

₹100/- ANNUAL



# The DIVINE LIFE



In  
the spiritual path,  
you must be prepared to  
meet with hundreds of  
failures, innumerable difficulties  
and obstacles. You may have a  
succession of falls. If you are  
sincere and earnest in your  
Sadhana, if you are regular in your  
Yogic practices and meditation,  
you will rise up again and  
surely reach the Goal.

*Sri Sri Sri*  
Sri Sri Sri

**AUGUST 2021**

## **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**

## **WITHOUT SELF, ALL IS VOID**

It is a well-known fact that any number of zeroes have no intrinsic value unless a number is placed before them. Even so the wealth of all the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the spiritual wealth, if you do not strive for Self-realisation. You will have to live in the Soul or the Self within. You will have to add Atman to the life here.

That is the reason why Lord Jesus says: “Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” Everyone of you is a power in yourself. You can influence others, radiate joy and peace to millions upon millions of people, far and near, and elevate others, even from a long distance.

*Swami Sivananda*



# THE DIVINE LIFE

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*No. 05*

## **PRASNOPANISHAD**

**PANCHAMA PRASNA (QUESTION V)**

**SATYAKAMA AND PIPPALADA**

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत  
स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं  
ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीव-  
घनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥५॥

5. But if again he meditates on the Highest Purusha with this syllable Om of three Matras, he becomes united with the bright sun. As snake is freed from its slough, so is he freed from sin. He is led up by the Sama-hymns to the world of Brahma (Hiranyagarbha), and from him, full of life, he beholds the Supreme Purusha residing in the heart. There are the two following verses about it.

## महागुरुवर्णमातृकास्तोत्रम्

### MAHAGURU-VARNA-MATRIKASTOTRAM

*Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri*

क्षान्त्या प्रेमार्द्रवाण्या क्षितितलविसरत्कीर्तिरक्षीणतेजाः

क्षुद्राज्ञानप्रभेदप्रकटितमहिमा क्षेमकामोऽखिलानाम्।

क्षोणीभूषायमाणो गुणनिधिरमलक्षौमवासा महात्मा

क्षोभापेतान्तरङ्गो जयति निरुपमः श्रीशिवानन्दयोगी ॥३३॥

33. Glory to great Yogi Sivananda whose ever-brilliant fame spreads all around the world by his patience and affectionate words, whose immense power has been revealed by the destruction of ignorance, who is the well-wisher of all, who graces the earth as an ornament by his holy presence, who is a treasure-trove of virtues, who wears spotless silk clothes, who is endowed with calm and serene mind and whose magnificence is unparalleled.

कल्याणी खलु यत्कथा जनिमतां कालुष्यविद्राविणी

यल्लावण्यमशेषभक्तजनतानेत्रैकसम्मोहनम्।

धन्याशीर्वचनं च यस्य सकलक्षेमावहं देहिनाम्

बाहू यस्य तु शंकराभरणभौ पायात् स नः सद्गुरुः ॥३४॥

34. May Sri Gurudev be our compassionate saviour whose auspicious life-story destroys the sins of people, whose attractive form captivates the eyes of all devotees, who showers his benign blessings on all and bestows all blessedness on every creature like Lord Siva.

**(To be continued)**

# SRI KRISHNA JANMASHTAMI MESSAGE

## Sri Swami Sivananda

Salutations to Lord Yogeshwara Krishna, that Para Brahman or Supreme Self, from Whom is born this mysterious universe, by Whom alone it is upheld, and in Whom it is dissolved. I bow to that Indweller of our hearts, Lord Krishna, Who took a human form to please the gods and His devotees, to destroy wickedness and to establish righteousness—Dharma.

Sri Krishna was the highest incarnation of the great Lord Vishnu. He was the unique and crowning incarnation of all. He was the Purna Avatara with sixteen Kalas or rays. An Avatara is a descent of God for the ascent of man. The works done by the Avatars and their teachings produce a benign spiritual influence on human beings and help them in their upward divine unfoldment and Self-realisation.

Lord Krishna was Lila Purushottama. He was a Yogeshwara. Krishna was the greatest Karma Yogi and a man of action. He was an embodiment of wisdom and selfless action. He combined in His life all that is best, highest, purest, the most beautiful, sublime and grand in heaven and earth. Lord Krishna was

an embodiment of humility though He was the Lord of the Universe. He became the charioteer of Arjuna and voluntarily took the duty of washing the feet of the visitors at the time of the Rajasuya Yajna performed by King Yudhishtira.

Sri Krishna appeared as Para Brahman before the sages, as Supreme Tattwa before the Yogis, as Lord of Beauty before the Gopis, as warrior before the warriors, as a child before Vasudeva and Nanda, as Lord of Death before Kamsa, as King of kings (Samrat) before the kings—according to the view and understanding of the seer or subject. The object was the same. It appeared differently according to the viewpoint of the beholder. A Bhakta said, “You can perhaps possibly count the stars and particles of sand on the sea-shore, but it is not possible to count the marvellous and heroic deeds and glorious actions of Sri Krishna, the Lord of the three worlds.” Who can describe the glory of Lord Krishna, the Lord of Yogis and the Supreme Lord of the three worlds, the Soul of the Universe?

His immortal teachings to Arjuna and Uddhava (His Bhaktas) on Yoga, Bhakti and Jnana are unique.

