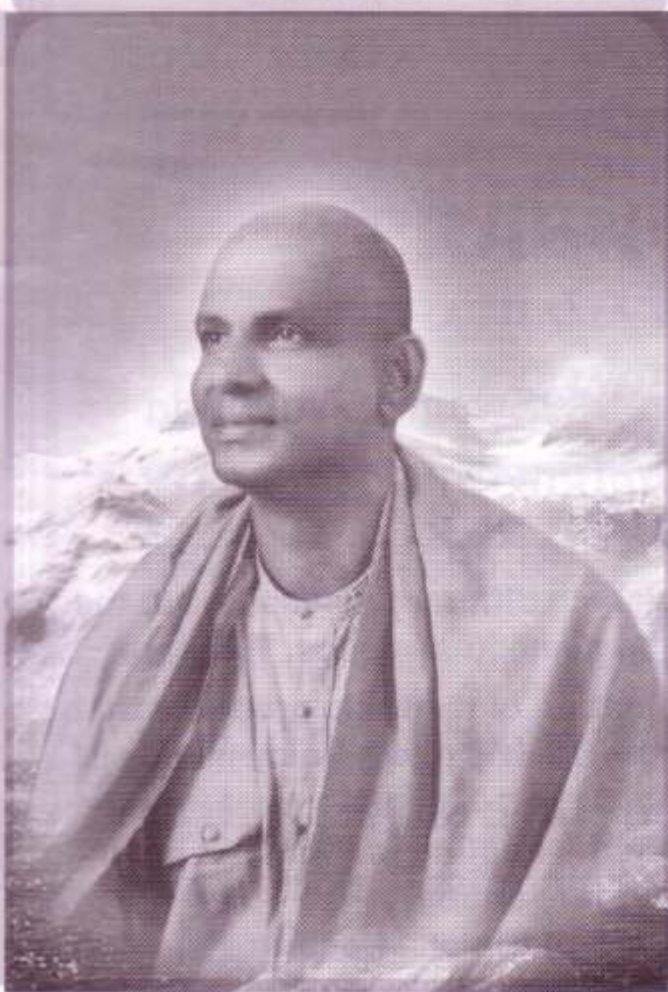


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# The DIVINE LIFE



**O Man! Believe  
in the Supreme Power  
of God, the unseen  
teacher, who through  
nature herself, teaches men  
the secret and the source of  
eternal bliss. Wake up  
from the slumber of  
ignorance.**

*Swami Sivananda*

**OCTOBER 2017**

# THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!  
Salutations and prostrations unto Thee.  
Thou art Omnipresent, Omnipotent and Omniscient.  
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).  
Thou art the Indweller of all beings.

Grant us an understanding heart,  
Equal vision, balanced mind,  
Faith, devotion and wisdom.  
Grant us inner spiritual strength  
To resist temptations and to control the mind.  
Free us from egoism, lust, greed, hatred, anger and jealousy.  
Fill our hearts with divine virtues.

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

—Swami Sivananda

## YOUR SYSTEM NEEDS REST

Certain particular details of treatment vary in different diseases, but the fundamental measures to be adopted are the same in all cases. They are:

Ample rest to the patient, through elimination of the toxic products that burden the system. This is done through both bowels and skin by means of harmless purgatives and baths and massage. Complete rest to the internal organ is given by abstaining from food. Fasting is the most potent and extremely effective weapon in the armoury of the wise patient. Therefore, remember the most important triplet—Resting, Flushing and Fasting.

*Swami Sivananda*



# THE DIVINE LIFE

*Vol. LXXVI*

*OCTOBER 2017*

*No. 7*

## **PRASNOPANISHAD**

**PRATHAMA PRASNA (QUESTION I)**

*KABANDHI AND PIPPALADA*

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।  
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं  
प्रतिष्ठितम् ॥१५॥

15. Thus, therefore, those who observe this rule of Prajapati (as laid down in verse 13), produce a pair. To them alone is this Brahmaloaka, in whom penance, celibacy and truth abide.

# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

करुणावरुणालय लोकगुरो  
तरुणारुणभास्वरगात्र विभो।  
शिवदेशिक ते मधुरोक्तिसुधा  
शिवदा सततं जनतामवतात् ॥८१॥

81. O great preceptor Sivananda! May the nectar of thy sweet words bestow immense prosperity on all the people, for thou art the world-preceptor and the repository of compassion and love and thou art shining with all splendour like the rising sun.

अनिशं मनुजान् सुजनान् कुरुते  
मुनिपुङ्गव ते सुवचः सुमते।  
भविकामलसद्गुणवारिनिधे  
शिवदेशिक ते चरणं शरणम् ॥८२॥

82. Oh great teacher Sivananda! You are a great sage and your words containing the seeds of your mighty intelligence purify and lift the ordinary men of the world to the level of Dharmic life and you are also the ocean of all good qualities free from the taints of worldliness. I take refuge in your lotus-feet.

*(To be continued)*

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**Deepavali Message**

## THE INDESTRUCTIBLE DIVINE SEED\*

(H.H. Sri Swami Sivanandaji Maharaj)

Light, light, dazzling light everywhere! May our obeisance be to the Light of lights, Brahman or God!

Deepavali is one of the numerous celebrations to which we are heir, which take us at once back to the thought of our own Godhead. This particular festivity has a deep significance from every point of view.

I have myself always been a staunch advocate of early rising. Waking up in Brahmamuhurta (about 4 A. M.) is a great blessing from the standpoints of health, ethical discipline, efficiency in work, and spiritual advancement. It is on Deepavali day that every one wakes up early in the morning. The Sages who instituted this custom must have cherished the hope that their descendants would realise its benefits and make it a regular habit.

Everyone wears new clothes (often with the poor, this is the only new cloth for the year)—masters present new clothes to their servants; those who can afford, distribute cloth freely to the poor and the needy. Charity, especially in the matter of distribution of clothes, is freely resorted to; it expands the

heart. Here, again, the Rishis have hidden a divine seed which, given the favourable circumstances, would sprout fourth into an all-pervading tree of Universal Love and Charity.

In a happy mood of great rejoicing, the village folk move about freely, mix with one another without reserve, all enmity is buried deep under the earth; people embrace each other in fond love.

Deepavali is a great unifying factor. Those with keen 'inner ears' will clearly hear the Ancients' Voice: "Children of God! Unite, Love all." The vibrations produced by the greetings of love which fill the atmosphere are powerful enough to bring about a change of heart in every man and woman in the world. Alas! This heart has considerably hardened, and only a continuous celebration of Deepavali in this holy land can reawaken humanity to the urgent need of turning away from the path to ruin.

India has to do it. That is her duty and privilege in this New Age. Her own liberation from foreign political yoke is but the first step in that direction.

Rama Rajya can first be established in India alone, it will be

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\*Taken from DL 1949

India's duty, then, to spread the Message of Rama Rajya throughout the world. Mythology has it that it is on this sacred day of Deepavali, Sri Rama returned to Ayodhya after destroying the Rakshasas, and established the Rama Rajya.

In our Rama Rajya (which is brought to our mind's eye by Deepavali), there will be a complete absence of hatred, ill-will or self-aggrandisement. People's hearts will be filled with thoughts of love, charity, and selfless service. When these come to stay in the Indian heart, I call that a perpetual celebration of Deepavali! India alone can do it at the present time. For, it is in her soil alone that this seed has been left unscorched.

Merchants turn a new leaf on this day. They close their accounts, and open fresh books. How I wish every Indian turned a new leaf: close the previous year's account of recriminations, reprisals, retaliatory schemes, of hatred, ill-will and rancour, and opened a fresh Book of Love! A New Year, and with that will dawn a New Era of Peace.

Sri Lakshmi, the Goddess of all Auspicious Qualities, is worshipped. All the Daivi Sampatti (Divine, Virtuous qualities) have their origin in Her alone. She is the Source of Peace, Love and Joy. She is the Mother of all,

who preserves and protects every one. On Deepavali day, Goddess Lakshmi is invoked and the devotee prays to Her to bestow on all, Her choicest blessings, in the shape of Peace and Goodwill. He surrenders himself at Her Lotus Feet and seeks protection there. He gives up the little ego and drinks the sweet nectar of wisdom and love that drips from the lotuses She holds in Her hands. Lakshmi alone can rout out the evil qualities that lurk in the man's lower self. O Man! Invite Her to occupy the lotus of your heart on this great day, so that She can awaken in you the latent powers of love and joy.

Every household is illuminated on this day. Everywhere you look, there is Light. This is intended to remind man that his essential nature is Light, that is Atman; his own real Self, is the Light of all lights, the Light that lends luminosity to countless suns, moons and stars in the infinite universes. It is Avidya that produces a semblance of darkness!

