go on blowing air, and only then does the wood catch fire. If we simply light a match and try to set the wood on fire, the match gets extinguished before the wood catches fire. The third type of disciples is like plantain stem. It will never catch fire. However much we may throw it into fire, it will remain cold. "Oh, I didn't understand what you were saying. I am going back." So the disciples should be at least second rate, not third rate. And we should not give first-rate instructions to second-rate disciples, and so on. The art of teaching is a science by itself. The teacher should be a wise man, not a fool. He should not go on saying truths which are not to be uttered at that time.

The presence of the Guru is a great influence upon the mind of the chela. Whatever we are today, in our own humble capacity, is entirely due to our personal association with Swami Sivanandaji Maharaj, and not due to the books that we have studied or the texts

that we have mastered or the lectures that we have heard. These are nothing; they are a husk. It is due to the force of Swami Sivananda that we somehow or other imbibed—by his grace, I should say. Sivananda was everything for us—father, mother, brother, everything. When he passed away, sometimes it looked as if the earth itself was giving way, cracking under our feet. We had nobody; everything went off.

Anyway, he is working still. Some spiritual force is working, from where our strength comes. Otherwise, this asthmatic body cannot do so much work. I have asthmatic complications; I cannot eat, and have to take so many medicines. Necessity is the mother of invention. When necessity arose, strength also came, perhaps. The Guru's strength is spiritual strength; it is God's strength. Guru and God are regarded as identical. *Gurur brahma gurur vishnu gurur devo maheshwara, guru sakshat parabrahma tasmai sri gurave namah.* We do not regard the Guru as a human being, and he is not supposed to be regarded as a human being. Therefore, he is not a body; and therefore, he does not die. The immortal Guru maintains an immortal relationship with the chela, who is also an immortal part, a spark, a ray of divinity.

GURU PURNIMA CELEBRATIONS¹

(Chronicler: Yogi Anand)

1st July, 1958

It is a lovely morning with a light breeze coming over the Himalayas.

Disciples and spiritual seekers of Sivananda are pouring into Ananda Kutir on the banks of the Holy Ganges to participate in the Holy Guru Purnima celebrations.

Since the dawn of human life, Guru Purnima is a celebration when spiritual seekers offer worship to the Brahma-Vidya Gurus and rededicate themselves to the ideals they have been taught, and to the fulfilment of the divine work of their preceptors.

One cannot proceed on the spiritual path without a Guru. The Guru is Supreme, the Divine Representative of God, and we can only go to God through the path paved by the Guru.

“Ye are the light of the world”.

“I am the way, the truth, and the life, no man cometh unto the Father but by me”.

I arrived at our Master's Kutir at 8:15 a.m., and found a crowd of devotees at the feet of Swamiji, with Pada-Puja going on.

DEVOTEES FROM ALL CLASSES OF SOCIETY

While writing, I heard the words “Your note book will be filled up today”, turning around I saw Sri M. Mahajani, assistant private secretary to Sri V.K. Krishna Menon, Defence Minister of

India, who said that he was here past 4 days receiving the blessings of Swamiji.

Next to him was Sri B.N. Varma, retired Govt. Official U.P., from Delhi, who said that he arrived here on the 9th June to have Swamiji's Darshan, and finds Swamiji's books to be “a great ocean of knowledge, which gives him an abundance of peace, Vedanta and health”.

My eyes fell upon Sri Leslie Sheppard, a film director from England, and sincere aspirant, who came out of his sick bed with a stick to be in the presence of Swamiji.

I met Balset Gopal from Mauritius, a Teacher at the Government school, who said that he was in correspondence with Swamiji for the past 9 years, and is a regular subscriber to the Divine Life magazine, Wisdom Light, and Yoga Vedanta which is published in Hindi.

His main purpose for coming is to have the Darshan of Swamiji, and he will start a branch of the Divine Life Society in Mauritius on his return by the grace of Swamiji, as he has just completed his new building which will accommodate the Society.

I spoke to Sri Shanti Swarup Garg, a teacher from the University of Roorkee, who first came to know Swamiji 4 years ago when Swamiji was in Roorkee for medical treatment. He says that he

¹ From Sivananda Day-to-day

comes every month for Swamiji's Darshan, and will teach Hatha-Yoga at the University of Roorkee, by the grace of Swamiji, on his return.

The Pada-Puja was completed, and all left Swamiji's Kutir to allow him to prepare himself to come out.

As I waited outside for Swamiji, I met Mother Sri Rani Chandravati and her 3 children—2 boys and 1 girl—a Rani (queen) from Gaya, who said that she first met Swamiji 2 years ago, and comes for his Darshan about 5 times a year since her first meeting, and her contact with Swamiji gives her spiritual strength and bliss which can only be had from the blessings of Swamiji.

At 9 a.m. Swamiji left his Kutir for the Satsang Hall, posing for photographs for devotees and visitors all along the way.

The multitude kept swelling like the Ganges in rainy season, devotees excitedly rushing in with cheerful, happy expressions on their faces to offer adorations to our beloved Guru.

At Satsang Hall, Gurudev sat majestically in humility in his huge chair beneath a large decorated umbrella.

His large athletic body, hardened by the trials, sacrifices, and penances of renunciation, was shining brilliantly with the aura of divine life.

His countenance radiated supreme bliss, and various disciples and devotees touched his lotus-feet in adoration and devotion to him, as well as to draw some of the light of wisdom and spiritual illumination which is

transferred through the feet of the Guru.

As symbolic rites were being conducted with Pada-Puja, very strong spiritual vibrations of Swamiji pervaded the atmosphere.

In these unforgettable moments, we see the young, old and very old, first timers and old timers, the rich and the poor, the weak and the strong, the educated and the uneducated, all classes and human representatives of the various degrees of human life. They all gather at Ananda Kutir to receive the blessings at the lotus-feet of our Great Master Sivananda.

It is indeed a most glorious and soul-thrilling moment at the completion of the Puja, to hear the hearty shouts coming from the devotees in worship of Gurudev.

We are all extremely blessed to be present on this day with Gurudev participating in this divine ceremony, which spiritually vibrates in the nerves, blood, and life-forces within all present; we all were intoxicated with the love of God, our Creator, the sustainer of all life, in the presence of Swamiji.

Swamiji distributed the fruits and sweetmeats brought to him by devotees, to all present, which teaches us that we must "Give in order to Live", we must give of our substance, our selfless services, and our life itself if necessary in renunciation.

"He who loses his life for my sake shall find it, but he who saves his life for his sake shall lose it".

Swamiji divinely spoke to

devotees, gently distributing his new book Daily Readings, thus I quote Sivananda:

“Divine Life is to be lived in small details”.

Swamiji was then bombarded with the flash lights of photographers, all wanting for themselves, friends and relatives lasting remembrances of these unforgettable moments.

Swamiji ended this part of the celebration at 10:15 a.m. with his renowned and inspiring singing of Kirtan, followed by the multitude.

Swamiji then spoke sweetly to visitors and devotees who swarmed around him, each pressing against the other in an effort to receive a few words personally from Swamiji.

At this period, I met Colonel Bholanath, retired from the Indian Army, and now a Director of Health and Physical Education at Sohan Lal Training College in Ambala City. He

mentioned that he is a devotee of Swamiji for the past 4 years, and 2 years ago, he read the palm of Swamiji, which foretold that Swamiji will reach the pinnacle of his divine work in a few years time, when the whole world will be illumined by his light of divine knowledge.

Swamiji then proceeded to his Kutir, enjoying some good humour with devotees who pressed closely to him.

Gurudev then retired to his Kutir at 10:40 a.m. after posing for some more photographs, leaving the multitudes on the banks of the Ganges where they gathered shouting various expressions of praise in adoration and worship to him.

They all remained to have the last glimpse of Swamiji as he entered his Kutir, and this scene in the pages of life itself at Ananda Kutir reminds us of:

“Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

The Guru is God Himself manifesting in a personal form to guide the aspirant. Grace of God takes the form of the Guru. To see the Guru is to see God. The Guru is united with God. He inspires devotion in others. His presence purifies all.

The Guru is verily a link between the individual and the Immortal. He is a being who has raised himself from this into That, and thus has free and unhampered access into both the realms. He stands, as it were, upon the threshold of immortality; and, bending down he raises the struggling individuals with his one hand, and with the other lifts them up into the imperium of everlasting joy and infinite Truth-Consciousness.