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Taken from DL 1962

This year the holy Sri Krishna Jayanti comes of on the 30th of August

The teachings of the Gita are Karma Pradhana. Krishna lays great stress on the importance of Nishkama Karma (though importance is given to Bhakti and Jnana, too), whereas His teachings to Uddhava are Bhakti Pradhana. He has emphasised much the importance of Bhakti to Uddhava. Let us consider one of His numerous instructions to Uddhava—for example, on the Gunas—you will see how very deep His thoughts and abiding instructions were:-

The Lord said, “Sattwa, Rajas and Tamas are the three qualities of the mind and intellect (Prakriti), but not of the Atma. Therefore, one should control or subdue Rajas and Tamas through Sattwa, and control Sattwa by Sattwa itself.

“When Sattwa grows in man, he attains Dharma or righteousness which takes the form of devotion to Me. Through the use of Sattwic things, Sattwa develops and thence Dharma. That Dharma of matchless power which is brought on by an increase of Sattwa destroys Rajas and Tamas. When both of these are destroyed, Adharma which is the outcome of Rajas and Tamas, is also quickly destroyed.

“The scriptures, water, men, land, time, work, birth, meditation, Mantras and purificatory ceremonies—these are the ten causes which develop or promote Sattwa

Guna. Of these what the sages praise are Sattwic, what they condemn are Rajasic.

“A man ought to use only such things as are Sattwic and associate only with Sattwic persons for the development of Sattwa. Thence arises Dharma from which knowledge arises and grows till the direct realisation of Atma is attained and all the causes of mundane bondage are totally annihilated.

“He should use only the holy waters. For his meditation, he should select quiet, solitary places, and not highways and crowded houses. Brahmanuhurta or the time before sunrise is preferable for the practice of meditation, not that period of time which will cause distraction. The obligatory and unselfish works alone should be performed but not selfish deeds. Initiation into pure form of religion is necessary. Initiation causes a second birth. Meditation should be on the Supreme Lord or Nirguna Brahman. Mantras, the repetition of which leads you to the attainment of Supreme Bliss, should be preferred, and not those which merely give material prosperity. The mind must be purified.

“Through these Sattwic pursuits, Sattwa increases. When Sattwa prevails in man, his whole nature becomes Sattwic. One experiences perfect serenity which is the essence of Sattwa. This is Dharma.

The opposite of this is Adharma which leads to distraction and restlessness. Dharma is followed by wisdom. When the mind is serene, Truth is reflected in it, and Truth is fully realised. When the Gunas themselves are destroyed, when there is direct intuitive realisation of Brahman, the knower, knowable and knowledge become one. The Triputi or the triad vanishes.

“Just as the fire that is produced by the friction of the bamboos in a forest, burns up the forest and is then extinguished by itself, so also the body which is produced by the disturbance or intermixture of the Gunas is destroyed. The body destroys the Gunas through the knowledge manifested in it.”

How very highly perceptive, agreeable, acceptable and soul-elevating is the instruction! Lord Krishna's teachings to Uddhava can be read in elaborate detail in Srimad Bhagavata. Even if you study one or two pages daily, you will develop faith and devotion and attain eternal peace, immortality and bliss. May the truths of the Bhagavata be revealed unto you all through the Grace of Sri Krishna! May you all lead a life of purity and righteousness! May Lord Krishna be your centre, ideal and goal! May His blessings be upon you all! May you all abide in Him for ever and enjoy eternal bliss and supreme Peace!

Hari Om Tat Sat  
1st August, 1962  
Sivanandashram

The law governing the Lord's descent upon earth is the same all times, everywhere. There is descent of God for the ascent of man. The aim of every Avatara is to save the world from some great danger, to destroy the wicked and protect the virtuous. Says Lord Krishna: “Whenever there is decay of righteousness, then I Myself come forth. For the protection of the good, for the destruction of the evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.”

When unrighteousness grows and righteousness is on the wane, when the forces of undivine seem to be stronger than the divine forces, when word of God or Commandments of His Messengers is forgotten or disobeyed, when religious fanaticism follows the letter of the scriptures killing their spirit, it is then that Lord incarnates Himself on earth, to save man, to save righteousness. He takes human form when He comes down on the physical plane. He is called an Avatara.

**Swami Sivananda**

## **KRISHNA AVATARA**

**Sri Swami Chidananda**

Radiant Atman!

As we move towards the auspicious and blessed day of Sri Krishna Janmashtami, we are moving towards a divine advent that was extraordinary in its nature. There could not have been more negative factors, all combining together, than when the Supreme Being, Adi Narayana, was born as Bhagavan Sri Krishna. We cannot help wondering how and why it could come about, that the moment of Lord Krishna's advent was a moment filled with everything undivine, everything Tamasic and Rajasic, everything unspiritual and Asuric.

On the other hand, it is said that at the time of the advent of Lord Buddha, everything became auspicious and beautiful. Though it was not the season for flowers to bloom, suddenly flower trees were full of flowers, trees bereft of fruits became laden with fruits, lotuses bloomed in the lakes. Waters of rivers that were muddy suddenly became crystal clear, and everywhere cool breezes wafted the fragrance of the flowers. Everything was auspicious and beautiful—Satyam, Sivam, Sundaram. Lord Rama too was born in a palace—in wonderful, auspicious surroundings.

Lord Krishna, however, was born in a set of circumstances most undivine, most unspiritual, most negative. He was born in prison; both His father and His mother were shackled to the walls, their hands chained. Their cells were closed, cut off, barred and locked with cruel guards watching them. It was midnight in the month of Sravana. It was pitch-dark; the sky was overcast and it was raining heavily. Thus everything, as the Bhagavad Gita says is inauspicious: night time, the dark half of the month, the sun on its southward journey—were present.