This Avidya consists of Nama-Rupa, name and form, characteristics of the organs of sight and hearing. In reality, there is nothing but one Infinite Consciousness—*Akhanda Ekarasa Satchidananda Swarupa Para Brahman*. Even as the same sulphur is made into a variety of fireworks—with differences only in name and form, in the sound

that they make and the spectacle they produce—even so, Brahman, the Reality is the same. Avidya has manufactured names and forms, sounds and spectacles out of It for the amusement of children! No man, however erudite a scholar he may be, whatever be his age, learning, or wealth, can call himself other than an ignorant child, till he actually perceives this Unity in diversity.

O Man! Awake! Arise! It is Brahmanahurta now. Sing the Names of the Lord now. Worship Goddess Lakshmi, the Abode of all virtues. Love all. Be charitable. Turn a new leaf in your life. Light the lamp of wisdom in your heart and dispel the darkness of ignorance or the perception of name and form. Behold now the Light of lights the Atman, within yourself!

That is the message which the Seers of India intended to convey through the Deepavali celebration. That is the true message of Peace and Love. That is the message which India will have to broadcast to the world.

The Western Scientists' Brains Trust working at a furious rate for the past many centuries has not been able to bring about that peace and freedom from evil which everyone seems to seek. It has, on the other hand, striven to lead civilization astray. I must say that in spite of their gigantic endeavours, the scientists have not

been able to disturb the fundamentals of Indian culture! Thanks to the many apparently superstitious rites and ceremonies that our wise ancients have left for us as a precious legacy.

The rational mind calls these ceremonies, superstitions. The bogey of superstition which they bring up is itself a superstition. The modern scientific mind revels in the superstitious belief that all that the ancients have left us is a bundle of superstitions, for man's intellect, deprived of its purity by continuous rusting, is incapable of transcending itself into the realms of Pure Reason (what to say of the realms of intuitive perception) and perceiving the Truth through a maze of apparent superstitious beliefs.

No nation, not even a village or a household has ever produced individuals of exactly the same faculties, temperaments and spiritual evolution. The Indian Seer who had to cater for the entire humanity for all generations has naturally been farsighted enough to synthesis in every bequest he has left behind food enough for the soul of all human beings—intellectual, rational, emotional, credulous and sceptic!

Thus, we find that Deepavali has a message for one and all! May all men's heart be illumined with wisdom!

\* \* \*

## WE DWELL IN THE DIVINE\*

(Sri Swami Chidananda)

Adorable divine presence! Shower Your grace and let Your light radiate and illumine all those who have drawn near to Thee at this early morning hour. May they contemplate upon that great ideality, that great Reality that resides in the heart centre in all its radiance shining as the inner consciousness of self awareness within every being. May they meditate upon that divine presence which is the innermost Self of all beings, which is the alpha and omega, the be-all and end-all, that dwells as the innermost core of our consciousness, the life of our life, our in all-in-all.

That is the great reality to be sought after. That is the reality to be remembered. That is the universal common factor underlying all things that exist and therefore the universal common factor that links all life and all existence in an inner invisible spiritual oneness of the Spirit. It makes all existence a mystical homogeneous whole, a unity. All life is one, for one common consciousness indwells all beings. And upon that level, all beings are inter-connected. All separation becomes only an aberration, an error when oneness becomes the inner fact

of life. There is one universal life and it is shining at the centre of each being as one's own innermost Self; One Being, one Divinity dwells hidden within all creatures. That should be contemplated upon. It emphasises the nearness of God, not the remoteness of the Deity but the immediacy, the nearness and the intimacy of that Being whom we seek as spiritual seekers. Alas how we, few of us, attempt to cultivate that feelings that we live, move, and have our being in God. Alas, how few seekers realise the importance of cultivating the awareness that we ever dwell in the presence of the Divine.

*'Yad yad karma karomi tad tadakhilam Shambho tava aradhanam'*—Whatever I do, every act, every movement, breathing, walking, talking, seeing, touching, hearing, tasting, smelling, opening the eyes and closing the eyes, inhaling and exhaling—it is all a continuous adoration of the Divine in whom I dwell and the Divinity that dwells in me. Adi Sankaracharya was able to say that because he had realized *Sarvam khalvidam Brahma*.

\*Morning Talk given at Sri Samadhi Mandir on Sunday, October 29, 1989



Our entire life is divine because Divinity pervades everywhere and in that all-pervading Divinity we live and move. Our life is divine because wherever we go, we go as moving temples of the living divine spirit enshrined within us as our Antaratma, as our supreme indweller. Our life is divine life because the very first Sloka of the Upanishad, Isa Upanishad proclaims that we live in divinity. This is the truth to be contemplated every day before we enter into that day, several times each day, as we go through that day. And contemplate it at the conclusion of the day as we enter into a state of retiring into that Reality. This indeed would constitute the way of growing progressively in the awareness of that one Truth.

Yesterday night, being Deepavali, there was occasion to dwell upon the great theme of Light, the Light of lights beyond all darkness. This morning, we take occasion to briefly remind you of the inner struggle, the inner confrontation with all that comes in the way of our entering into fullest awareness of our own divinity. This inner confrontation has to be resolved in a positive, triumphant and all-enriching and gainful way. This is real inner life. When the inner life thus becomes triumphant with the assertion of divinity, then alone we fulfil our divine mission in life and it is this confrontation and its triumphant conclusion that will form the theme of

the six days of worship commencing the 30th of October and concluding on the 4th of November.

So I have a suggestion. Read Gurudev's 'Lord Skanda and His worship.' Thus one might seek to meaningfully go through the experience of this six days' adoration of the Divine as the positive power of divinity that overcomes all that stands in its way, that successfully triumphs over all that dares to confront it. That would be the theme to dwell upon during this sacred six day period, the annual adoration of Lord Skanda. We have to seize the occasion and make it a period of spiritual upliftment as well as enlightenment within ourselves. That is precisely why these days, these periods or sacred occasions come, to exalt ourselves spiritually.

May the divine grace and holy benedictions of Holy Master Gurudev Swami Sivanandaji in whose presence we are gathered together here, enable you to see with inner insight, and understand in depth, this entire sacred period we are drawing near to. May He lift you up unto a lofty status of spiritual awareness and spiritual activity.

May we emerge not only victorious but may we emerge radiant, radiantly awakened, radiantly filled with the Divinity that we are. This is my earnest prayer at the feet of the Divine and the Holy Master.

God bless you. Hari Om.

## ZEN MEDITATION

*(Sri Swami Krishnananda)*

Teachings on meditation generally border upon injunctions which require the seeker to practise a withdrawal into what may be called a sort of inwardisation of one's own self, implying thereby a setting aside of certain characteristics as not pertaining to the features of meditation. There are features in the world which do not go hand in hand with those features which are regarded as coincident with the meditative process. This is an outcome of the general teachings on even mystical meditations of the larger category: a detachment preceding an association with another set of characteristics which are considered as more real than those which are set aside as either unnecessary or sometimes even as unreal. Those realities of life which are considered as irreconcilable with meditation are given a secondary importance, and the primary importance is given to selected characteristics associated with what is called the object of meditation. We will find this feature prevalent in all the religions of the world. Whatever be the denomination or the nature of the faith of the religion, there is an ascetic tendency present in injunctions on meditation.

A discipline of the self is often identified with the process of meditation, and the very word 'discipline' suggests to our minds a segregation of selected

characteristics of our personality or environment as apart from the generally prevalent characteristics in the world. Every discipline is a kind of segregation from the generally prevalent features of human society or the world as a whole. It is not a natural movement with nature. There is a sort of necessity made to be felt in the mind of the seeker to reject certain features as obstructive, unreal, or sometimes even undivine in their nature. The object of meditation and all the features associated with meditation are considered as divine in some degree or in some sense, and therefore everything that is not capable of being so associated with meditation goes by the name of the undivine; and inasmuch as we are told that the divine is the real, the undivine goes into the limbo of unrealities.

There is some great point in this teaching, and also a great problem arising from it. The essentiality and the meaningful point of this teaching is that there is a transcendent impulse operating behind the urge for spiritual meditations of any type. One may not understand the meaning of the word 'transcendent', but even without having any idea as to the connotation of these ideologies, there is an impulse from within the seeker to rise above the prevailing conditions of life. This placing oneself, or even a desire to place oneself,

in a condition which is other than the prevailing conditions of life is the transcendent impulse. 'Transcendence' is a well-known word suggesting a novel meaning: a wrenching of oneself from the conditions in which one finds oneself. This wrenching is done in a peculiar linguistic manner; that is why it is transcendence, and not merely an ordinary wrenching process. It is a rising above, in a sense.

Transcendence means rising above. This definition of the term 'transcendence' as 'rising above' is also to be explained a little further because when we travel in an airplane we are rising above the surface of the Earth, but we are not transcending the Earth. The airplane does not transcend the Earth merely because it is rising above it. So, transcendence is not simply rising above in the ordinary visible, empirical sense. It is a peculiar kind of rising from a lower degree of reality to a higher degree of reality, such as when we recover health after a period of illness we may be said to transcend a condition of our body into a higher one. The ill or sick condition of the body is transcended by health. It is transcended because it is higher and superior in every sense of the term.