— **Swami Sivananda**

THIRUMAZHISAI ALWAR

(Swami Sivananda)

Thirumazhisai Alwar was also known by the name Bhaktisara. He was called after his birthplace as Thirumazhisai Alwar. He was the son of sage Bhrigu, one of the Brahma-Rishis, and an Apsara or heavenly nymph named Kanakangi or Kanakavati. His birthplace was Mahisara or Mahisarapuram, corrupted into Mazhisai or Thirumazhisai, a village near Madras.

Some say that this Alwar belonged to the sixth or the seventh century A.D. It is only a guess. As soon as Thirumazhisai Alwar was born, the mother threw him away into a bush of canes on account of his awkward appearance and ill-developed form. A woodcutter called Tiruvallan came there with his wife Pankajavalli to cut canes. They found the child and took him to their house. The child would not drink milk from the human breast. An old farmer used to take milk for the Alwar and the child used to accept it because the giver was a man of pure heart and true godliness. One day this farmer gave a portion of the milk which the Alwar drank, to his wife. A wonderful child was born to them by virtue of the Prasada. He was named Kannikannan or Kanni Krishnan. This Kannikannan became Bhaktisara's playmate in his boyhood, and later, his ardent devotee.

Bhaktisara was immersed in devotion from his early days. He proved to be a born genius. He mastered all the sacred scriptures. He made a comparative study of the Vedic and the non-Vedic religions. He gained a profound knowledge of Vedanta, Saivism, Buddhism and Jainism. He studied various faiths and came to the conclusion that he should follow Saivism. He became an ardent lover of Saivism. He was called Sivavakya when he was thus a Saivite. He wrote books on Saivism and began its propagation. He sang many songs on Siva.

Peyalwar wanted to convert Sivavakya to Vaishnavism. He thought that Sivavakya could be of immense help if converted to Vaishnavism. One day he planted some flower plants, roots upwards, and started watering them with water from a pot full of holes. Sivavakya saw this and laughed at this. Peyalwar replied, "When you go from faith to faith ignoring the true faith, can you do good to your soul? When you are doing a ridiculous act, why do you laugh at me? In spite of your comparative study of all religions, you have not yet found the true religion and the Supreme Lord". At once Sivavakya's eyes were opened. He entered into a discussion with Peyalwar. He was defeated. He became a Vaishnavite and a disciple of Peyalwar.

¹ From Sivananda Day-to-Day

He received the Dasya-nama of "Thirumazhisai Alwar".

Kannikannan, the ardent devotee of Thirumazhisai Alwar, served his master faithfully. An aged lady was also serving the Alwar with great zeal and faith. The Alwar was very much pleased with the old woman. He said to the woman, "Ask a boon, I shall grant you". The old woman said, "O adorable lord, make me young again". The Alwar transformed her into a beautiful girl by his spiritual power. The Pallava king who was then ruling Kanchi fell in love with this girl and married her.

Time passed and the king found that his wife's beauty and youth remained the same while he was becoming older and older. The king asked his wife, "What is the secret of your youth and beauty?"

The queen said, "There is a great devotee, Thirumazhisai Alwar, near the tank of the temple of Vishnu. He is a great Yogi too. Kannikannan is his disciple, he comes here daily for getting alms. You can approach the Alwar through his disciple and obtain boons".

The king called Kannikannan and said, "Bring your Guru to me. I will give him presents". Kannikannan said, "O king! My preceptor will not come here. He has no desire to obtain any royal favour. He obeys only the Supreme King, Lord Hari, the Ruler of the three worlds".

Thereupon the king said, "O Kannikannan! Compose a verse in praise of me. I shall give you presents". Kannikannan replied. "I sing only the

glory of the Lord and His devotees. I do not sing the glory of mundane, mortal rulers who are full of faults".

The king was greatly annoyed towards Kannikannan and said, "How impertinent you are! You have refused to sing my glory. You have dishonoured me. Leave my kingdom at once". Kannikannan said, "Yes, O king! I shall leave your kingdom immediately".

Kannikannan reported to his preceptor what had happened. The Alwar then resolved to go with Kannikannan. He asked the local Deity also to leave the land. The Alwar and his disciple left the kingdom. The Lord also rolled up his serpent-bedding and accompanied the Alwar and Kannikannan to a village nearby.

The kingdom lost its prosperity. The departure of the Deity cast a gloom everywhere. There was no rain. The king realised that the calamity was due to his impertinent attitude towards Kannikannan and to his banishment. He went to the place where the Alwar and his disciple were sojourning, shed tears of repentance and called them back to Kanchi. They returned to their original abode. The Alwar then entreated the Lord to return to His temple. The Alwar prayed, "Seshasayee! Kannikannan has returned. I have also returned. Please take your bed again in the temple". The Lord also returned. The kingdom prospered. The temple became brilliant again.

The Alwar then went to worship the Deity at Kumbhakonam. On his way,

he went to Perumbuliyur (probably Chidambaram). Some Brahmins were chanting the Vedas. They suddenly stopped the chanting as soon as they saw the Alwar. They took him for a non-Brahmin or a man of low caste. But when they began to resume the chant, they could not recollect where they had halted earlier. The Alwar realised their difficulty. He took a grain of black paddy that was on the path and began to split it. The Brahmins noticed this and at once remembered that they had left chanting at a passage beginning with, “Krishnanam Vrihinam Nakha Nirbhinnanem” (Yajur Veda, 1-9). The Brahmins said, “Excuse our folly. You are not an ordinary man. You are a Mahatma (Great One)”.

When the Alwar was passing along the streets of the village, the Presiding Deity of the temple turned to wherever the Alwar went. This was reported to a Dikshitar who was performing a sacrifice at that time. The Dikshitar invited the Alwar to the sacrificial hall and paid him due respects. This was resented by other Brahmins. They treated the Alwar with contempt.

The Dikshitar prayed to the Alwar to teach the Brahmins a lesson. The Alwar exhibited on his person the wonderful form of Lord Hari. The Brahmins begged pardon of the Alwar.

The Alwar reached Kumbakonam. In response to the request of the Alwar, the local Deity, Aravamudar, half rose from His serpent-couch. It maintains that posture even today. This incident is

found in a verse in the Alwar's poem Thiruchandaviruttam.

At Kumbakonam, the Alwar threw into the Cauvery two of his works—Thiruchandaviruttam and Nanmukhan Thiruvantadi. He was so humble and non-egoistic that he would not publish even his own poems. But the two works swam against the current and floated back to the banks.

Thiruchandaviruttam is a poem which consists of a hundred and twenty stanzas. Nanmukhan Thiruvantadi is a poem consisting of ninety-six verses. Both of them have been included in the Divya Prabhandham, a collection of the Tamil works of all the Alwars. As Thirumazhisai Alwar was a convert from Saivism to Vaishnavism, we see in his works traces of bigoted devotion.

The Alwar made Kumbakonam his permanent place of residence. He died there at a very advanced age. Tradition says that he lived for four thousand and seven hundred years through his Yogic powers.

This Alwar's message is: “Narayana is the Supreme Lord. He is the sole refuge. There is great power in the names of the Lord. Yama, the Lord of Death, whispers into the ears of his messengers that they should not approach the devotees of Lord Hari. Feel His presence everywhere. He dwells in your heart. He is your protector at all times and stages. Love the Lord. Do self-surrender and obtain His grace. You will attain eternal bliss and immortality”.

SAGE VEDAVYASA¹ (Sri Swami Chidananda)

The source of our religious, spiritual, ethical and social tradition is a mass of timeless wisdom called the Vedas. They were unwritten at a period beyond historical time. Later on, they were put down in writing when the great sage Badarayana appeared. It is his advent that has given us the Vedas in their present written form of four books: Rig, Yajus, Sama and Atharva. Sage Badarayana was called 'Vyasa-Muni', and because he did this work of compiling the Vedic wisdom in writing, he got the title 'Veda-Vyasa'.

Sage Vyasa foresaw in his divine vision that a time will come when man's mind and body will gradually take a descending curve, and that he will not have this wonderful intellect and keen memory which the ancients had. During ancient times, this great wisdom was simply handed down by word of mouth—by the Guru to his Shishya, generation after generation. The Vedas did not constitute a book or tome. They constituted a mass of timeless wisdom and the recorded experiences of illumination. And it was kept fully alive merely as Smriti. The ancients had a great retentive memory—Dhruva-Smriti.