Lord Krishna thus had everything inauspicious; but even in such a set of absolutely negative circumstances, there was ultimately a glorious triumph for the Divine. All that stood in opposition, all the Asuric forces that time and again most determinedly tried to put an end to this advent were overcome! And in spite of the most dire, unfavourable, dark and Asuric circumstances, which seemed hopeless, Devaki and Vasudeva never lost faith!

They were absolutely certain that the divine advent would overcome everything that stood against it. There was in their hearts Parama Sraddha;

there was in their hearts great Vishvasa, faith and trust in the promise of the Divine. This enabled them to face all opposing circumstances and never lose faith. They had absolute trust in God, which made them strive through all the difficulties and to ultimately have the blessedness of being liberated directly through the hands of the Lord.

Perhaps this is an indication of how the Sadhaka, the devotee, the aspiring soul has to be rooted in firm faith, no matter how adverse the circumstances, how dark the prospects may seem. For ultimately if you persist in absolute faith, trust and devotion and carry out the divine injunctions to the letter, then triumph

is yours! You overcome all obstacles, become free and attain Bhagavat Svarupa! Lord Krishna Himself came to the prison house, took away the chains of His parents and made them free. This is so special of Sri Krishna Avatara—extraordinary from start to finish!

May that Supreme Lord who was born in adverse circumstances, in the dark of night under great danger and stress, who triumphed over all and came and liberated His bound parents, may this Lord shower divine grace and blessings upon you all and grant you success in your journey from darkness to Light, from unreality to Reality, from death to Immortality. This is my humble prayer. God bless you!

Lord Rama and Lord Krishna had no physical bodies. Their bodies were not made of five elements. They had divine forms. They had Chinmaya bodies, though to all appearance, it looked like flesh. They had no real birth and death like human beings. They appeared and disappeared, just as a Yogi does. Their bodies were not left in this world. There is no destruction for their bodies.

Just as a tailor who makes coats for others can make a coat for himself also, God who has created bodies for others, can create a body for Himself as well. There is no difficulty. He is omnipotent and omniscient. As He has control over Maya, He is fully conscious of His divine nature though He assumes a form. Still, He is infinite and unconditioned.

Sometimes, the king visits the jail and enters the cell of a prisoner to see how matters are getting on in the prison. He does this for the good of the prisoners. He is quite independent, and yet, out of his own free will, he himself enters the cell. Even so, an Avatara puts on a body out of His own free will for the ascent of man. He is quite independent and has absolute control over Maya, like the king; while the Jiva is a slave of Avidya, so long as he has no Self-realisation.

**Swami Sivananda**

## **LORD SRI KRISHNA – THE MAJESTY OF THE ALMIGHTY**

**Sri Swami Krishnananda**

Narayana and Nara, the great sages who are supposed to be performing eternal penance in the holy shrine of Badrikashrama (modern Badrinath), and who are the representations of Vishnu's presence on earth, are regarded to have taken birth as Krishna and Arjuna, respectively, for the redemption of the world from sin and evil. Krishna, who is considered to be the Purna- Avatara (full incarnation) of Vishnu or, according to some, of the Universal Narayana who transcends even Brahma, Vishnu and Siva, revealed Himself, in Mathura as the child of Vasudeva and Devaki. We need not go into details of the miraculous and dramatic events of His early life in Vrindavana, such as the spontaneous opening of the gates of the prison where Vasudeva and Devaki were confined; the ebbing of the river Yamuna when Vasudeva tried to cross it with the child Krishna; the destruction of Putana and other Asuras like Shakata, Trinavarta, Vatsa, Dhenuka, Baka, Agha, Pralamba, Keshi, Chanura and Kamsa at the hands of the boy

Krishna; the release of the sons of Kubera from their curse, due to which they were born as trees; His self-multiplication as thousands of cows, calves and cowherds in place of the real ones that were lost; the subjugation of the serpent Kaliya; the swallowing of the forest fire; the lifting of the Govardhana mountain and the humiliation of Indra; the bringing back of the dead sons of Sandipani; and several other incidents of this nature which revealed the divinity of Krishna even at an early age.

The most intriguing and significant incident in the early life of Krishna is what has been called the Rasalila or His love-dance with the Gopis of Vrindavana. Commentators have tried to interpret the romantic seeking of Krishna by the Gopis and His response to their search in a dalliance that surpasses understanding as the eternal quest of objects for the Universal Subject which is present in everyone of them as their Atman, the seeking of the individual for the Absolute in an ecstasy of feeling that the intellect cannot measure or estimate, a rapture

of love for God in which all rationality is hushed, and the divine reaction from the Supreme Atman in a revelation of multiple immanence or a universal Self-manifestation, a state of spiritual super-consciousness in which one forgets one's own personality and becomes conscious only of God's existence everywhere in an emotion of love which bursts the bubble of individuality, which, indeed, was the condition of the Gopis. There was nothing of the human lust or physical passion in the immortal dance of Rasa, when especially the age of Krishna was only of a small boy who could not be expected to excite carnality in the minds of elderly women in such large numbers. Another interpretation regards this incident as an occasion when Krishna, though to physical perception He was a small boy, appeared as a charming young hero in the eyes of every Gopi, with everyone of whom He was individually present by a multitudinousness of form which He assumed in the majesty of the power of His Yoga.