Meditation seekers and teachers have sought to bring out the essential of the teaching that the world is to be transcended in meditation. Often, we are told to meditate on God. All novitiates in meditation say this: "I try to meditate on God." As everyone thinks that God is not in this world, therefore to think of God would be to contemplate a transcendent circumstance, due to which necessity seekers try to isolate themselves even

empirically by a makeshift transcendence. Even when you leave your home and come to an ashram, you imagine you have transcended a sort of bondage in which you were earlier. Whether or not this is really transcendence is a different question. When you free yourself from all associations with hearth, homestead and chattel, as they say, and enter a church, a holy temple or a monastery, you seem to have transcended the earthly pulls of the human personality.

This suggestion given to the mind is the reason behind the great teachings of religions in regard to meditation, that the object of meditation is to be visualised in the mind, or one's consciousness, as dissociated from empirical complexes of every type. Gradually we are tending towards the acceptance of the definition of meditation as a pursuit of an otherworldly ideal. Though this may not be the teacher's intention, the suggestion goes to such depths that one is likely to regard meditation as a pursuit of that which is not in this world. Therefore, there is a simultaneous unthought-of dislike for everything in the world. Though the dislike is not a part of the instruction, it follows naturally on account of a suggestion that gets introduced into the mind on account of the impulse for transcendence.

With this little introduction concerning the usual techniques of meditation enjoined upon seekers by the religions of the world, we may bestow some thought on another type of meditation, which is not very much known in India. It was prevalent as the

most powerful movement in China some centuries back, and later on in Japan. There, as a consequence of what they learned from teachers who are said to have gone from India to Tibet and those regions, the sages of those areas developed a novel type of association with reality, converting the whole of life into a meditational practice.

It originally started with a great teacher called Lao Tzu who wrote a famous text called the Tao Te Ching, and his gospel is generally known as Taoism. We know only the terms, but their meaning is difficult to grasp. It cannot easily be translated. The Tao simply means the way of living or, rather, 'the way'. The Tao is the way. It can be the way to our destination, it can be the way to freedom from thralldom of every type, it can be the way in which we have to conduct ourselves in life, it can be the way in which we have to think and speak, or it can be the way to anything in this world. The Tao is simply the way. Well, in one single word everything that is expected of man is comprehended and compressed.

We can exercise our minds a little in understanding what they intended by these methods of meditation. We can quote one or two instances of the way in which these Masters used to instruct their disciples. The meditations on Tao were sometimes called the Ch'an methods in Chinese. It is called Zen in Japanese, and it is *dhyana* in Sanskrit. *Dhyana* in Sanskrit becomes Ch'an in Chinese and Zen in Japanese.

There was a unique way of teaching by the Zen Masters, or the Taoist mystics, which would startle any

student the moment he went for instruction.

"Master, teach me Zen." With humble obeisance, the seeker goes to the Master.

"Yes, have a cup of tea." And the Master goes out, without looking at the face of the disciple.

If today any ardent seeker of the art of meditation goes to a Guru and implores the Guru to be taught the technique of meditation, and if the teacher simply says "Take a cup of coffee" and goes away, we would not know what to make of this person. The statement makes no sense. It is totally irrelevant to the purpose for which the student came. Either he would think the teacher is crazy, that he had made a wrong choice, or, of course, if he were wise enough, he would humbly accept that he cannot understand the teacher's mind.

Many of these teachings were of this type—statements, sentences, instructions which would convey no meaning at all—and often these enigmatic teachings went by the name of what are usually called koans, which are enigmatic to such an extent that they carry no meaning. A meaningless statement with no significance behind it is made, and the student is asked to contemplate on its meaning.

One of the intentions of the teacher in giving these instructions is to deeply exercise the concentrating power of the mind of the student. The student goes on thinking again and again on this mystic, enigmatic, meaningless statement. He cannot find a solution even after

thinking over it deeply. He thinks over it again because it comes from a great Master and therefore cannot be rejected as a valueless sentence; but even then he cannot find a meaning, so he goes on concentrating on it, and then also no meaning comes. The concentration becomes so rapid, so deep and profound, and it is carried on with such zest because of the impossibility of finding the meaning, that the mind gets absorbed in the very meaningless object on which the mind was set.

Another intention of the teacher is to compel the mind of the student to concentrate continuously, because once the solution is found, the mind will not concentrate on it any more. "I have got the meaning. I go." But we cannot get the meaning; therefore, we have to go on concentrating practically endlessly for years together, and the concentration bursts the bubble of the mind. Meditation has its aim only here: the breaking of the knots, the *granthis* as they are known in the Indian system. We may call it the *granthi* or the knot of *avidya*, *kama*, *karma*, or of *sattva*, *rajas*, *tamas*, or the knot of the three bodies—the physical, the vital or subtle, and the causal. Whatever the knot be, it is broken. The mind is nothing but the point at which the knot of bondage is tied hard. It has to be severed, like cutting the Gordian knot, which is brought into high relief by the meditation on a sentence whose meaning cannot be easily discovered.

The other intention of the teacher is more philosophical: Be natural; ask not for any instruction. This is the other intention of the teacher: "Why do you ask

me to teach you anything, as if you have to learn something quite different from what you are now and what you are doing now? The very way in which you are living now is a meditation, and there is no need for further instruction or teaching."

We are reminded of the great teaching by Bhagavan Sri Krishna when he says that every action is yoga. We cannot understand how every action can be yoga. We do all sorts of silly things and immerse ourselves in meaningless, stupid activities; how can we regard these activities as yoga? But they are yoga under certain conditions. Under given circumstances, every activity becomes yoga. Even a holocaust like the Mahabharata war can become a part of yoga—but only if certain conditions are fulfilled. What is important is the condition, and not the transformation of the existent reality. It is, rather, an interpretation of the existent characteristics of life that is important, and not the changing of the characteristics themselves—which is not necessary, and also not possible. Nobody can change the world by any amount of meditation, because there is no necessity to change it; it is perfectly normal. The disorder that we perceive in life is the reason behind our seeking a transcendence of earthly values. We see the world as chaotic, ugly, meaningless, and absolutely undivine—unreal to the core. Therefore, when our spirits surge to the heart of Reality, we automatically feel a need to dissociate ourselves from everything that is empirical, unreal, and meaningless.

**(To be continued)**

## NO MUKTI FOR ME

(Sri Swami Venkatesananda)

15th SEPTEMBER, 1948

“Sastriji, I think I will never attain Mukti. You see, worldly people are attached to their wife, children, family, property etc. But, I am attached to service, dissemination of spiritual knowledge. Even if the thought of running away into the forest comes to me, it leaves me the next instant: for, the desire in me to work, work and work, till this body lasts; and to serve the Sadhakas in every way I can—they smother such a desire for seclusion in a trice. What can I do? I think I will never get out of this Chakra. I will be born again and again in this world, every time to serve the aspirants” said Siva to Sastriji, during a conversation on birthdays, their significance, the goal of life, etc. Today is Sastriji's birthday.

“But, Swamiji, this thought very rarely comes to even saints. They are concerned only about themselves, and they think that even answering aspirants' letters, or writing books on spiritual matters based on their own experiences, etc., are against their own salvation. The spirit of service that literally possesses you is rarely found in anyone else.”

“But, what about my Mukti?....Achchaji, I should be content to wait till I have served you all to my satisfaction and till you have all attained Mukti. Yes, that is right: I do not want to get Mukti myself till every one leading the divine life gets salvation. Till then, I shall take any number of births and join the Divine Life Society.”

*\*From Sivananda Day-to-Day*

## COUNTER-ATTACK

16th SEPTEMBER, 1948

I had recorded Siva's remarks about his own Mukti, and there was a mild breeze over it in the office. Some of us were discussing the significance of his mystic utterance.

Quietly, Siva slipped into our midst, and explained:

“What is there in Mukti? My nature is to serve, serve and to serve forever! I do not long for Mukti. Even great saints and seers who have realised the Supreme and thus liberated themselves from the wheel of birth and death long to come back to the earth-plane—as they often do—to serve the suffering humanity and to assist struggling souls on the path to God. I will insist on taking birth after birth to serve you all, and to help aspirants march forward to the Goal.”

“Swamiji, even the gods will be jealous of you, then.”

“That is the point. I will defeat Maya in her own realm. She must cry before Brahma himself that she is undone and that aspirants have started to progress rapidly on the path; and the slumberers have been awakened. Then Brahma, out of fright, should give me Mukti.”

“Brilliant idea, Swamiji! Who can understand the glory of service except yourself—the very embodiment of the spirit of service?”