In those days, there were not only Ashtavadhanis but also Shatavadhanis (one who can do eight things at the time and one who can do hundred things at a time).

Through his divine vision, Sage Vyasa foresaw that Kaliyuga will come, and these powers will gradually diminish. And thus, out of compassion he took upon himself this great task, for which we are in an eternal debt of gratitude to him. He put down the Vedas into writing, and classified them into four books which now exist as Rig, Yajus, Sama and Atharva Veda. We are eternally grateful for this wonderful great work which he has done. He was a Superman:

Achaturvadano brahma dvibahuraparo harih

Abhaalalochana shambhuh bhagavan badarayanah

Vyasaya vishnurupaya vyasarupaya vishnave

Namo vai brahma nidhaye vasishthaya namo namah

Vedavyasa is not different from Brahma, except that he has only one face.

He is not different from Siva, except that he has only two eyes.

He is not different from Vishnu, except that he has only two arms.

He is also a great Guru; to him we pay homage.

This mass of wisdom called 'The Vedas' contains both secular as well as spiritual teachings. The earlier portion pertaining to man's life in this world is called 'Karma-Kanda', and the later portion is called 'Jnana-Kanda'—pure

¹ From Talk given on 29th March 1979 at the Valedictory function at L.B.S. Academy

philosophy and metaphysics. The 'Jnana Kanda' is comprised of what we know as the Upanishads. There are many Upanishads, though ten or twelve of them are regarded as the principal ones.

These Upanishads contain the quintessence of our philosophical and spiritual wisdom. But they require a great deal of Sanskrit knowledge, and must be learnt only through one who has completely delved into them and mastered them. They are very brief laconic texts containing a world of meaning, and unless a master explains them, they cannot be understood.

Sage Vyasa also anticipated these changes in human society, and envisaged that a time will come when people will neither have the time nor ability to directly imbibe the knowledge of the Upanishads. So to make this subtle knowledge available to the common man, he put the quintessence of the Upanishadic philosophical thought and their spiritual truths into the 'Mahabharata'. And in the Mahabharata,

the marvellous dialogue between Jagadguru Sri Krishna, who is the representative of the Eternal Spirit, and Arjuna, who is the representative of all humanity—gives us the very quintessence of the message of Vedanta. This is the Bhagavad Gita—very easy, interesting and simple. All the eighteen chapters are filled with questions, answers, doubts and their clearance. The Srimad Bhagavad Gita, therefore, gives us the entire range of our philosophy as well as our culture and ethical idealism in a nutshell.

Our great heritage is thus pure divine wisdom. The origin of our culture, religion, the way of life and view of life is Vedic; and therefore, it is wisdom—oriented, and our life is wisdom-filled. Jnana is Prakasha (light), and Ajnana is regarded as a state of darkness. Therefore, we are the children of Light, and our heritage is this great tradition of wisdom—which was once unrecorded, and which later on, thanks to the great Vedavyasa, became recorded in written form.

Hari Om Tat Sat!

Vyasa is considered by all Hindus as a Chiranjivi, one who is still living and roaming throughout the world for the well-being of his devotees. It is said that he appears to the true and the faithful and that Jagadguru Sankaracharya had his Darshan in the house of sage Mandana Misra and that he appeared to many others as well. Thus, in short, Vyasa lives for the welfare of the world. Let us pray for his blessings on us all and on the whole world.

— **Swami Sivananda**

GURUDEV TO US (*Swami Atmaswarupananda*)

Pujya Swami Chidanandaji used to say that a teacher is his teachings. Just as many might say that the Gita is Lord Krishna to me, so Pujya Swamiji said, "Gurudev's Sadhana Tattva, Twenty Important Spiritual Instructions and Universal Prayer are Gurudev to me." In many, ways, even though Gurudev wrote hundreds of books, we could say that the essence of what he wanted to teach us is in this triad of Sadhana Tattva or Science of Seven Cultures, Twenty Important Spiritual Instructions and his Universal Prayer.

Each one of the three represents a different part of Gurudev's approach and has a different importance to us. His Sadhana Tattva or Science of Seven Cultures demonstrates to us the importance of bringing along every part of our being in our spiritual quest. It is an exposition of Gurudev's yoga of synthesis. It includes health culture, energy culture, ethical culture, will culture, heart culture, psychic culture and finally spiritual culture.

These seven cultures indicate to us that spiritual life is much more than just spiritual culture or spiritual practices. We require an overall and integrated training before we are fit to enter into the Divine. Thus the Sadhana Tattva or Science of Seven Cultures includes thirty-two instructions, and while it is meant for the beginner, it has lessons in it for us, no matter how long we have been in the spiritual life. Everything about us has to be developed and evolve.

Gurudev's Twenty Important Spiritual Instructions are meant for more senior seekers, those who are concentrating on the spiritual life. And whereas the instructions for the Sadhana Tattva say that if you are not able to follow any of the instructions for medical or other reasons, then replace your active sadhana by frequent remembrance of God, there is no such compromise in the Twenty Important

Spiritual Instructions. Gurudev says that all the instructions are meant to be rigidly observed, and that we must not give leniency to the mind. Therefore, a time comes in our spiritual life when we have to realize that a casual approach simply will not succeed.

Many of us discover that if, after many years in the spiritual life, there doesn't seem to be much change, perhaps the reason is because we are not concentrating on it hard enough. Jesus said that you have to hunger and thirst after righteousness. It means that it has to be the most important thing in our life. It has to be what we are dedicating our life to finally, no matter how busy we may be with other activities.

Finally, Gurudev's Universal Prayer sums up the spiritual life. It first pays homage to the Worshipful Lord of mercy and love. It speaks on behalf of all of us by asking for an understanding heart and other spiritual virtues. Then in the final stanza it says, Let us abide in Thee for ever and ever. It is a summary of our spiritual life. Indeed, sometimes Pujya Swamiji Chidanandaji would repeat just the first and the last line of the prayer: "O Adorable Lord of mercy and love. Let us abide in Thee for ever and ever."

Those two lines tell us what is required when Gurudev says that the goal of life is God-realisation. "O adorable Lord of mercy and love" invites us to give our entire heart to God. "Let us abide in Thee for ever and ever" encourages the mind to understand the essence of the spiritual life. It means finally we have to take refuge in the Lord, leave behind all our ideas and all our techniques to abide in the Lord for ever and ever. It requires our will. It requires our surrender.

Therefore, along with Pujya Swami Chidanandaji, Gurudev's Twenty Important Instructions, Sadhana Tattva and Universal Prayer can be Gurudev to us. They can be the spiritual life to us. They can be our guide and best friend.

Children's World



THAYUMANAVAR

About two hundred and thirty years ago, there lived a Vaisya by name Ketilya Pillai in the district of Thanjavur in South India. He was a very learned and pious man. He was the manager of a Siva temple. The Raja of Tiruchirapalli, Muthu Vijaya Raghunatha Chokkalinga Nayak, having heard of his talents, learning and virtuous qualities, appointed him as the manager of his estate. Ketilya Pillai had one son by name Chidambaram Pillai. The elder brother of Ketilya Pillai adopted Chidambaram Pillai as his son. Ketilya Pillai used to visit the Thayumaneswar temple in Tiruchirapalli daily and offer prayers for getting a son. The Almighty blessed him with a son. As this son was born by the grace of Thayumanawar, Ketilya Pillai gave him the name of the Lord.



This boy Thayumanavar was very intelligent. He learnt very quickly the Upanishads, the Puranas, the Itihasas, grammar, etc. He became a scholar of great erudition. After his father's death, at the request of the Raja of Tiruchirapalli, he occupied the position of his father as the manager of the estate at the age of fourteen. Thayumanavar was an extremely handsome boy. His hands were so long as to touch the knees, a characteristic which is considered among the Hindus as a mark of greatness. Thayumanavar was a seeker after Truth. He defeated the Pundits who attended the court of the Raja. He sent them away with the remark, "Find out the Truth." The Raja was very much pleased with Thayumanavar.

Thayumanavar was deeply engrossed in the idea, "When can I have a teacher who can remove my doubts and impart Jnana?" At that time, Mounaguru Swami, a descendant of Thirumula Nayanar, came to Tiruchirapalli to have Darshan of Thayumaneswar. Boy Thayumanavar's heart was drawn towards Mounaguru Swami. He prostrated before him and followed him like a shadow. He had long debates and conversations with Mounaguru on various knotty points of Advaita philosophy. Thayumanavar developed intense Vairagya and forgot all about his official duties. Then the Raja relieved him of his duties and himself became a disciple of Thayumanavar.