To a doubt expressed by Parikshit on this question, sage Suka gives an adequate answer. The Lord, Shuka replies, appeared in human form to shower His grace on those who came in contact with Him and to create devotion in those who listen to

the greatness of His deeds and of His life. It is strange that the husbands of the Gopis never missed their wives, having had them, by the power of the Lord, always by their sides, even when the Rasa dance was going on. How then, can human judgment of values be applicable here? Further, Shuka prescribes a study of the Rasa chapters of the Bhagavata as a remedy for lust and a means to acquire self-control and mastery over all desires.

While the early life of Krishna stimulates the tenderness of divine devotion and love for a spiritual union with God through Madhurya Bhakti or romantic aspiration and a silent melting of oneself in His sweetness, His later life opens an entirely new chapter in the book of human evolution, and stirs in one's mind Aishvarya-Bhakti or devotion by an irresistible attraction for the glory of His power and knowledge.

Krishna closes His sportful life as a child and an adolescent with the destruction of Kamsa, and suddenly assumes a stern outlook of life and turns His attention to the work of freeing the world from all sources of wickedness. The first serious opponent whom Krishna had to meet was Jarasandha, king of Magadha, a worshipper of Rudra and a menace to all good and Sattvika natures. He

attacked Mathura repeatedly and, after being harassed several times, Krishna and His elder brother Balarama determined to rout his forces, sparing his life alone to allow him opportunities for collecting larger forces which were destined to be uprooted. It was here that Krishna assumed the weapons of Vishnu, which all descended from the heavens, together with a celestial chariot which He rode in war. With a view to the fulfilment of future purposes politically manoeuvred by Him as the world's greatest statesman and spiritually ordained as the world's greatest Yogin, Krishna got constructed a mighty and gorgeous fortress at Dvaraka, in the Western ocean, from where He began to rule the fortunes of people.

The first question that arose in His mind was to enquire into the fate of the Pandava brothers, with which errand He sent Akrura to Hastinapura. His first meeting with the Pandavas was during the marriage of Draupadi in the palace of Drupada. After the marriage, Krishna offered them costly presents as a mark of respect. When Yudhishtira expressed his desire to perform the Rajasuya sacrifice, Krishna pointed out a great obstacle to it in Jarasandha and cleverly arranged to get rid of the latter

through a private deal with Bhima. The occasion of the Rajasuya sacrifice of Yudhishtira became also the scene of the death of Shishupala whose head Krishna severed with His discus, Sudarshana. This event is the theme of a famous poem of that name by the poet Magha and the incident may be regarded as the background of the bigger and more complicated scenes of the Mahabharata war. In the celebration of this sacrifice, Krishna is said to have allotted more honourable duties to other kings and reserved for Himself the humbler service of washing the feet of the guests who came for the function and of removing the remains after the banquet served by Yudhishtira to all those who attended the sacrifice. It is here again that the divinity of Krishna was publicly announced by Bhishma, to which Shishupala took exception and with insolent words challenged Krishna for battle.

Krishna met the Pandavas now and then even while they were in exile, encouraging them with comforting words and promise of help to vanquish their foes and regain the kingdom. The incidents of Krishna's miraculous help to Draupadi in the form of unending clothes in the court of the Kauravas and His sudden appearance

before her in the forest and demanding of her a little food by the acceptance of which He filled the stomachs of sage Durvasa and his large following of disciples are too well-known to need any description. On the completion of the period of exile by the Pandavas, Krishna arranged for a conference in the court of Virata to decide the question of taking up arms against the Kauravas. As a measure of intelligent statesmanship, Krishna, however, accepted to go for a mission of peace with the Kauravas, though He knew well that the mission was not going to serve its purpose. As He Himself expressed in His talk with Yudhishtira, it was more a diplomatic move than a step that was really necessary or meaningful. Sanjaya's description of Krishna to king Dhritarashtra in his court is again a public proclamation of the divinity of Krishna. Krishna revealed His powers to the apprehensive Yudhishtira when He said that if the Kauravas attempted to do Him any harm when He went to them for peace, He would not wait for the war to destroy them, but burn them down, singlehanded, and relieve the burden of Yudhishtira. The mission of Krishna to the court of Dhritarashtra, His famous speech in the assembly and the stunning

cosmic form which He showed before the Kauravas, mark a wondrous scene in the great drama.

The next scene is the delivery of the gospel of the Bhagavadgita at the commencement of the war. His going for Bhishma with the Chakra, His hypnotisation of the Kaurava forces by His looks, the confusion He caused in the minds of the opposing army by making everyone in the battle-field look like Krishna and Arjuna, His dexterous moves which assisted Arjuna in vanquishing the Samsaptakas, His intelligence which destroyed the invincible Bhagadatta, His Yogic power which worked in overcoming Jayadratha, His clever stratagem, again, which foiled the Shakti of Karna while simultaneously getting rid of the demoniacal Ghatotkacha, the way in which He saved the Pandavas from the Narayana-Astra of Ashvatthama and invoked the help of Rudra Himself in the war for the victory of Dharma in the cause of the Pandavas, the power which He exercised in vanquishing Karna's weapons sent against Arjuna and in the saving of the latter from being burnt while His chariot itself was reduced to ashes by the Astras of Bhishma and Drona, His commonsense in the event of the killing of Duryodhana, and the mysterious instructions of His which

saved the Pandavas from being destroyed by the icy hands of Ashvatthama, His succour of the child in the womb of Uttara, His great understanding which saved Bhima from being crushed at the embrace of Dhritarashtra, are all highly interesting and instructive episodes described in the Mahabharata. He showed His cosmic form four times in His life—firstly to His mother Yashoda, secondly in the court of the Kauravas, thirdly to Arjuna on the eve of the war, and fourthly to sage Uttanka. The prayers offered by Kunti and Bhishma to Krishna, as recorded in the Bhagavata and the Mahabharata, are magnificent not merely as forms of literary force, but also as specimens of the glorification

of God in His Avatara as Krishna.