# A VENERABLE EXAMPLE OF MONASTIC DIGNITY

*(Swami Krishnanandaji Maharaj)*

It is needless to say that Revered Sri Swami Madhavanandaji Maharaj, ever since his entering the Divine Life Family of Gurudev Swami Sivanandaji Maharaj at the Headquarters, has been a venerable example of monastic dignity, religious fervour, devotion to service and efficiency in the execution of the duties he took upon himself while participating in the multifarious facets of The Divine Life Society's mission of humanitarian and spiritual programmes. Sri Gurudev must have certainly visualised the value of the Swamiji when he immediately entrusted him with the onerous work of the Treasurer of the Society almost at the very moment he joined the Ashram many years back. The conscientiousness and the meticulous care with which he performed this work to the satisfaction of Sri Gurudev is something well-known to everyone in the Ashram. Later on Sri Gurudev appointed Sri Swami Madhavanandaji as Secretary of the Society, which, of

course, increased the weight of the work which he had to perform and which position of responsibility he ungrudgingly accepted and immediately commenced this performance spread over a wide area of the different departments of the Institution. Not only this; together with the responsibilities as Secretary, he took upon himself, of his own accord, the additional burden of supervising the construction works of the Ashram, sheerly with the intention of seeing that there is no wastage of any kind and the building works are efficiently carried on in the interest of public good. Those were days when the Ashram was inordinately hard-pressed with inadequacy of financial resources and the work of the Secretary was indeed not a happy job. It was something which would wear out anyone and fatigue even a strong personality. The Swamiji indeed worked very hard and steered the course of The Divine Life Society's functions at the Headquarters during

*15th December 2017 marks the Birth Centenary of Worshipful Sri Swami Madhavanandaji Maharaj. On this auspicious occasion, we offer our Pushpanjali at his lotus feet by publishing this inspiring article which has been taken from his Diamond Jubilee Souvenir published in 1977.*

those difficult days when the income side of the Institution was hardly worth mentioning. There were many occasions when it looked that it was difficult for the Ashram to make both ends meet and one could not predict the fate of the Ashram the next day. Such was the nature of the problem created by the financial stress. Sri Swami Madhavanandaji did indeed bear the brunt of the pains that an Executive of the Institution would have to undergo under such circumstances. The entire saga of the history of the Ashram at its Headquarters during those years would indeed speak eloquently of the sacrifice which the Swamiji personally did, as the times required, without rest and without even adequate sleep.

The several years of such strenuous work naturally told upon his system, particularly the condition of his heart, which called for special attention by way of medical treatment. All this did not deter the Swamiji from continuing his Seva to the Institution, and it, indeed, did not cease at any time.

In due recognition of his glorious services, Sri Swami Madhavanandaji Maharaj was elected Vice-President of The Divine Life Society in the year 1975. This was really as it ought to have been, considering not only his elderly personality but also the intense sincerity with which he has always

been identifying himself with the Ashram's spiritual ideals, the amiableness of his nature and the goodness of his heart, to mention only a few of the exemplary characters which are embodied in his person.

When, in the year 1976, the Board of Trustees felt that the managerial Executive of the Society requires a sharing of some amount of work due to the exigencies of circumstance, Sri Swami Madhavanandaji voluntarily offered his services and since then he has been also looking to a considerably tedious part of the functions of the General Secretary, though his new assignment did not actually form an essential of the post he held as Vice-President of the Society. In addition to this new routine which requires him to put in quite an amount of labour everyday, he also, befitting his position and necessitated by the religious atmosphere of the Ashram, has been regularly presiding over the periodical ceremonies and functions, and the Satsangas in the Ashram everyday, which again takes much of one's time in one's daily programme. He is also the good-natured and trusted referee to the Inmates of the Ashram in many important matters. The Society, thus, feels happy to invoke the blessings of Sri Gurudev and the Grace of the Almighty upon him in a manner commensurate with the solemnity of the celebration. \* \* \*



## THE PURPOSE OF MEDITATION

*(Sri Swami Atmaswarupananda)*

When we say that we are seekers of the Divine, immediately an image comes to our mind of having to find something, something that either we don't have, or if we do have, we haven't recognized. It is the way our minds work. But Gurudev wanted us to change our angle of vision, to find another way of understanding, of looking at things. This is the purpose of our meditation—to change our angle of vision and understand what truly is right now.

We are lost in a conviction that we are a body and mind. The scriptures declare That thou art. That means that we are the unknowable Brahman, beyond name and form. We think that we are a name and form, a certain, belonging to a certain country, to a certain gender. In fact, our true identity is much closer than the body and mind, much more essential to us.

It is That which is actually uttering these words. It is That which is hearing these words. It has been described as an ocean of peace, but It is beyond peace and beyond being an ocean. But the word ocean, like the word space, gives us a sense of Its universality. It means that we can never leave It. It can never leave us. It is always present. It means that it is not something new we have to attain.

Rather we have to see what is here right now.

But that seeing is not the normal seeing. Because it is the Seer itself that we are interested in. And the Seer can never see itself. But the mind can know that it is not the body, not the mind. Rather, it is immortal Self that knows everything else. When that is truly known, there is a deep relaxation. That deep relaxation is peace. It is bliss. And as Pujya Swami Chidanandaji used to frequently say, "Without peace, there is no happiness."

So we are actually everything that we are seeking. It cannot be anything new, because what we are is that Brahman alone that has no second. The purpose of all our spiritual practices, and most especially meditation, is to gradually come to that recognition, to abide in our true Self that is here and now instead of living our life as an imaginary self. That imagination separates us from ourselves and from everyone else.

The truth of our being, the goal of meditation, is when the mind recognizes that it has created a false identity. It renounces that false identity and rests in the Truth that has always been present.

\* \* \*

# CHILDREN'S WORLD



## DEEPAVALI

Beloved Divine Children!  
Om Namō Narayanaya!



DEEPAVALI means "a row of lights". It falls on the last two days of the dark half of Kartik (October-November). For some, it is a three-day festival. It commences with the Dhan-Teras, on the 13th day of the dark half of Kartik, followed by the Narak Chaudas, the 14th day, and by Deepavali proper on the 15th day.

There are various alleged origins attributed to this festival. Some hold that they celebrate the marriage of Lakshmi with Lord Vishnu. In Bengal, the festival is dedicated to the worship of Kali. It also commemorates the blessed day on which the triumphant Lord Rama returned to Ayodhya after defeating Ravana. On this day, Sri Krishna also killed the demon Narakasura.

In a happy mood of great rejoicing, people move about freely, mixing with one another without any reserve, all enmity being forgotten. People embrace one another with love. Deepavali is a great unifying force. Those with keen inner spiritual ears will clearly hear the voice of the sages, "O Children of God! Unite, and love all".

The vibrations produced by the greetings of love which fill the atmosphere are powerful enough to bring about a change of heart in every man and woman in the world. There is an air of freedom, festivity and friendliness everywhere.

This festival brings about unity and instills charity in the hearts of people. Everyone buys new clothes for the family. Employers too, purchase new clothes for their employees.



In South India, people take an oil bath in the morning. They partake of sweetmeats and light fireworks which are regarded as the effigies of Narakasura who was killed on this day.

On this day, Hindu merchants in North India open their new account books and pray for success and prosperity during the coming year. The homes are cleaned and decorated by day and illuminated by night with earthen oil-lamps.

The best and finest illuminations are to be seen in Bombay and Amritsar. The famous Golden Temple at Amritsar is lit in the evening with thousands of lamps placed all over the steps of the big tank. Vaishnavites celebrate the Govardhan Puja and feed the poor on a large scale.

All the lights of the world cannot be compared even to a ray of the inner light of the Self. Merge yourself in this Light of lights and enjoy the Supreme Deepavali.

Many Deepavali festivals have come and gone. Yet the hearts of the vast majority are as dark as the night of the new moon. The house is lit with lamps, but the heart is full of the darkness of ignorance. O Man! Wake up from the slumber of ignorance. Realise the constant and eternal light of the Soul which neither rises nor sets, through meditation and deep enquiry.

May you all attain full inner illumination! May the Supreme Light of lights enlighten your understanding! May you all prosper gloriously on the material as well as spiritual planes!

### **Complete the sentences**

1. Deepavali means -----.
2. On Deepavali, Lord Rama returned to Ayodhya after -----.
3. People rejoice in happy mood and forget -----.
4. Deepavali is a great -----.
5. Deepavali instills -----.
6. The vibrations produced by the greetings of love bring about-----.
7. Realise the eternal light of the Soul through -----.
8. Merge yourself in the Light of lights and enjoy -----.

***--Swami Sivananda***

## THE LIGHT IS WITHIN YOU



Be **righteous** always. Never deviate from the path of righteousness. Stand **upright**. Be **bold**. Be **fearless**. Practise **Truth**. Proclaim it everywhere.

March forward in the spiritual path. The **light** is within you. Fix the mind on the Lord. Kill egoism and pride. Cultivate fellow-feeling and universal **brotherhood**. **Love** all. You will have full life.