Thayumanavar married just to please his Guru and his elder brother, though he had not the slightest inclination to marry. He had a son by name Kanagasabhapati Pillai. After his wife's death, obeying the order of his Guru, he became a Sannyasin. Thayumanavar left the house with a Kaupin only. He practised Yoga and spent all his time in meditation and Samadhi. He got inspiration and Sakshatkara. He sang many inspired songs. All his songs were collected in book form by his disciple Arulayar. He initiated Arulayar into the mysteries of Jnana. He then went to Ramanathapuram. He entered the pure Nirvikalpa Samadhi.

Thayumanavar Swami's songs of realisation are sung by everybody throughout South India. They contain elevating, soul-stirring, sublime thoughts and are wonderful. They are pregnant with subtle, philosophical thoughts and penetrate deep into the heart of the hearers.

Thayumanavar was an embodiment of the Vedas. He was a living assurance for God-realisation. He never preached on platforms. He was a perfect Jnani who was one with Brahman through his essential nature, and being absorbed in the qualified God, the Saguna-Apara Brahman of Sankara, he possessed all the eight divine attributes. As a Jnani, he worked in all the bodies, he worked with the very breath of Nature, he worked along with the wind that blew, with the rain that dropped from heaven and with the sunshine. If a Jnani elevates ten persons by removing their Avidya—the root cause of all evils—that is real Loka-sangraha. Social and political work concerns not a Jnani or a real Sannyasin. The life and teachings of Thayumanavar Swami appeared in five parts in the Gyana Bodhini, Madras.

—*Swami Sivananda*

THOUGHT POWER FOR CULTIVATION OF COURAGE AND LOVE

Destroy ruthlessly the fear-thoughts, selfish thoughts, the hate-thoughts, lustful thoughts, and other morbid negative thoughts. These evil thoughts induce weakness, disease, disharmony, depression and despair.

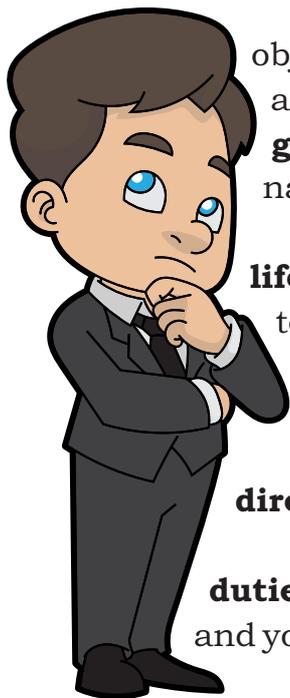
Cultivate positive thoughts such as mercy, courage, love and purity. The negative thoughts will die by themselves.

Try this and feel your strength. Pure thoughts will infuse in you a new exalted life. Sublime divine thoughts produce tremendous influence in the mind and drive away evil thoughts and change the mental substance. Mind is wholly changed into light by entertaining divine thoughts.



—*Swami Sivananda*

BECOME ONE WITH THE LAW-GIVER



Man is dragged to places where he can get the objects of his desires. God gives **suitable surroundings** according to the **nature** of the desires of the man for his **growth** and **evolution**. This is the **greatest** law of nature.

If you once **understand** this, which **guides** your **life** and **action**, you will be **able** to act in such a **manner** as to make this law your **ally** and **helpmate** rather than your adversary. So long as the **conditions** laid down by a law are **meticulously fulfilled** and **observed**, you can have the fullest certainty of your **success** in any **direction**.

Understand this law **carefully**. Discharge your **duties** carefully. You will soon attain **God-consciousness** and you will become one with the **Law-giver**.