There are many other incidents in the personal life of Krishna mentioned in the Harivamsa, Vishnu Purana and Bhagavata which inspire one spiritually and provide a stimulating reading in the biography of one who demonstrated to the world the character of all-round perfection. The birth of Krishna is celebrated on the eighth day of the dark half of the month of Bhadrapada (August-September) every year.

The purpose of the Krishna-Avatara was not only to destroy unrighteousness but also to reveal to the world the glory and greatness of God. In the well-adjusted integral conduct of the life of Krishna is manifest the majesty of the Almighty.

God reveals Himself to His devotees in a variety of ways. He assumes the very form which the devotee has chosen for his worship. If you worship Him as Lord Hari with four hands, He will come to you as Hari. If you adore Him as Siva He will give you Darshan as Siva. If you worship Him as Mother Durga or Kali, He will come to you as Durga or Kali. If you worship Him as Lord Rama, Lord Krishna or Lord Dattatreya, He will come to you as Rama, Krishna or Dattatreya. If you worship Him as Christ or Allah, He will come to you as Christ or Allah.

All are aspects of one Isvara or Lord. Under whatever name and form, it is Isvara who is adored. Worship goes to the Indweller, the Lord in the form. It is ignorance to think that one form is superior to another. All forms are one and the same. All are adoring the same Lord. The differences are only differences of names due to differences in the worshippers, but not in the object of adoration.

The real Jesus or Krishna is in your own heart. He lives there for ever. He is your Indweller. He is your partner always. There is no friend like the Indweller. Resort to Him. Take refuge in Him. Realise Him and be free.

**Swami Sivananda**

## SWAMI KRISHNANANDA— A PERFECTIONIST

### SRI SWAMI PREMANANDA

INDIA is one country in this world which, all along, has based its culture and civilization on the foundation of spiritual values. For an Indian, even today, the ideal continues to be the realization of the Self or God-consciousness; a man of renunciation therefore still commands greater respect than a political potentate. In times of yore, the emperors, ministers and administrators used to approach sages and saints for their blessings, guidance and Upadesh. And even today, the presidents and prime ministers in this blessed land continue to seek the blessings of great saints and realised souls.

This is one reason why even when waves after waves of foreign invaders with different value systems struck at the frontiers and shores of this land, the inhabitants were not swept off their feet. They clung to their values and continued their spiritual pursuits. And when violent storms threatened to swallow them, some great souls appeared on the scene to stand as a bulwark against the frantic fury of an alien culture. The people rallied round them and considered no sacrifice great to safeguard their ideal.

This country has been very fortunate indeed to have had a long

and unbroken line of saints and sages to keep its traditions intact. Rather, whenever there has been great danger threatening the spiritual way of life, equally great has been the number of saints emerging in different parts of the country to irrigate the roots of spiritualism which were being scorched by the heat of proselytisation. Perhaps the danger was the greatest during the reign of some of the alien rulers from the 13th to the 16th centuries, when this country saw the largest number of saints. There were Ramanujacharya and Vallabhacharya in the south, Guru Nanak in the Punjab, Chaitanya Mahaprabhu in Bengal, Sant Kabir and Sant Tulsidas in Uttar Pradesh, Samarth Guru Ramdas in Maharashtra and several others at different places.

That unbroken line has continued in modern times also. Sri Ramakrishna Paramahansa, Maharshi Swami Dayananda Saraswati and Sri Swami Sivanandaji formed organisations which blossomed into numerous branches the world over. Likewise, the lives and teachings of Sri Swami Vivekanandaji, Sri Swami Ramatirthaji, Sri Swami Chidanandaji and many others will

provide unbroken inspiration and guidance to the modern world for their uplift and welfare.

Sri Swami Krishnanandaji is one of the great saints in the above line who has appeared on the world stage to spread the message of spiritualism and inspire the devotees of various lands. Impressed by his penance, renunciation, dedication, simplicity, sharp intellect, deep learning, Vedantic approach and application, Sri Gurudev Sivanandaji Maharaj conferred on him the title of "Vedanta Kesari". His ability and knowledge have attracted to the Ashram numerous Sadhakas in quest of Truth and they have gained spiritual advancement under Swamiji's care and able guidance.

#### **MY RELATIONSHIP WITH SWAMIJI**

I came in touch with Sri Swami Krishnanandaji in July, 1955 and our contacts continued in 1956 and 1957. Those days he mostly remained in solitude and did not like to mix with people, but did give talks which revealed the depth of his vast studies, contemplation and Sadhana. Our relationship grew in October 1958 when I was laid up with typhoid in the Ashram and he often called on me to enquire about my health and requirements. Since November 1958, I was mostly busy in the Punjab and met him only when I came to the Ashram to take the blessings of Sri

Gurudev Swami Sivanandaji Maharaj. After the Divine Life Conference at Chandigarh in 1964, I returned to the Ashram in 1965 when we came closer to each other. For over a decade, we collaborated in managing the Ashram affairs and that gave me a chance to be very close to him as Secretary of The Divine Life Society. Naturally, I had the privilege to see his way of working and dealing with people, government officials and inmates of the Ashram. He is a good and able administrator. He feels his responsibility and a sort of attachment to his duty, which he performs intelligently, diligently and delightfully. He is prompt in taking decisions and implementing the same. He senses what to say, how to say and when to say and what to leave unsaid.