Control the senses. **Pray** fervently with intense **faith** and **sincerity**. Have an unshakable **conviction** in the existence of God and in the efficacy of spiritual practices. Be **humble** and **simple**. You will attain **Immortality**.

SWAMI SIVANANDA



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

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



## THOUGHTS, ELECTRICITY AND PHILOSOPHY



Thoughts are giant-powers. They are more powerful than electricity. They control your life, mould your character, and shape your destiny.

Mark how one thought expands into many thoughts, within a short time. Suppose you get an idea to set up a tea-party for your friends. The one thought of 'tea' invites instantaneously the thoughts of sugar, milk, tea-cups, tables, chairs, table-cloth, napkins, spoons, cakes, biscuits, etc. So, this world is nothing but the expansion of thoughts. The expansion of thoughts of the mind towards the objects is bondage; and the renunciation of thoughts is liberation.

You must be very watchful in nipping the thoughts in the bud. Only then will you be really happy. Mind tricks and plays. You must understand its nature, ways and habits. Then only can you control it very easily.

The world's most extraordinary book of practical philosophical idealism of India is Yoga-Vasishtha. The gist of this work is this: "The non-dual Brahman or the immortal soul alone exists. This universe as universe is not. Knowledge of the Self alone will free one from this round of births and deaths. Extinction of thoughts and Vasanas is Moksha. Expansion of mind alone is Sankalpa. Sankalpa or thought, through its power of differentiation generates this universe. This world is a play of the mind. This world does not exist in the three periods of time. Extinction of Sankalpas is Moksha. Annihilate this little 'I', Vasanas, Sankalpas, thoughts. Meditate on the Self and become a Jivanmukta."

**SWAMI SIVANANDA**

### ***Answers to Complete the sentences***

(1) a row of lights (2) defeating Ravana (3) all enmity (4) unifying force (5) charity in the hearts of people (6) a change of heart (7) meditation and deep enquiry (8) the Supreme Deepavali.

## CELEBRATION OF 130th BIRTH ANNIVERSARY OF THE MOST WORSHIPFUL SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

8th September 1887 marks the sacred advent of the Holy and Beloved Master Sri Swami Sivanandaji Maharaj on this earth plane. The 130th Anniversary of this auspicious day was celebrated with great sanctity and rejoicing at the Headquarters Ashram on 8th September 2017.

The day's programme commenced with early morning prayers and meditation followed by a discourse by H.H. Sri Swami Yogaswarupanandaji Maharaj. At 6-00 a.m., the beautiful portrait of Sri Gurudev was taken out in a Prabhat Pheri with devout and joyous singing of the Divine Name. A special Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.



In the forenoon session, ceremonial worship was offered to sacred Sivalinga installed upon Sadgurudev's Samadhi by the senior Swamijis of the Ashram. Thereafter, the Abhisheka of the holy Padukas of Beloved Gurudev was performed with chant of Purusha Sukta and Narayana Sukta. After the offering of Chandan, Kumkum and beautiful rose garlands, commenced the Archana followed by Arati. Sannyasis and Brahmacharis of the Ashram offered their Pushpanjali at the lotus feet of Guru Bhagavan by their Bhajan-Kirtan. Eight books of Sri Gurudev and special Birthday Issues of 'The Divine Life' and 'Divya Jeevan' were also released on this sacred occasion.



The programme concluded with the blessing message of H. H. Sri Swami Vimalanandaji Maharaj.

In the evening, Puja and Arati were offered to Mother Ganga in the hallowed memory of Sadgurudev at the Vishwanath Ghat. During the night Satsanga, H. H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Adwaitanandaji Maharaj paid worshipful tributes to Gurudev by their brief talks on Sadgurudev's inspiring life. The most blessed feature of the Satsang was the Darshan of Sri Gurudev through a DVD show. The celebration concluded with Arati and distribution of special Prasad.

May the abundant blessings of the Lord Almighty and our most adorable Sadgurudev be upon all!



## NAVARATRI AND VIJAYADASHAMI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



*Let the holy Navaratri Puja mark for you the commencement of a reinforced practice of Sadhana for Self-realisation. **Sadgurudev Sri Swami Sivanandaji Maharaj***

The Navaratri is the sacred period of nine days dedicated to the annual adoration of the Divine Mother. As per yesteryears, the Navaratri was celebrated with





great devoutness at the Headquarters Ashram from 21st to 29th September 2017. The beautiful portraits of the Divine Mother in her three aspects, Sri Maha Durga, Sri Maha Lakshmi and Sri Maha Saraswati were installed in the



pecially prepared altar in the Sivananda Satsanga Bhavan.

The Mother Para Shakti was worshipped in grand manner all these days. Every morning, the programme commenced with Chandi Path in a well decorated room of the Atithi Bhavan. In the forenoon, the Matri Satsanga Group of the Ashram offered worship to the Divine Mother daily from 21st to 28th September with the recitation of Lalitasahasranama, Mahishasuramardini Stotra and Bhajans-kirtans glorifying Mother Para Shakti.

During the night Satsanga of first seven days, the recitation of Sri





Durga-Saptashati was done in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj and the Hindi and English meaning of Sri Durga-Saptashati was read by Sri Swami Dharmanishthanandaji and Sri Swami Gurubhaktanandaji respectively. It was followed by the chanting of Tantrokt Devi Suktam by Sri Swami Vaikunthanandaji and floral Archana of the Goddess to the chants of Ashtottarashata-Namavali. On the eighth day, the devotees presented soulful Bhajans and Kum. Shradhashree and Kum. Bhaktishree of Bangalore performed beautiful dance. The Sannyasis and Brahmacharis of the Ashram presented Stotras and Bhajans on the ninth day. Two books of Sadgurudev and one booklet of Param Pujya Sri Swami Chidanandaji Maharaj were also released. Both the days, Navaratri messages of Sadgurudev Sri Swami Sivanandaji Maharaj were read by H.H. Sri Swami Padmanabhanandaji Maharaj. Every day, the Satsanga concluded with Arati and distribution of special Prasad.

On the ninth day i.e. 29th September morning, a special Chandi Havan was conducted at the Ashram Yajnashala and Sri Saraswati Puja was conducted with

Archana and Arati at the Sivananda Satsanga Bhavan. It was followed by the worship of nine Kanyas representing nine forms of Devi. On 30th September, the Vijayadashami Day, the programme commenced in the forenoon with special Puja and Archana of the Divine Mother. As Sri Vijayadashami is the blessed day to commence the study of sacred scriptures, H.H. Sri Swami Padmanabhanandaji Maharaj read the selected portions from the scriptures—Vedas, Upanishads, Srimad Bhagvad Gita, Brahmasutras, Valmiki Ramayana, Mahabharata, Srimad Bhagvata, Patanjali Yoga Sutra and Sadhana by Holy Master Sri Swami Sivanandaji Maharaj. Thereafter, H.H. Sri Swami Vimalanandaji Maharaj in his blessing message inspired all to cultivate virtues and eradicate vices to ensure victory in spiritual life. In the evening, Mother Ganga was worshipped with Archana and Arati.

All the inmates, guests, devotees from far and wide and local people devoutly participated in the Navaratri and Vijayadashami Celebrations.

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

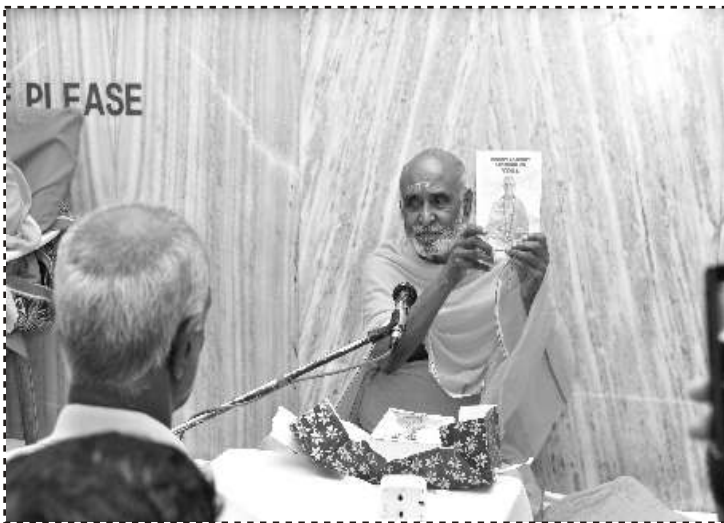


## CELEBRATION OF 101st BIRTHDAY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ



The auspicious day of 101st Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great devoutness at the Headquarters Ashram on 24th September 2017. With Brahmamuhurta prayers and meditation, commenced the day's programme. It was followed by a brief message by H.H. Sri Swami Yogaswarupanandaji Maharaj. Prabhat-pheri, Puja in Sri Vishwanath Mandir and Havan in Ashram Yajnasala were also the part of morning programme.