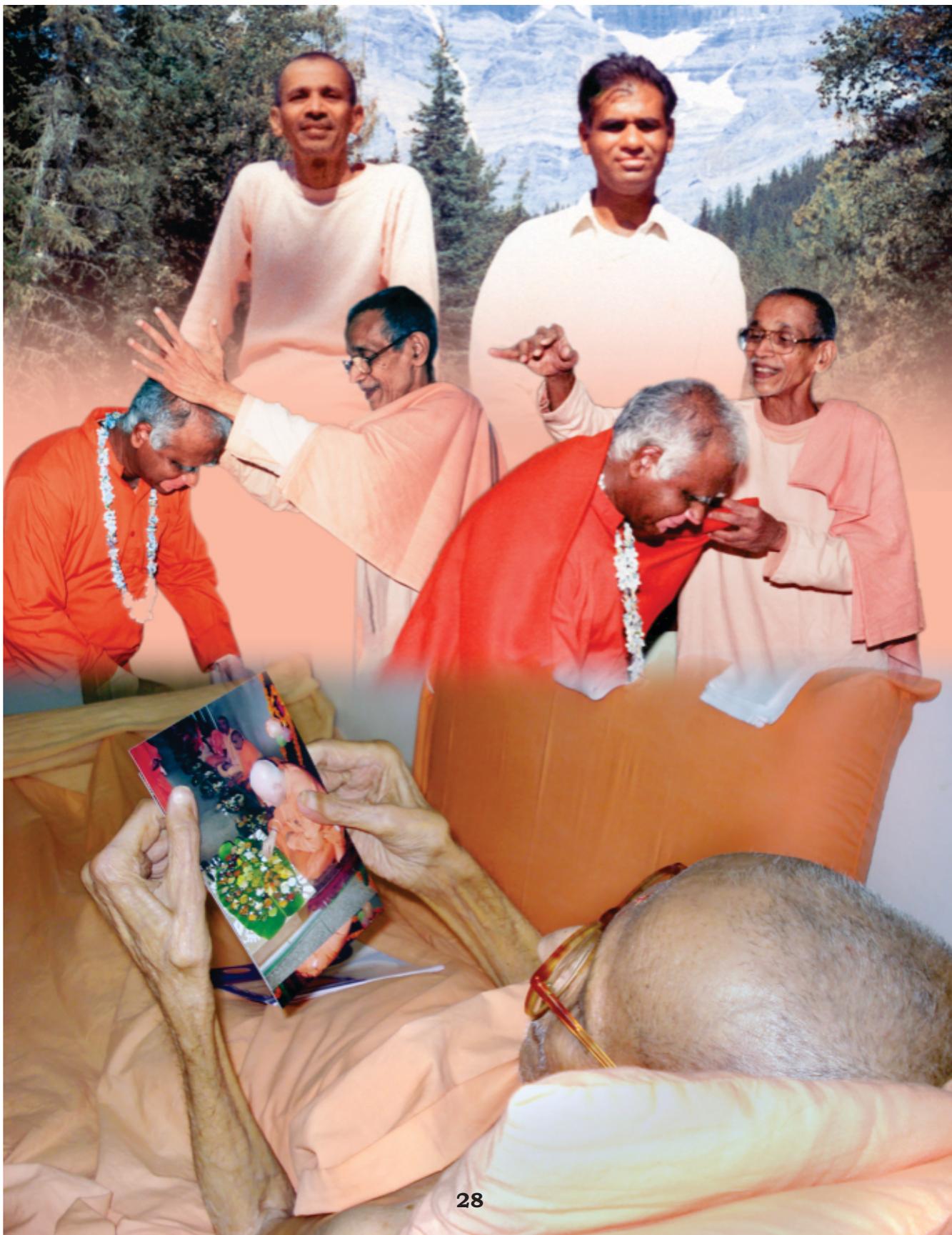
—Swami Sivananda

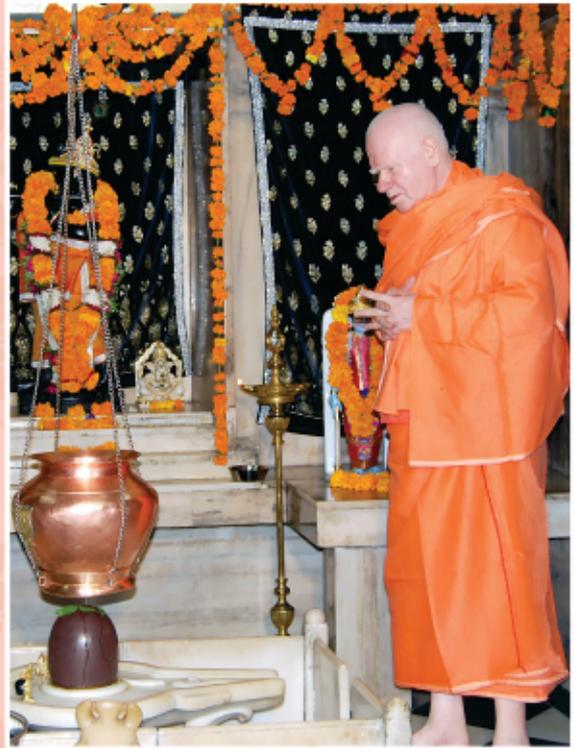
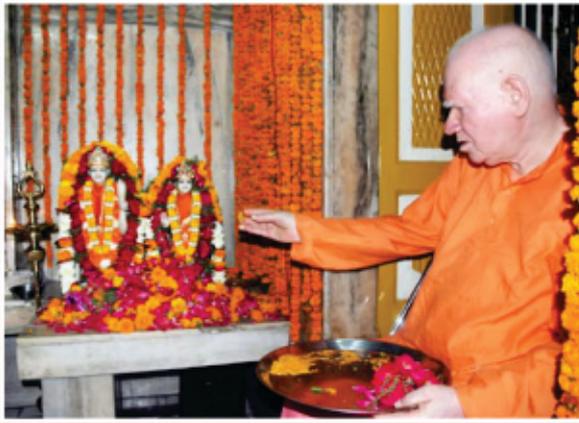
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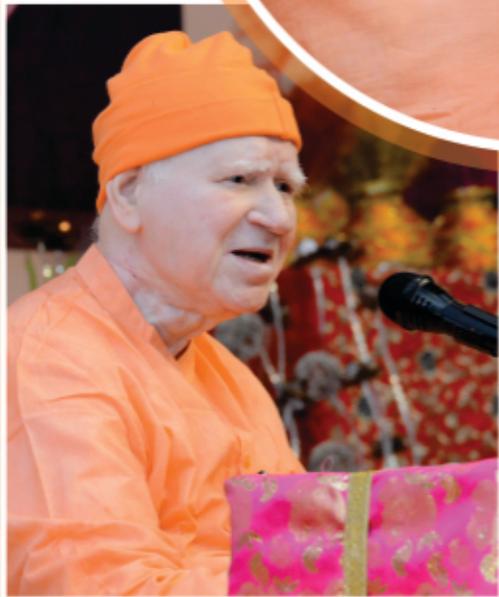
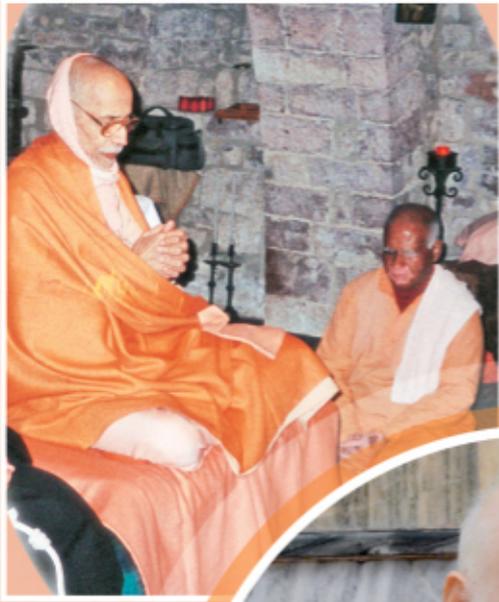
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Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj













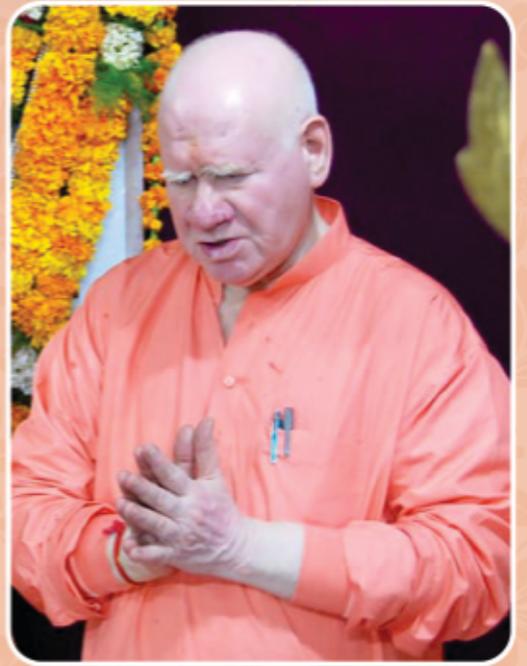
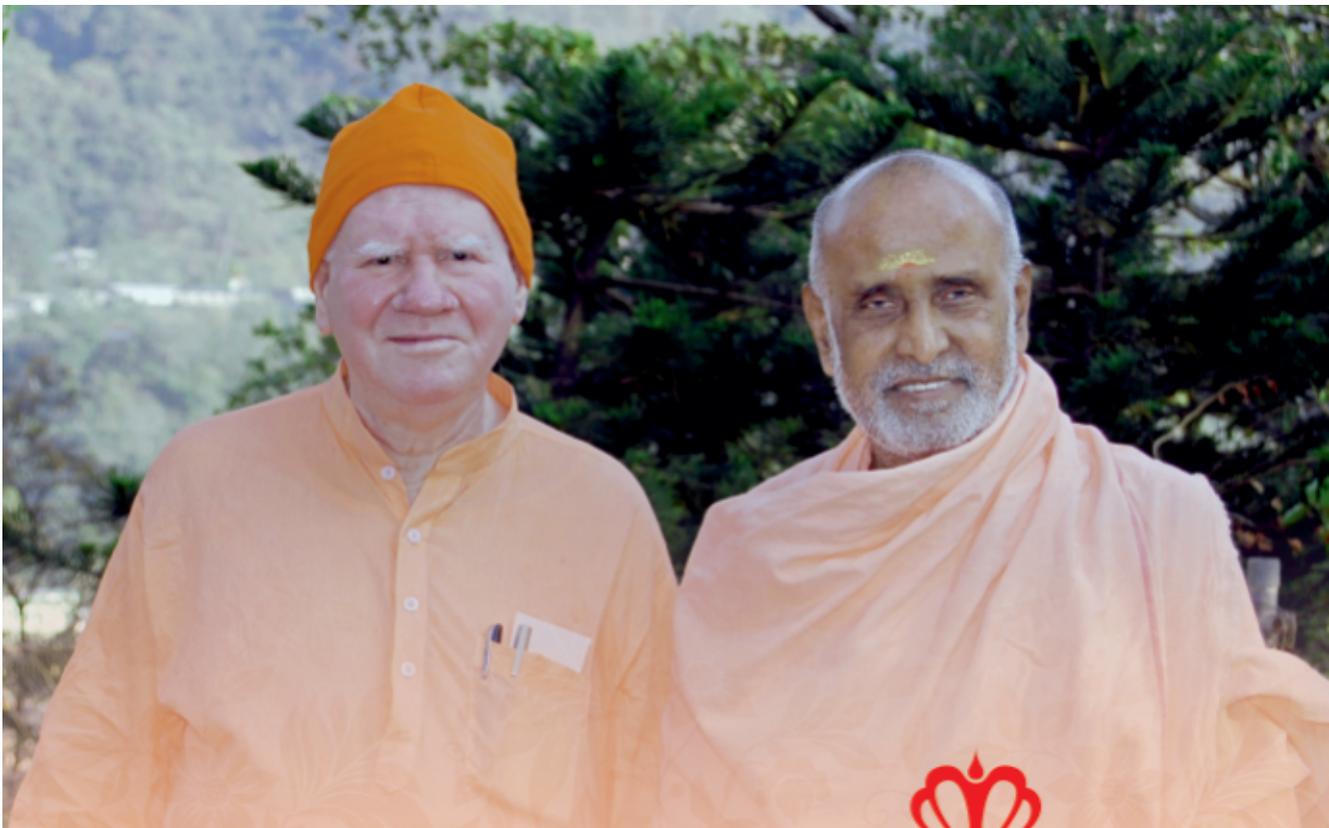