#### **ORTHODOX AND DISCIPLINED**

Swamiji is strictly orthodox in his ways and behaviour. His each and every action is in complete conformity with scriptural injunctions. His present has deep roots in the past and the two together fashion his future. He takes meals and drinks at the appointed hour in a measured way and does not accept anything in between. A wonderful self-control he has. He is simple in dress and manners, very much like a true Sannyasin. He is a punctual person who hates to be late. His is a well-regulated, systematic and disciplined life, combined with regular spiritual

practices even at this stage.

Sri Swamiji's love for solitude continues unabated. Even in company, he is measured in his talk. Yet, he often combines wisdom in his personal and informal talks. He is a man of few words and believes in the eloquence of silence. He is neither ebullient nor a go-getter. Therefore, he does not rush to shake hands or embrace or even pat; he would rather not touch anybody if he could avoid it. That might give a false impression of his being cold or self-centred. But he is full of warmth and affection equally for all who come in contact with him. His is the love of a recluse who has renounced all to seek Godhead.

### **A CONSUMMATE PHILOSOPHER**

Swamiji is an intellectual giant. He is a great scholar of Bharatavarsha's original language Sanskrit as well as of the philosophy of the East and the West. His personality, in fact, is many-sided and his knowledge is very vast. He has great command over the English language. His vocabulary, selection of words, and way of expression are so appropriate and perfect that there can be no substitute for them. He has his own style of talking and writing. He is an inspiring and fine orator and a distinguished writer, who touches heights of eloquence and beauty and depth. Although he has never been abroad, his talks on tapes and his writings have attracted foreigners in

good number. He has a good following. He has brought spiritual awakening in the lives of many through his illuminating personal talks, discourses and books. He is the author of more than a dozen books on philosophy, religion and Yoga. I am sure that in the days to come his inspiring discourses and writings will influence more and more people in the world.

The perfect God being his goal, Swamiji seeks perfection in everything he does whatever he may be doing—reading, writing, giving a discourse, or managing the affairs of the Holy Ashram—he would like to do the job in hand as best as possible. Naturally, some may think that he is a hard taskmaster. But it is not so. The standards he has set for himself he likes to apply to others also. Not unoften, therefore, he may not be satisfied with what others are able to achieve. That is the reason why he does not appear to depend entirely on others, because whatever is done must be done perfectly. He therefore prefers to do every job himself.

The greatness of a man is to be measured not by the span of life or by the adulation accorded to him or by the number of admirers and followers he has, but by the worthy impact of his life upon others. When such a yardstick is applied, the place of His Holiness Sri Swami Krishnanandaji Maharaj is quite apparent.

## THE YOGA WAY OF LIFE

**Sri Swami Venkatesananda**

(Rotary Club Luncheon-7th April  
1961)

I am glad to be here! I have never been so far away from home and yet so near it – thanks to the love, hospitality and affection I have found everywhere and in everyone I have met here in this beautiful country.

The few words that I am privileged to address to you this afternoon are really meant for the thousands whom you represent here, and they are addressed to you only in your capacity as 'ambassadors to the fraternity of your individual calling'.

Mankind has always looked to the leaders for guidance. People have followed everyone who promised some benefits to them. Here comes the politician with his isms, assuring the people that if only the nation is governed the way they want to, everyone will have peace, happiness and prosperity. The economist has his own theories and ideologies to secure the same benefits. The scientist has his latest inventions in his pocket, and they will undoubtedly bring peace, happiness and prosperity to all, if they are immediately adopted. The leaders of society all have their own panacea

for human ills.

And yet, how is it that the goal seems to recede in spite of so many well-meaning benefactors of mankind endeavouring to take mankind there? It is because the heart of man has been left untouched! Yoga calls for a transformation in this sphere from which all inspiration springs, and in which all great ideas are sown. Unless the heart is made clean and pure, the inspiration can be distorted and the growth can be perverted, like painting a beautiful face on an ugly canvas.

Normally we cannot reach the depths of our own heart, because of a solid, impenetrable wall of prejudices and inhibitions. Unless the waves subside on the surface of a lake, we cannot see beneath that surface. Hence Yoga prescribes Meditation. In Meditation, man communes with himself, his own Self, the God who dwells in his heart! He is alone; but he is never alone, he is alone with God! In that moment of inner communion, he feels that he is at one with the entire world, the entire universe, that he is linked with all by the One Life that dwells in all, the One God who dwells in all, the One

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Taken from 'Thoughts for Today'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

Common Consciousness that pervades everybody and everything.

This is not all. This communion generates goodwill and fellow feeling in our heart. But these have to find expression in our day-to-day life, in our relationship with all. In our daily life, we should express through our thoughts, words and deeds, the fellowship that is the motto of this great institution. You have it here already: Serve, Love, Give, Purify, Meditate, Realise! It must penetrate into all the other institutions that guide the destinies of mankind, and into the hearts of all, working a transformation. The wall of prejudices and inhibitions must be broken down. We must perceive us as we are and

realise that we are one with the entire creation. And in the Fatherhood of the One God, we must cultivate the brotherhood of all beings.

This is the Yoga way of life. It will ensure that the world will have peace and mankind happiness and progress. It will then enable mankind to derive the maximum benefit from the blessings conferred upon it by the politician, the economist, the scientist and the social leaders.

I thank you for your invitation and for your kindness and for this opportunity given to me to convey the message of my divine Master Sri Swami Sivananda, whose divine thoughts I have tried to convey to you, as a postman delivers a letter.