In the forenoon, a special worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the holy



Samadhi Shrine. The Samadhi Shrine hall was packed with Brahmacharis, Sannyasis, Sadhakas and devotees who had assembled to pay their loving tribute to Beloved Sri Swami Chidanandaji Maharaj. Soon after the worship, a brief Satsanga was organized wherein H.H. Sri Swami Vimalanandaji Maharaj in his brief talk narrated the incidents from the inspiring life of Param Pujya Sri Swami Chidanandaji Maharaj highlighting his unparalleled Guru-bhakti and unrivalled humility. Thereafter, mellifluous singing of Bhajans and Stotras by the Sannyasis of the Ashram gave immense joy to one and all. Three books of



Pujya Sri Swamiji Maharaj were also released to mark the sacred occasion.

It being the fourth day of Navarati Puja, chanting of Sri Durga Saptashati was done during the night Satsanga. The Satsanga concluded with Arati and distribution of special Prasad.

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

## SEVA THROUGH SIVANANDA HOME

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

**(Swami Chidananda)**

Fear is an emotion which is often unwanted and unexpected. If it is not related to a present situation, it is anticipating upon a situation or condition which might or could happen in the future, with associating experiences from the past. Fear can have a paralyzing or a hardening effect on the person, make him or her into a "zero" or a "hero". Fear is a common feature for many people who are admitted in Sivananda Home, since not seldom have they experienced bad treatment in the form of beating, harassing, abuse, abandonment, verbal or physical violence etc. and they are scared about the unknown place, unknown people, and wondering what will happen, fearing what could or might happen. Some withdraw themselves, watching from the corner of the room the ongoing activities and interactions; others react in a different way, by putting on a harness and not allowing anybody to come close to them, keeping a stick at hand, ready to hit whosoever comes too close. But where there is fear, there is also the possibility of overcoming it.

When we look at the approximately 16 years old boy who was admitted this month, picked up from the roadside, where he was lying down all by himself, it seemed initially that he could hardly walk, with great difficulty he would put one leg before

the other, having weakness in both the arms and the legs. He would make himself as small as possible, hide in the corner and not able to talk, neither able to feed himself. But miraculously after a couple of days of feeding, he started to eat by himself, after a week of urinating everywhere, he found the bathroom, and after days of silence, loud screams and hearty laughs would come from his mouth. He has been mentored by one of his roommates, a bedridden 18 year-old who, though not being able to walk due to paralysis is excellent in instructing and supervising his new brother friend, with respect for who he is as a person, accepting his being-different, and trying to discover and improve his hidden skills. And where there is acceptance and equal vision, believing that Father, Mother, Relative and Friend is ONE and only ONE for each of us here on earth, there is love. And where there is faith and love, fear cannot remain. May this equal vision, compassion and love enter our being and direct us to take the right path each and every moment of the day towards Being Good and Doing Good, towards the Goal of life, towards Divinity, towards Unity, towards God. Om Namo Bhagavate Sivanandaya.

*"In the heart where there is Love, God abides therein"* **(Swami Chidananda)**

*"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)**

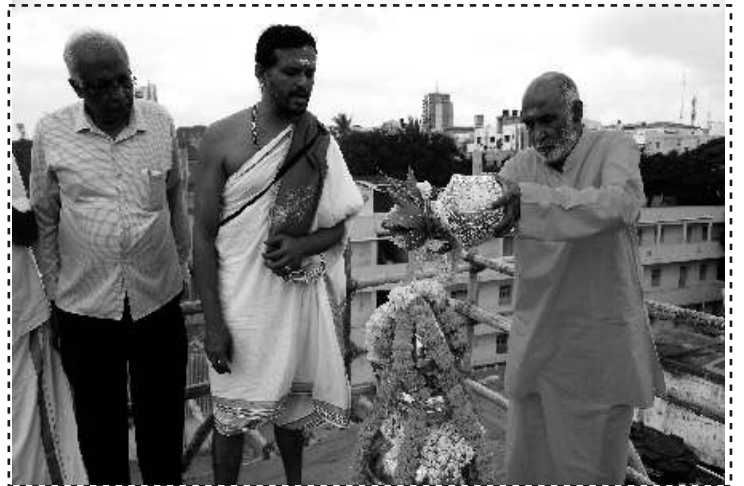
## INAUGURATION OF SWAMI CHIDANANDA BIRTH CENTENARY MEMORIAL HALL AT THE BANGALORE DIVINE LIFE SOCIETY BRANCH

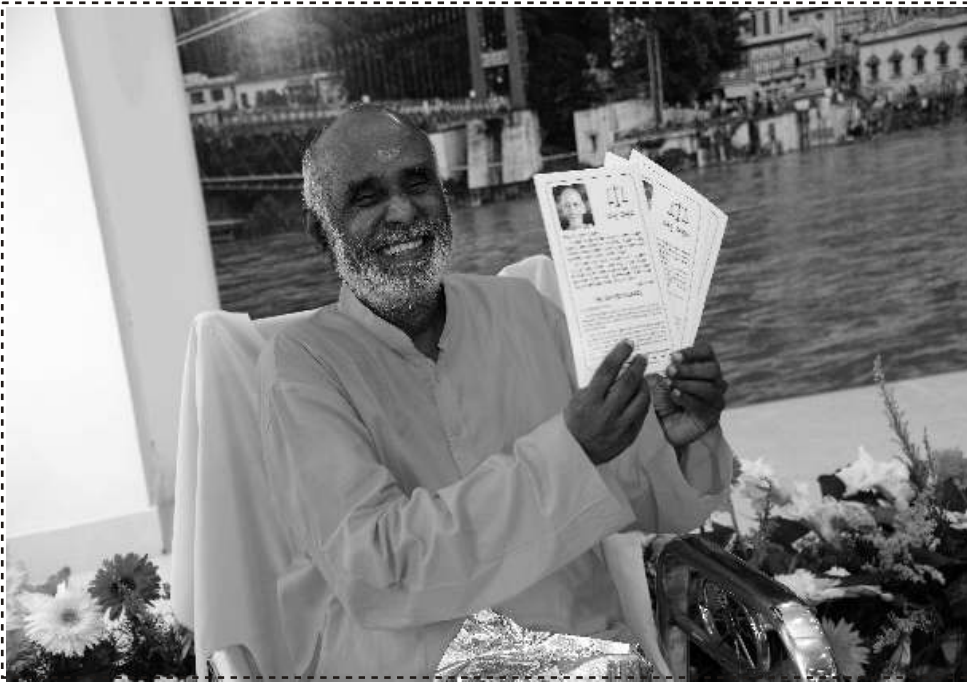


As a part of the Birth Centenary Celebration of Param Pujya Sri Swami Chidanandaji Maharaj, the Bangalore Divine Life Society Branch had taken up a project of constructing a Hall at the third floor of the existing Branch building in 2016. The foundation stone for the Memorial Hall was laid by H. H. Sri Swami Padmanabhanandaji Maharaj on 10th March 2016. The construction of the Memorial Hall with two guest rooms, Gopuram and allied facilities was completed by August 2017.

The Inauguration of Swami Chidananda Birth Centenary Memorial Hall was organized on 3rd September 2017 in the august presence of H.H. Sri Swami Padmanabhanandaji Maharaj and H.H.

Sri Swami Shivanubhava Charmurti Shivarudra Mahaswami of Sri Belimutt Mahasamsathana. Pujya Sri Swami Padmanabhanandaji Maharaj participated in Homa, performed Kalashabhisheka of Gopuram, and inaugurated the Memorial Hall formally





by lighting the lamp along with Pujya Sri Swami Shivanubhavaji and the Branch President. Thereafter, both the Swamijis blessed the devotees with their brief messages.

Sri Shivaprasadji, Branch President, in vote of thanks expressed his heartfelt gratitude towards the Tourism Ministry of Government of Karnataka and donors for their financial support and also conveyed his grateful thanks to H.H. Sri Swami Padmanabhanandaji Maharaj and Sri G H Basavaraj for being the driving force for the construction of the Memorial Hall. The function concluded with Mahamangalarati, distribution of Prasad and Narayana Seva. Nearly 300 devotees

joyously attended the function.

The interior decoration of Swami Chidananda Birth Centenary Memorial Hall is done in such a splendid way that its one wall provides a glimpse of Mother Ganga and lofty Himalayas and the other wall depicts the pictures of Worshipful Sri Swamiji Maharaj rendering loving Seva to lepers, sick and poor, birds and animals. This beautiful Hall will be utilized for conducting Satsang, Yoga and meditation sessions.

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



## YOGA AND MEDITATION SHIVIR AT THE DIVINE LIFE SOCIETY, CHANDIGARH BRANCH



The Divine life Society, Chandigarh Branch organised a Yoga and Meditation Shivir at Dharmashala, Vankhandi Mata Mandir from 25th to 29th August 2017 under the guidance of Sri Swami Dharamnishthanandaji Maharaj from Headquarters Ashram.

Morning Yoga Classes and the evening meditation sessions were well attended by about 60 participants. With the sincere efforts of Sri Rahul Talwar and Rohit Talwar, the Shivir was a great success.