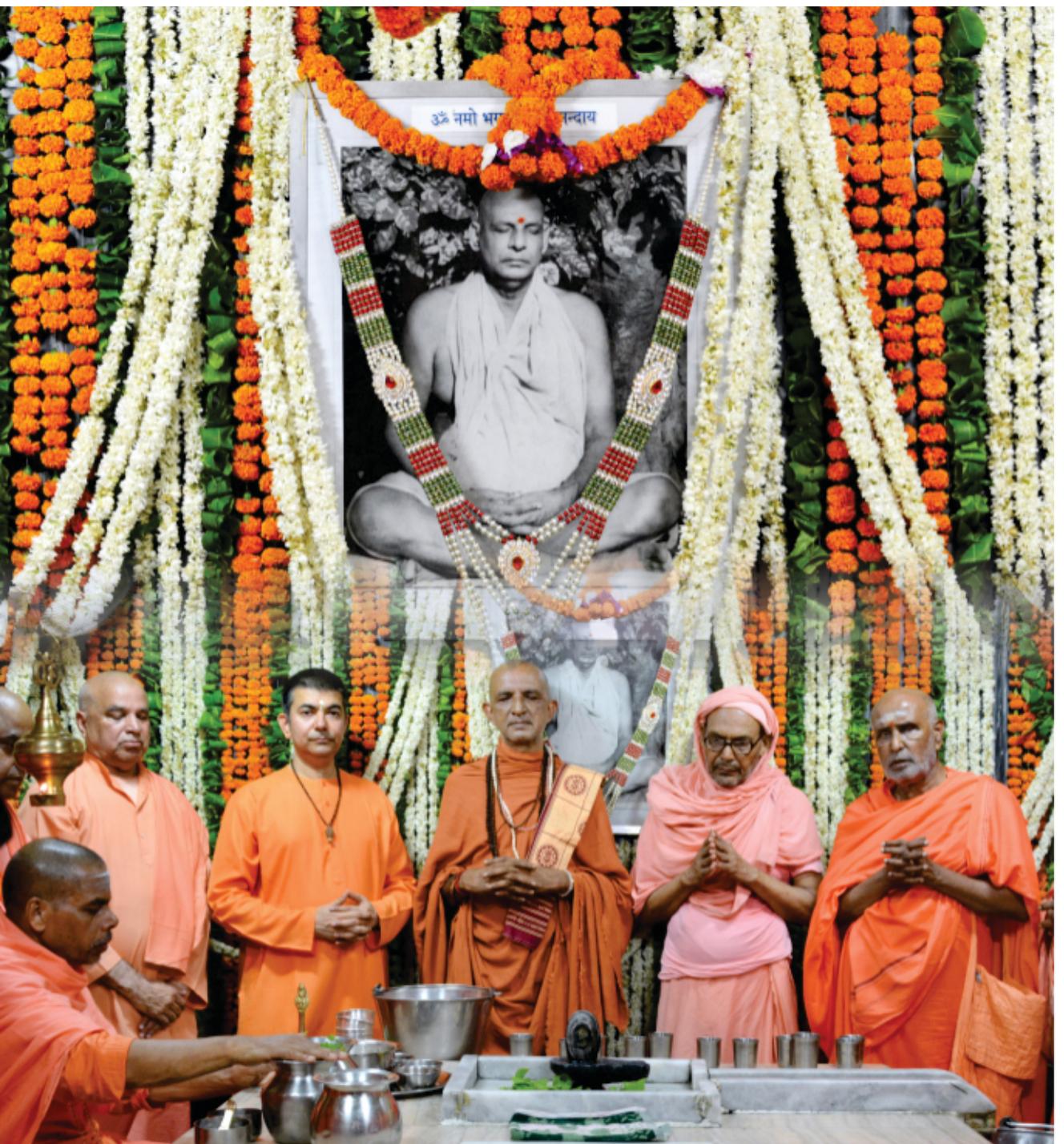




कृपया शान्त रहिए SILENCE PLEASE







SHODASHI ARADHANA

Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was conducted with great solemnity and sanctity at the Headquarters Ashram on 24th June 2019. As a prelude to the Shodashi Aradhana, Sri Rama Katha by Pujya Sri Swami Madhvanandaji Maharaj of Aradhana Kunj, Vrindavan was



organised at the holy Samadhi Shrine from 17th to 23rd June. Singing couplets from Sri Ramacharitamans and alluding to various other scriptures, Pujya Sri Swamiji Maharaj beautifully narrated the inspiring saga of Lord Sri Rama.

The Shodashi day commenced with meditation and prayer session followed by Prabhat-pheri. At 8.30, a special Puja was performed at the holy Samadhi Shrine wherein all Senior Swamijis devoutly participated. Thereafter, a grand worship was offered to the sacred Padukas of Sri Gurudev at the Sivananda Satsang Bhavan. A large number of devotees from different parts of India and world had gathered together to attend the Shodashi Aradhana of Pujya Sri Swamiji Maharaj. Everyone got the blessed opportunity to perform Abhisheka of the sacred Padukas. It was followed by Shradhanjali Satsang wherein Pujya Sri Swami Niranjananandaji Maharaj of Bihar School of Yoga, Pujya Sri Swami Madhvanandaji Maharaj of Aradhana Kunj, Vrindavan, Pujya Sri Swami Medhananda Giriji Maharaj of Kailash Ashram, Pujya Sri Swami Janardananandaji Maharaj of Sivananda Yoga Centre, Uttarakashi and Pujya Sri Swami Prakarshanandaji Maharaj of





Chinmaya Mission, Delhi paid their loving tributes to Brahmaleen Sri Swami Vimalanandaji Maharaj. Thereafter, devotees and guests offered their reverential homage to Pujya Swamiji Maharaj. 'Hold on to the Divine', a book by Sri Swamiji Maharaj was also released to commemorate the sacred occasion.

Later, 16 Mahatmas were worshipped as per the Shodashi ritual. Besides that, 108 Sadhus and hundreds of devotees were served special Bhandara.





In the evening, an elaborate worship was offered to Mother Ganga at Sri Vishwanath Ghat. The Night Satsang featured melodious Bhajans by Smt. Archana Rao, Sri Suryanarayana Rao, Sri Ganesh Prasad and Smt. Indu Lakhani. The highlight of the programme was the Darshan of Pujya Swamiji Maharaj through a documentary film. The Satsang concluded with Arati and distribution of special Prasad.





*May the blessings of Lord Almighty and
Sri Gurudev be upon all.*



In Memoriam H.H. Sri Swami Vimalanandaji Maharaj

With heavy heart and deep sense of loss, we report that H.H. Sri Swami Vimalanandaji Maharaj, the third President of the Divine Life Society attained Mahasamadhi at 10.45 a.m. on Sunday, the 9th June 2019. We humbly offer our reverential homage to Pujya Sri Swamiji Maharaj.

Sri Swamiji Maharaj was confined to bed for the last two months due to old age ailments. Though the body of Sri Swamiji Maharaj had become very frail, but his mind was fully alert and active till the last moment. On the day of Mahasamadhi, Sri Swamiji's condition took a serious turn and he felt difficulty in breathing. Then, slowly Swamiji slipped as if into sleep and left his mortal coil peacefully.



Sri Swamiji Maharaj's body was brought to the holy Samadhi Shrine and was placed on a chair at the very same place, where he used to sit during his forenoon Satsangs, to enable the inmates and devotees to offer their Pranams. Then, followed the chanting of Srimad Bhagavad Gita and Sri Vishnusahasranama, Sri Hanuman Chalisa and Kirtan. At 4.30 p.m., with the chanting of Mahamantra, Sri Swamiji Maharaj's mortal frame was taken around the temples and then down to the Vishwanath Ghat via Guru Niwas and Guru Kutir. Amidst Vedic chanting, ceremonial worship was offered to the holy mortal frame of Sri Swamiji Maharaj. Thereafter, it was consigned to Mother Ganga.

Sri Swamiji Maharaj, premonastically known as Nagarajan, was born on

10th October 1932 in Chamarajanagar (near Mysore), Karnataka. He was the first child of a very devout couple Sri Subramanyiah and Ammannamma. He used to attend Ramakathas along with his father at the age of seven. The beautiful narration of Lord Rama's life developed love and devotion in his heart for Lord Rama and Lord Hanuman at that tender age. Nagarajan also had great love for his motherland. He took part enthusiastically in the Quit India Movement in his early student life. He was a great admirer of Sri Ramakrishna Paramahansa and Swami Vivekananda, whose teachings had a profound influence on his life. He used to regularly attend the Ramakrishna Mission Satsanga. Finally his love for spiritual life, brought him to Sivananda Ashram in 1953.