Life is God in expression. Life is joy. Life is flooding of the bliss of the Spirit.

Life is a conscious stream. Life is vibrant in every atom. There is life in everything. There is no such thing as inanimate matter. Life is involved in a piece of stone. Matter is vibrant with life. This has been conclusively proved by modern scientists.

Life is a voyage in the infinite ocean of time, where scenes are perpetually changing. Life is a journey from impurity to purity, from hatred to cosmic love, from death to immortality, from imperfection to perfection, from slavery to freedom, from diversity to unity, from ignorance to eternal wisdom, from pain to eternal bliss, from weakness to infinite strength. Life is a great opportunity provided by the Lord for His children to evolve into Himself.

Life is service and sacrifice. Life is love. Life is relationship. Life is poetry, but not prose. Life is art and imagination, but no science. Life is worship.

**Swami Sivananda**

## WHO IS VENKATESANANDA

**Sri T B Ratnachalam Ayyar, B.A., L.T.  
(Retired Headmaster, Mannargudi)**

I consider it a very high honour to be asked to write a few lines about His Holiness Sri Swami Venkatesanandaji Maharaj, to be included in his Birthday Souvenir. I am not going to write much about Swami Venkatesananda, but I am going to write about what little I know of my beloved pupil S. Parthasarathy. He himself has written to me that, whatever he may be for others, to me he is a loving and devoted disciple, and this after being recognised as one of the leading disciples of Swami Sivananada himself. What a remarkable humility, worthy only of such a great soul! Again in presenting me a copy of Sivananda's Lectures, 'All India Tour', the Master himself has written in his own handwriting, "Guru Dakshina from your disciple Sri Swami Venkatesananda (Sri Parthasarathy)". It has been my proud privilege to be associated with and to win the love and recognition of Sri Parthasarathy for the past twenty years.

It was in 1934 when he was studying in the fourth form at the National High School Mannargudi that I came in contact with him. Even at first sight, I began to love him. A bright young boy, with a prepossessing appearance, he drew my attention when I went to his class for the first time. When I asked him who he was, he told me that he was the son of Mr. N. Srinivasan, a former pupil of mine employed in the Madras Corporation and that he was living with his uncle at Serangulum. His mother too, he said, was not with him. My heart went out to him, for he had not the privilege of living with his parents, in the most impressionable period of his life. I felt very sorry for him. Here was an attractive intelligent young boy, on whom any parents would dote, compelled by circumstances to live away from them. I had some heart-to-heart conversations with him, in which he revealed his goodness, innocence, love and affection. I was naturally drawn

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Taken from 'Life of Swami Venkatesananda'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

nearer to him and began to take a lively interest in his activities. I believe he thought, I supplied a want and gave him my love of which he was badly in need of. Here is an extract from one of his letters written some time after he left school.

*"I find you are the only gentleman who cares for my welfare more than anyone else at Mannargudi or Serangulum. You know from your personal knowledge of myself and my conduct towards you that it is no exaggeration on my part to say this. There is no word in my vocabulary which can adequately describe your sympathy and kind regard towards me..."*

We had many opportunities of coming into close contact. He would not talk about things that would ordinarily interest a student. He would not discuss the lessons, games, sport and other activities of the school. He would only speak about God, spirituality, religion, the Ramakrishna Mission, Swami Vivekananda and such other topics. He was certainly possessed of abilities of a high order. He was very good at English, and as his English teacher, I had a partiality for him. Being a lover

of books myself, I instilled in him a love for reading general literature which he developed later on at Madras by spending about six hours a day at the Connemara Public Library. He did not do full justice to his school work, and no wonder he was not considered brilliant in those days. Nothing remarkable could be recounted about his school career. He passed pretty high in the SSLC Public Examination, 1937. But he did not enter the portals of a University. After leaving school, he went to Madras and passed the shorthand higher grade examination in 1939 with credit. He had already passed while at Mannargudi the Typewriting higher grade examination in 1938. He worked as a steno-typist at Madras for some time. Afterwards he went to Calcutta and then to Delhi. Of his success in the shorthand examination, he writes ... the severest ordeal for becoming a steno-typist.

*"Out of a hundred and twenty-five candidates who appeared for the examination through Madras, only fifteen were sent up. Out of five candidates from my Institute – and all excluding me have got an experience of five to ten years in the shorthand higher grade examination itself – I who*

*appeared for this examination for the first time was the only candidate to pass. The potentiality of His Grace and the blessing of kind-hearted man like you is such. "*

While at Madras he seems to have been quite happy – a want that he had felt throughout his school life was supplied; secondly, facilities were there for developing the taste he had for study and for extensive reading. Here are extracts from his letters:

*"I have been bestowed with the rarest gift of having got a kind-hearted, sympathetic, God-like, broad-minded, (there is no end of attributes) step-mother whom I would rather prefer to call mother. The pity is that she does not know how to ill-treat! So she can't be accredited with much credit. So indescribably kind! But for her. . . "*

*"But at the same time, I feel the imperative necessity for keeping the flame that you kindled bright. And here again you have done me an everlasting good for which I cannot but thank you from the very depth of my heart. I mean the interest you have created in me for study, for extensive reading ... I remember that, that was the date when I avowed myself to assiduous study and that flame that you kindled*

*has not died away yet, and I am sure it would grow brighter and brighter; for you had taken sufficient care to set it ablaze. . . "*

But he had his own regrets!