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

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



The Divine Life Society, Swami Sivananda Sevagram Charitable Society, Gaham (Odisha) organised a Student Welfare Programme on 27th August 2017 at Sivananda Sevagram wherein 120 students of Class X of Pabitra Mohan High School, Kaniha enthusiastically participated.

The programme was ably conducted by Sri Madan Mohan Panda and Sri Pankaj Kumar Dash. It concluded with the distribution of Jnana Prasad and Prasad.

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

## IN MEMORIAM



With profound sorrow, we report the sad demise of Sri Bholanath Seth, an ardent devotee of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj, on 19th August 2017.

Sri Bholanathji was born on 26th November 1940, in Amritsar, Punjab. His father Sri Chamanlal Seth and uncle Sri Pannalal Seth were dedicated disciples of Sri Gurudev. Sri Bholanathji was blessed enough to have had a close relationship with both Sri Gurudev and Worshipful Sri Swami Chidanandaji Maharaj right from childhood. In his spiritual journey and worldly life as well, he received constant guidance and blessings from Sri Gurudev and Pujya Sri Swamiji Maharaj in the form of letters and the priceless time spent with them. He has made a beautiful compilation of his association with Sri Gurudev and Pujya Sri Swamiji Maharaj in a book titled 'Sansmaran'.

Utmost faith in his Guru, under even the most trying challenges and battles of life has been Bholanathji's unique and glorious achievement.

We pray to the Lord Almighty, Sadgurudev and Worshipful Sri Swami Chidanandaji Maharaj to bless his departed soul with Supreme Peace and Divine Beatitude.

Japa of Lord's Name is your real wealth. Everything else will pass away. The bungalows, the bank balance, the cars and gardens, do not constitute your real wealth. They will not give you peace of mind. You cannot purchase peace of mind. You can have peace and bliss only in Him. *Yo Vai Bhuma Tat Sukham*. Remember this always.

—**Swami Sivananda**



## 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 **88th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2018 to 29-4-2018** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

#### ***The details are as follows:***

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
  - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
  - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-1-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

**For the Application Form and Prospectus please write to:**

**Also Application Form and Prospectus  
can be downloaded from website**

*www.sivanandaonline.org*

Or contact the *e-mail*:

*yvacademy@gmail.com*

**THE REGISTRAR,**

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

SHIVANANDANAGAR,  
October, 2017

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

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

1. New Membership Fee*	₹ 150/-
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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

**Ambala (Haryana):** Under the guidance of Sri Swami Devabhaktanandaji of DLS HQs, Rishikesh, the Branch organised Yoga Camp from 30th July to 6th August. This was concluded with distribution of free literature and certificates. Besides this, mobile Satsangs were conducted at the residence of devotees. The Branch continued weekly Satsang on Sundays and Tuesdays. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

**Ankoli (Odisha):** The Branch continued weekly Satsang on Sundays and mobile Satsang on Thursdays with Anna Daan Seva. Recitation of Hanuman Chalisa was done on Sankranti day. Guru Purnima was celebrated on 9th with Nagar Sankirtan, Paduka Puja and study of Guru Gita. Sri Ramcharit Manas Parayan and Pravachan were arranged by the Branch from 9th July to 8th August.

**Babanpur (Odisha):** The Branch observed Guru Purnima on 9th and Punyatithi Aradhana of Gurudev Swami Sivanandaji Maharaj on 18th July with Meditation, Prayers and Paduka Puja. It also arranged mobile Satsangs from 10th to 18th at the residence of devotees.

**Badhiausta-Ganjam (Odisha):** The Branch celebrated Sri Krishna Janmastami on 14th August with Nagar Sankirtan, Prayers, Guru Paduka Puja and chanting of "Om Namo Bhagavate Vasudevaya". In the evening Bhagavat Parayan and Pravachan was arranged.

**Bangalore (Karnataka):** The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, Maha Mrityunjaya Mantra Japa, recitation of Guru Gita and Bhagavad Gita etc.

**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 Krishna Janmastami was celebrated on 14th August with Rudrabhishek, Srimad Bhagavat Parayan, Archana, Bhajan and Kirtan. Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 19th with Paduka Puja and Japa.

**Bilaspur (Chhattisgarh):** In addition to its regular Satsangs and mobile Satsangs continued. Guru Purnima on 9th and Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj on 18th July were celebrated by the Branch.

**Bhubaneswar (Odisha):** The Branch continued daily Paduka Puja, and weekly Satsang on Thursdays. Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 19th and 20th August. The Branch arranged Guru Paduka Puja, recitation of Hanuman

Chalisa and Srimad Bhagavad Gita and discourse by Sri Swami Sivachidanandaji Maharaj. This was concluded with Narayan Seva. Sadhana day was held on 27th August.

**Bhanjanagar (Odisha):** In the months of July and August, the Branch carried on daily Paduka Puja and weekly Satsang on Sundays, and Ekadasis were observed with recitation of Vishnu Sahasranam and Bhagavad Gita. Guru Purnima on 9th and 54th Anniversary of Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated by the Branch with Paduka Puja, Havan and discourse on life and teachings of Gurudev. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day. Sri Krishna Janmastami was celebrated on 14th August with Paduka Puja, Havan, Srimad Bhagavat Parayan and Bhajan. Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj and Sadhana day was observed on 19th with Paduka Puja, discourses and concluded with poor feeding.

**Buguda (Odisha):** Guru Purnima on 9th and Anniversary of Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated by the Branch with Paduka Puja and Havan.

**Chandapur (Odisha):** In addition to its regular daily Puja, weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month were held. The Branch celebrated Sri Krishna Janmastami on 14th August with Paduka Puja and Abhishek, and Punyatithi Aradhana day of H.H. Sri

Swami Chidanandaji Maharaj was observed on 19th. Recitation of Hanuman Chalisa was done on 26th for world peace.

**Chhatrapur (Odisha):** The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. The Branch celebrated Guru Purnima on 9th and Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj on 18th July with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and Gita Path etc. It also arranged Dhyana class from 10th to 17th, and Sundarakanda Parayan was done on 16th. Tulasidas Jayanti was celebrated on 30th July.

**Dhenkanal (Odisha):** The Branch had its weekly Satsang on Mondays and first Anniversary of the Branch opening was celebrated on 25th June. Guru Purnima was observed on 9th July with discourses by various prominent persons.

**Digapahandi (Odisha):** The Branch continued its daily Puja, weekly Satsang on Thursdays and Sundays, Paduka Puja on 8th and 24th of every month, and special evening Satsang on Sankranti day. Guru Purnima on 9th July and Anniversary of Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated by the Branch with Paduka Puja, Bhajan, Kirtan and discourses.

**Fertilizer Township-Vikrampur (Odisha):** During the months of July and August, the Branch had daily Puja, weekly Satsang on Wednesdays, mobile Satsang and Paduka Puja on 6th July

and 9th August. The Branch arranged Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. On this occasion, the Branch arranged Paduka Puja, Bhajan, Kirtan, discourses and Narayana Seva. Nanda Ustav was held on 15th August, and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th. Sadhana days were arranged on 30th July and 27th August.

**Gurdaspur (Punjab):** Weekly Satsang continued on Saturdays. An Eye and Sugar check-up camp was organised on July 23rd with the kind co-operation and help of Om Prakash Eye Institute, and patients were examined, and medicines distributed for needy patients. Besides this, 30 Blankets and 60 Pillows (worth Rs.9000), and medicines were distributed (worth Rs. 5000) for lepers at Dinanagar, and a sewing machine was donated to a poor family.

**Jamshedpur (Jharkhand):** The Branch conducted its weekly Satsang on Fridays, and also organised free drawing and Yoga classes for poor children of the Antyodaya Baste every Sunday, and colour pencils and note books were distributed to the students. Guru Purnima on 9th July and Anniversary of Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated by the Branch with Prabhat Pheri and Paduka Puja.

**Jatni-Khurda Road (Odisha):** Daily and mobile Satsangs were carried on regularly. The Branch arranged Sadhana week from 9th to 18th July, with celebration of Gurupurnima and

observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. On this occasion, the Branch arranged Paduka Puja, Bhajan, Kirtan, discourses and Narayana Seva. On 5th August special Satsang was held at the residence of a devotee.

**Jeypore (Odisha):** The Branch continued daily puja, weekly Satsang on Sundays and mobile Satsang on Thursdays, and a special Satsang was held on 2nd July. Sivananda day was observed on 8th of the month with Puja and Havan, and free Homeopathic treatment continued. The Branch celebrated Guru Purnima on 9th and Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th July with Prayers, Paduka Puja, Swadhyaya, Bhajan, Kirtan, recitation of Vishnu Sahasranam and Bhagavad Gita.

**Kakinada (A.P.):** The Branch conducted daily Yogasana class, Sankirtan on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays of the month. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. On 9th July, a special Satsang was arranged at Bhavanarayana Swami Temple with Sri Mahalakshmi Puja, discourses and Gow-Puja was done.