Observing his sincerity and trustworthy nature, Gurudev Sri Swami Sivanandaji Maharaj entrusted him with the job of receiving his mail and attending to his correspondence which he did to the great satisfaction of Sri Gurudev. He was at the same time rendering personal service to Worshipful Sri Swami Chidanandaji Maharaj, towards whom he slowly developed an exceptional type of devotion and implicit obedience. Even

so his love for Sri Gurudev, the Ganga and the Himalayas was something unique.

After Sri Gurudev's Mahasamadhi in 1963, when Worshipful Sri Swami Chidanandaji Maharaj became the President of the Divine Life Society, Sri Nagarajanji served him as his personal secretary. On 26th July 1972, the sacred Guru Purnima day, he was initiated into the holy order of Sannyasa by Param Pujya Sri Swami Chidanandaji Maharaj and was given the monastic name Swami Vimalananda Saraswati.

Sri Swami Vimalanandaji Maharaj travelled extensively in India and abroad along with Worshipful Sri Swami Chidanandaji Maharaj and rendered his loving services to him. In 2004, as per the wish of his master, Sri Swamiji Maharaj took the responsibility of the General Secretary of the Divine Life Society and worked tirelessly towards its growth.

After the Mahasamadhi of Worshipful Sri Swami Chidanandaji Maharaj in 2008, Sri Swamiji Maharaj became the President of the Society. Sri Swamiji Maharaj devoutly served the Society as the President till he attained Mahasamadhi on 9th June 2019.

Sri Swamiji Maharaj's unflinching devotion and dedicated

services to Sri Gurudev and Pujya Sri Swami Chidanandaji Maharaj, his humility and simplicity, his innate consideration and respect for others endeared him to one and all and made him a perennial source of inspiration as well. We pray to Lord Sri Rama and Sri Gurudev to bless his soul with Eternal Peace and Divine Beatitude.



The sage lives for ever. He has attained life everlasting. Cravings torture him not. Sins stain him not. Birth and death touch him not. Pains and tribulations torment him not.

A Jivanmukta may give up his body in any place, at any time. Just as the falling leaves and fruits of a tree will not affect the tree itself, so also, the dropping of the body will not affect the Atman, which survives like the tree. His Pranas do not depart elsewhere for transmigration. They are absorbed in Brahman after the exhaustion of his Prarabdha, the results of past actions that have already begun to bear fruit. He is freed from further births.

The Jivanmukta is freed from the trammels of mind and matter. He is absolutely free, perfect, independent. He is absolutely free from hatred, lust, cares, worries and anxieties. Everybody will surely like this state of beatitude or final emancipation. It is the final goal of life. It is the end of all human aspirations.

The state of Jivanmukti is the be-all and end-all of existence. There is fullness in this state. All desires are burnt. It is a state of plenum of absolute satisfaction. There is no gain greater than this, no bliss greater than this, no wisdom greater than this.

There, at the summit of the Hill of Eternal Bliss, you can see now the Jivanmukta or a full-blown Yogi. He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual Sadhana. He did profound Nididhyasana or meditation. He spent sleepless nights. He kept long vigils on several halting stages. He persevered with patience and diligence. He has surmounted many obstacles. He conquered despair, gloom and depression. He is a beacon-light to the world now. Remember that he was also rotting in those days in the quagmire of Samsara, like yourself. You can also ascend to that summit if only you will.

—Swami Sivananda



SEVA THROUGH SIVANANDA HOME

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

Initially the voice on the phone was not clear at all and it seemed that the caller was in an inebriated state. The message was understood after a few minutes though. It said that a person was right in front of him, who could not talk, but had a phone number written on his arm. So he thought: let me dial that number.

It was in the late evening and one of the inmates residing in Sivananda Home had left the gate, all of a sudden. Since this person can hardly talk and suffers from convulsions now and then, for which he is under chronic medical treatment, the staff went out to search for him, since his general status being very vulnerable and fragile, was alone on the road.

At the time of his admission, this inmate was brought from the bazaar by a passer-by, his torso completely blackened from gangrene; seemingly he had huge burning wounds that were infected, and contraction of the right arm. The young man could not respond properly to questions asked, was very restless and had to be put into quarantine due to the severity of the infection. But by Gurudev's grace the condition of his wounds gradually improved, with supervised administration of medicine and dressing, sometimes even three times a day, since it was itching and whenever he got the chance, he opened the bandage, again and again. The day however came when the wound was completely healed and he was happy to roam around freely, always eager to remove his clothes too, especially during the hot weather.

Support, directions and nursing care needed for his day-to-day activities remained, since the understanding of common things was limited. Under continuous treatment for mental disorder too, he was doing quite well and in stable condition.

The weather being extremely hot, and lots of Yatris passing by, he just mingled up with them. After a long search also, he could not be found, till the phone rang, when the person on the other side just thought: 'let me dial the number which this person wears on his arm!' So, it was done, and mysteriously how Gurudev works wonders through each and every person, even if he is in a state of inebriation!

This month new patients were admitted too, one of them, a patient with Leprosy, with minor wounds, who was treated and discharged. A young female patient was diagnosed with TB in the lower spine, started the course of Anti Tuberculosis Treatment, and already the pain in the lower back and tingling sensations are improving. The diagnosis was made after MRI investigation, advised by the local Orthopedic Surgeon, and accordingly as per his advice, the treatment was started.

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



Dissolution of the body is no more than sleep. Just as man sleeps and wakes up, so is death and birth. Death is like sleep. Birth is like waking up. Death brings promotion to new, better life. A man of discrimination and wisdom is not afraid of death. He knows that death is the gate of life. Death, to him, is no longer a skeleton bearing a sword to cut the thread of life, but rather an angel who has a golden key to unlock for him the door to a far wider, fuller and happier existence.

Birth follows death, just as waking follows sleep. You will again resume the work that was left off by you in your previous life. Therefore do not be afraid of death.

Birth and death are jugglery of Maya. He who is born begins to die. He who dies begins to live. Life is death and death is life. Birth and death are merely doors of entry and exit on the stage of this world.

Just as you move from one house to another house, the soul passes from one body to another to gain experience. Just as a man, casting off worn out garments, takes new ones, so the dweller in this body casting off worn-out bodies, enters into others which are new.

O man, do not be afraid of death at all. Death is Maya's illusory phenomenon. Death is dissolution of the elements. Thou art immortal, Amara.

—Swami Sivananda



All Odisha Youth and Students' PERSONALITY DEVELOPMENT CAMP

Divya Jivan Sangha, Swami Sivananda Sevagram Charitable Society, Gaham, Angul (Odisha) organised an All Odisha Youth and Students' Personality Development Camp from 27th to 31st May 2019.

Sri Swami Dharmanishthanandaji Maharaj presided over the Camp wherein 121 students from different parts of Odisha participated with great enthusiasm. Every day, the programme commenced with prayer, meditation, Yogasana and Pranayama and concluded with evening Satsang. During the afternoon session, there were discourses by Sri Swami Swarupanandaji, Sri Swami Krishnadasanandaji, Br. Sivaprasadaji and Sri K. Sridhar Dasji on 'Srimad Bhagavad Gita in Daily Life', 'Sanatan Dharma', 'Life and Teachings of Gurudev Sri Swami Sivanandaji Maharaj', 'Success in Life' and 'Personality Development'.

May the abundant grace of the Lord Almighty and Sadgurudev be upon all.

Special Summer Course for Students at Sivananda Sevagram Ashram, Gaham, Angul (Odisha)

As yesteryear, Divya Jivan Sangha, Swami Sivananda Sevagram Charitable Society, Gaham, Angul, Odisha organised 'Special Summer Course' for Class 10th pass out students from 31st March to 31st May 2019 at Sivananda Sevagram premises.

The Course aimed at physical, ethical, educational and spiritual development of the students. Early morning prayer and meditation, Yogasana, Pranayama, inspiring discourses, academic classes, video shows on moral values and evening Satsang were the part of this successfully organized programme. Eminent monks and teachers offered their loving services in conducting the Course. Fifty students enthusiastically participated in the Course and felt immensely benefitted.

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



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY)

P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

ADMISSION NOTICE

Applications are hereby invited for undergoing the 93rd residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **19-8-2019 to 17-10-2019** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **10-7-2019**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

THE REGISTRAR,

The Yoga-Vedanta Forest Academy,
THE DIVINE LIFE SOCIETY,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttarakhand
Himalayas, INDIA
Phone : 0135-2433541 (Academy)

Also Application Form and Prospectus
can be downloaded from website
www.sivanandaonline.org
www.dlshq.org
yvacademy@gmail.com

SHIVANANDANAGAR,
April, 2019

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

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 Head quarters for opening a New Branch.