**Khatiguda (Odisha):** In the months of July and August, the Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana days were observed on 2nd July and 6th August with Prayers, Paduka Puja and Swadhyaya. Recitation of Vishnu Sahasranam was held on Ekadasis. Guru Purnima on 9th July and

Anniversary of Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated by the Branch with Nagar Kirtan, Paduka Puja, Bhajan and Kirtan. Srimad Bhagavat Mahapuran Parayan and Pravachan was arranged from 10th to 16th July and this was concluded with Havan. Sri Krishna Jayanti was celebrated on 14th, and Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 19th August with Paduka Puja, Bhajan, Kirtan and Narayan Seva.

**Khurja (U.P.):** In the month of July, the Branch had Yoga class for gents in the morning and for ladies in the evening, and Dhyana Yoga on Sundays. Matri Satsang was held on Ekadasi day. The Branch distributed free literature and also Homeo Medicines for the needy patients at Sri Swami Devananda Homeo Dharmarth Aushadhalaya.

**Kodala (Odisha):** The Branch had weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Mobile Satsangs were held on 8th and 24th of every month. Celebration of Sri Krishna Jayanti on 14th and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th August.

**Lanjipalli Ladies Branch (Odisha):** In addition to its regular daily Puja, weekly Satsang on Sundays, and Paduka Puja and mobile Satsang on Thursdays, there were also Bhagavat and Gita chanting on Ekadasis, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. The Branch observed Guru Purnima on 9th July and Punyatithi Aradhana of Gurudev Swami

Sivanandaji Maharaj on 18th July with Nagar Sankirtan and Satsang. There was a special Satsang held with Bhajan and Kirtan, and Narayan Seva on 3rd Sunday of every month and umbrella was distributed to the needy people.

**Lucknow (U.P.):** The Branch continued Satsangs at Lekhraj Homes on 1st and 27th August with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

**Mysore Ladies Branch (Karnataka):** The Branch arranged Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. In this occasion, the Branch arranged Paduka Puja, Bhajan, Kirtan and discourses.

**Nandininagar (Chattisgarh):** The Branch continued daily Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was a Mahamantra Kirtan on 3rd July, and special Shivabhishek was done on Mondays. Guru Purnima was celebrated on 9th and Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 18th with Paduka Puja and special talk on Ramayan.

**Narayanpur-Ganjam (Odisha):** In addition to its regular weekly Satsang on Sundays and Paduka Puja on Thursdays, a Special Satsang was arranged at the residence of a devotee. Sri Krishna Janmastami was celebrated on 14th August and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on

19th with Paduka Puja and recitation of Sundarakanda. This was concluded with distribution of clothes and food for Narayanas, and Ganesh Puja was held on 25th August.

**Ningthoukhong (Manipur):** The Branch had daily Puja, weekly Satsang on Thursdays with Gita Path and Swadhyaya, and Tuesday and Saturday Satsang at Sri Hanuman Mandir. Sri Krishna Jayanti on 14th August and Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 19th, and Radhastami on 29th were celebrated by the Branch with special Puja and Satsangs.

**Paralakhemundi (Odisha):** Daily Puja, weekly Satsang on Sundays with Paduka Puja and mobile Satsang on Thursdays were carried on regularly. The Branch organised Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. Goswami Tulasidas Jayanti and Sri Krishna Jayanti were celebrated by Branch with special Satsang and Bhagavat Parayan. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th August with Paduka Puja.

**Raipur (Chattisgarh):** In the months of July and August, the Branch conducted weekly Satsang on Sundays, and recitation of Vishnu Sahasranam on Ekadasis. Guru Purnima was celebrated on 9th July with Bhajan and Paduka Puja. Sri Krishna Jayanti was observed on 14th August with Puja and chanting of "Om Namo Bhagavate Vasudevaya". It was concluded with Prasad distribution.

**Rourkela (Odisha):** The Branch had weekly Satsang on Thursdays, mobile Satsang on Sundays and Paduka Puja, Japa and recitation of Vishnu Sahasranam on 8th and 24th of every month. Acupressure and Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Sri Krishna Janmasthanmi was celebrated on 14th August with chanting of "Om Namo Bhagavate Vasudevaya", Bhajan, Kirtan and Srimad Bhagavat Parayan. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th August with Paduka Puja.

**Sambalpur (Odisha):** Daily Puja, weekly Satsang on Sundays, mobile Satsang and Sundarakanda Parayan on Saturdays, Narayan Seva on Mondays, Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people.

**Steel Township, Rourkela (Odisha):** In the months of July and August, the Branch continued mobile Satsangs, Guru Paduka Puja on Thursday, Swadhyaya on Saturdays, and Free Yoga and Music classes on Mondays. A Sadhana day was held with Guru Paduka Puja, Pravachan, Gita Path, and recitation of Hanuman Chalisa and Vishnu Sahasranam. Guru Purnima was observed on 9th July. Sri Krishna Jayanti was celebrated from 8th to 14th August with special Satsang.

**South Balanda (Odisha):** The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka

Puja on 24th of every month. Special Satsangs were arranged on Ekadasis. The Branch celebrated Sri Krishna Janmasthanami on 14th August with chanting of "Om Namo Bhagavate Vasudevaya", and Srimad Bhagavat Katha Pravachan arranged from 15th to 18th. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th with Prayers, Nagar Sankirtan, Paduka Puja, discourse and Narayana Seva. There was also an Akhanda Mahamantra Sankirtan on 26th August for World Peace and Universal Brotherhood.

**Sunabeda Ladies Branch (Odisha):**

In the months of July and August, the Branch had daily Satsang with Maha Mantra Sankirtan, Gita Path, Bhagavat Path and Japa, weekly Satsang on Sundays, Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and Sundarakanda Parayan on Sankranti day. The Branch observed Guru Purnima on 9th and Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj on 18th July. Sri Krishna Jayanti on 14th August, Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj on 19th and Ganesh Puja on 25th August were celebrated by the Branch.

**Sunabeda (Odisha):** Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya. The Branch arranged Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana

day of Sadgurudev Sri Swami Sivanandaji Maharaj. On this occasion morning Prayers, Paduka Puja, Havan and discourse on Guru Gita were arranged. Sri Krishna Jayanti on 14th August, Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj on 19th and Ganesh Puja on 25th August were celebrated by the Branch.

**Varanasi (U.P.):** The Branch conducted Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. On this occasion Prayers, Paduka Puja and Bhajans were arranged at the residence of a devotee. On 23rd Satsang was held at Vridhasram with Bhajans, Guru Stotras, Gayatri Mantra chanting etc.

**Warangal (Telangana):** During the months of June to August, the Branch conducted special Satsang on 5th June for Birthday of H.H. Sri Swami Devanandaji Maharaj, and weekly Satsang continued on Saturdays. On 9th July Guru Purnima and Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated. The Branch observed Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj on 19th August. Besides this, the Branch given donations for construction of an Old Age Home, Gowshala, Rest Rooms at Hospital, and also free literature was published for free distribution.

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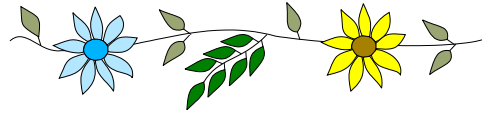
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# TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
3. **JAPA:** Repeat any Mantra as pure Om or Om Namō Narayanaya, Om Namah Sivaya, Om Namō Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.
4. **DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.
5. **MEDITATION-ROOM:** Have a separate meditation-room under lock and key.
6. **CHARITY:** Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.
7. **SVADHYAYA:** Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.
8. **BRAHMACHARYA:** Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.
9. **PRAYER SLOKAS:** Get by heart some prayer-Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. **SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
11. **FAST ON EKADASI:** Fast on Ekadasi or live on milk and fruits only.
12. **JAPA MALA:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.
13. **MOUNA:** Observe Mouna (vow of silence) for a couple of hours daily.
14. **SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.
15. **PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.
16. **NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. **DO NOT DEPEND UPON SERVANTS:** Do not depend upon servants. Self-reliance is the highest of all virtues.
18. **SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.
19. **FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. **SURRENDER TO GOD:** Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati).

**Om Santih Santih Santih!**

*This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.*

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## **ORIENTAL WISDOM AND A WESTERN THEORY**

The Western psychologists' exposition of dream psychology, though having much to its credit in the shape of research and some valuable information, yet leaves much unexplained. It lacks much that can be supplied only from theories of the East. They can only be explained by thoughtful inferences from the theories of rebirth, the Law of Karma, the operation of external factors like the Akasic records and occult factors like thought-transference and action of astral entities like Pretas of deceased persons. Only a sincere attempt to make a deep study into the working of these factors can form a full and more adequate exposition of the mysterious subject of dream. To the Yogi who has successfully transcended the three states of waking, dream and deep sleep, the knowledge of all these comes perfectly.

*Swami Sivananda*

To

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