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

IMPORTANT GUIDELINES FOR “REMITTANCE”

All remittances to the D.L.S shall be by cheque/ D.D. drawn in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter with Post Mail address, Phone No, Email Id and PAN should accompany the remittance.

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

Angul (Odisha): During the months of April and May, daily Puja and weekly Satsang on Sundays with Guru Paduka Puja were continued by the Branch. Ramcharit Manas Parayan was conducted from 5th to 13th April and concluded with Havan and chanting of Vishnu Sahasranam. Recitation of Hanuman Chalisa was done on 14th. Special Satsang was held on 4th May with Bhajan, Kirtan and Pravachan.

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 24th with Bhajans.

Barbil (Odisha): Weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. 325 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, and Sadhana day was observed on 24th of April.

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. Sri Sankaracharya Jayanti was celebrated on 9th May with Paduka Puja and Japa.

Berhampur (Odisha): The Branch had mobile Satsangs, weekly Satsang on Sundays, Paduka Puja on Thursdays and 8th and 24th of every month. There were Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis. Sri Ramnavami was celebrated from 11th to 20th April with Parayan and Pravachan.

Bomkoi (Odisha): The Branch had weekly Satsang on Sundays, mobile Satsang on Thursdays, and Study of Bhagavad Gita on Wednesdays. There were also recitation of Hanuman Chalisa on

Sankranti day and Vishnusahasranam on Ekadasis. Birth dates of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were observed and celebrated.

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.

Chatrapur (Odisha): The Branch continued daily Puja and study of Srimad Bhagavat, besides weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Sri Ramcharit Manas Parayan was arranged from 12th to 20th April. Devotional song and Quiz competition was conducted on 10th. Prize and certificates were distributed to the students. Recitation of Hanuman Chalisa was done on Sankranti day and Sundarakanda Parayan on 27th.

Choudwar (Odisha): The Branch continued Yoga and weekly Satsang on Sundays. Special Satsangs were arranged on 2nd and

12th May with Paduka Puja, recitation of Vishnu Sahasranam and Hanuman Chalisa, Havan and Bhajan etc.

Dharmagarh (Odisha): The Branch conducted daily Puja, weekly Satsang on Thursdays and Paduka Puja on Sundays. Sri Ramnavami was celebrated from 5th to 13th April with Parayan and Pravachan, and Hanuman Jayanti was observed on 19th.

Jamshedpur (Jharkhand): The Branch continued its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Bastees every Sunday, and drawing copies and pencils were distributed to the children. Sri Ramnavami was celebrated on 13th April with Parayan of Ramcharit Manas, recitation of Hanuman Chalisa and Bhajans.

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. On occasion of Sri Ramnavami, the Branch arranged Ramcharit Manas Parayan, Pravachan and Havan from 6th to 13th April. Birth anniversary of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 25th.

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 Ramnavami was celebrated on 14th April with Puja and Sri Sita Rama Kalyanam, and Sri Mahalakshmi Puja was done on full moon day.

Kanpur (U.P.): Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued. Birth anniversary of H.H. Sri Swami Premanandji Maharaj was celebrated on 7th May with Paduka Puja, Bhajan and Sankirtan. Monthly Satsang was held on 26th.

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

Khordha Road-Jatni (Odisha): The Branch arranged Sri Ramcharit Manas Path from 14th to 21st April. Special Satsang was held on 16th May at the residence of a devotee.

Lajpat Nagar (New Delhi): On the auspicious occasion of Birth Centenary Celebration of H.H. Sri Swami Premanandaji Maharaj, Ramcharit Manas Path was arranged on 5th and 6th May. It was concluded with Arati and distribution of Prasad. Birth Centenary Inauguration function was held on 7th followed by Bhajans, cultural programme, and audio visual documentary film of Swamiji. H.H. Sri Swami Padmanabhanandaji Maharaj, D.L.S. HQ. Rishikesh visited the Branch and released a book "Premanubhuti".

Lucknow (U.P.): The Branch had special Satsang at Baldeep School on 19th May with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nandininagar (Chattisgarh): The Branch had daily Yogasan 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 April. Sri Ramnavami was celebrated from 6th to 14th and Hanuman Jayanti on 19th with recitation of Hanuman Chalisa.

Nayagarh (Odisha): Special occasions like: Sri Ramnavami on

14th April with chanting of “Sri Ram Jai Ram Jai Jai Ram” and Hanuman Jayanti on 19th were celebrated by the Branch. Besides this, weekly Satsang continued on Wednesdays and Sundarakanda Parayan on Sankranti day.

Panchkula (Haryana): Daily Swadhyaya from Yoga Vasishta and Ramayan was continued by the Branch. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace etc. Narayana seva was done on 7th, 8th and 24th May. Milk, fruits and biscuits were distributed to the students at Madhav Mandir School and the patients at Civil Hospital.

Rourkela (Odisha): Weekly Satsang 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.

South Balanda (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. Mobile Satsang was held on 10th April. Besides this, special Satsangs were held on Sankranti and Ekadasis. Akhanda Mahamantra Sankirtan on

for World Peace and Universal Brotherhood happened to be on 27th April.

Surendranagar (Gujarat): Daily Yoga class, Paduka Puja, recitation of Vishnu Sahasranam and Swadhyaya from Mahabharata were carried on regularly. Mahamantra Sankirtan on Ekadasis and Sundarakand Parayan on Tuesdays, Saturdays and Sundays were continued. Besides this, Sri Ramnavami was celebrated with Ramcharit Manas Parayan. Every Sunday biscuits and fruits were distributed to the patients at Civil Hospital.

Sunabeda (Odisha): 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. Hanuman Jayanti was celebrated on 19th April with Havan.

Vadodara (Gujarat): The Branch organized a special Sadhana Shivar from 26th to 29th April with grand procession, chanting of Purusha Sukta and Narayana Suktam. Saints and D.L.S. Branch members spoke on various spiritual topics on the occasion.



SPECIAL ARADHANA CONCESSION

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If you compare the present system of education with our ancient Gurukula system, there is a wide gulf between the two. Mark the difference between the secular education in universities and spiritual teachings of seers. Note how the Rishis had given instructions to their students when they had finished their course of study: "Speak truth. Do your duty. Do not neglect the study of the Vedas. Do not swerve from Truth. Do not swerve from duty. Do not neglect your welfare. Do not neglect your prosperity. Do not neglect the learning and teaching of the Vedas. Do not neglect the duties towards God and forefathers. May the mother be thy God. May the father be thy God. May the preceptor be thy God. May the guest be thy God. Do such actions as are blameless; not others. Those that are good works, they should be performed by thee; none else."

Every student in the Gurukula had a knowledge of Pranayama, Mantra, Yoga, Asana, the code of morals, the Gita, Ramayana, Mahabharata and the Upanishads. Every student possessed humility, self-restraint, obedience, spirit of service and self-sacrifice, good demeanour, politeness, courteous nature, and last but not the least, a desire for acquiring Atma Jnana.

Every student in the Gurukula was pure. Every student had perfect moral training. This was the predominating feature of ancient culture.

—Swami Sivananda

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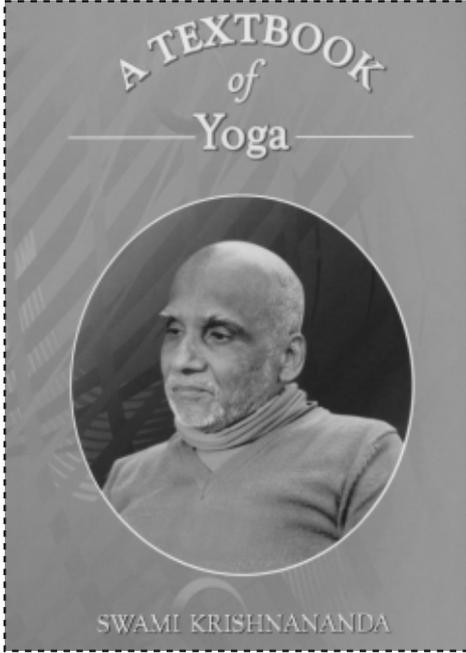
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(Continued from Cover ii)

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

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Swami Sivananda

To