*"Just now I feel how marvellous would have been the effects of your moulding if only I had the good fortune of having your product a little bit trimmed up and developed and thus completed your manufacture – I mean if only I had stepped into the portals of the college when I came out of High School. Unfortunately it is a bit raw and is like an 'A' class locomotive unfashionable and a little not 'up-to-date'. I don't say 'out-of-date' and I may add, not full and filled to capacity. But past is past and I have to put up with it to an extent. . . "*

Then I had my regret, too. When he was in the sixth form, I instinctively felt that he was going to make a mark in life as a brilliant lawyer or erudite professor or an able administrator; I felt sorry later on that my beloved pupil had to be content with being a steno-typist, though a first-rate one. But God in His infinite wisdom and mercy planned otherwise. He has made him much greater and much more useful

to humanity than any of his friends or admirers could ever have wished. Parthasarathy came under the influence of a great soul, His Holiness Swami Sivananda Sarasvati, a few years ago; and today he is "one of the foremost of his disciples and the most blessed Gurubhai who has endeared himself to Sri Gurudev by his unparalleled devotion to Him and dedication to His Divine work!"

After Parthasarathy left school, I had the pleasure of enjoying his company only on a few occasions. We met at Madras twice, at Delhi once, at Ananda Kutir on the 7th May, 1950 and at Tanjore on the 7th October, 1950. He had no time to talk to me at Tanjore, but we spent a whole day together at Ananda Kutir. I was kindly introduced to Sri Gurudev who showered his benediction upon me. I was further presented with a few books by His Holiness, and I constantly read them and derive solace from them.

I go to Delhi at least thrice a year and though Swami Venkatesananda has warned me that I should never return from Delhi without running up to Rishikesh, I have not found it

possible to go there even once these four years. But I hope to have the pleasure of being there on the 26th December — really an auspicious day— and participate in the Birthday celebrations. I am looking forward to the day when I can offer my humble Pranams to Sri Gurudev and receive his blessings.

I wish to end this short article with another extract from a letter written by Swami Venkatesananda on the 15th January, 1951, which gives an insight into the humility that is characteristic of him, his true reverence for his Gurudev and his thirst for God.

*"How kind! I seem to have had all the best of life here, a teacher who takes a life-long interest in the student (like you), a step-mother who would love her step-son more than her own (like Rukmini), and on top of all a Guru who would love, serve and adore his own disciples. The very thought of these rare gifts of God impels me to greater activity in search of Him who could make the impossible come to be. And, coming to think of it, it would not be a wonder if He, without any qualification on the part of His devotee, chooses to reveal Himself! 'GOD IS LOVE'."*

## INDEPENDENCE OR LICENTIOUSNESS?

**Sri Swami Gurusharanananda**

26th JUNE, 1955

*“Na Guruh Na Sishyah Chidananda-rupa Sivoham Sivoham?”* asked Swamiji when he met the young man who called himself Swami Brahmananda. “Has money come? When are you going? And whom are you going to accept as your next Guru?”

“My last Guru G. B. has said that I should merely go about, without accepting anyone as Guru, Swamiji. I have got an invitation from France to go there. I am wondering what to do”.

“First of all decide whether you want money or Moksha!”

“Of course, I want Moksha only, Swamiji. Money will come of its own accord”.

“That is strange method of approach. If you want Moksha, you should not even think of money. If you think Sadhana will automatically give you money also, then you are deluding yourself, your aspiration is not strong enough for Moksha. If you really want Moksha, then stick to one place, adopt one Guru and practise what he asks you to practise. I have never even heard of a man who says 'All are my Gurus'. You are the first person. This only shows that you do not wish to follow

anyone. That won't do”.

“But, Swamiji, I worked in an office; there I had to be a slave. I served Dr. T. R.; I had to be his slave. I served G. B. and treated him as my Guru; I had to be his slave. If I have to go on like this, when can I become independent, Swamiji? Every Guru wants only to use me for his own purpose; when can I do what I wish to do, Swamiji?”

“What independence you want? What do you wish to achieve? This independence will only lead you to a bottomless pit of abysmal darkness. What you are imagining to be independence is not really independence, but licentiousness. It will only make your foolishness and your wickedness grow. Give it up and apply yourself seriously to the practice of self-control. Obey a Master. Be moulded by him. Then you will get quick spiritual progress. Or, do whatever you like. Go from place to place. Adopt whomever you meet on the road as your Guru for the day. Go your own way to spiritual ruin. When you get several bitter experiences, then your mind will be turned to the proper path. Then you will yourself be convinced of the proper course. That is better. May God bless you”.

### **ADVICE TO AN ADVOCATE**

A Government Advocate requested Swamiji for a few words of instruction to him. Swamiji readily agreed. "Serve the poor. Give them free service. Treat your house and office as Brindavan. Regard your children as the manifestation of the Lord. Change the angle of vision. Do every action as worship of the Lord. Practise constant remembrance of the Lord".

"Swamiji, during work, this remembrance is often broken, and it is difficult to maintain continuity of Smaran".

"True. It will come by practice. Raise the Smaran again and again. Again and again feel that you are doing His work. Pleading is only His work.

Further, the Lord has graciously chosen you as His instrument for the spread of Bhakti and Sankirtan. He has endowed you with a sweet voice and skill in Kirtan. It is your sacred duty to spread the glory of the Lord's Name and of devotion to Him. What more need you do? He will be highly pleased with you".

### **BIRTHDAY DUTY**

"Swamiji, bless me; today is my birthday", said a young boy of ten.

"Repeat the Maha Mrityunjaya Mantra with me", said Swamiji, and initiated the boy into the sacred Mantra. "This will give you health and long life; it will ward off all accidents and give you divine knowledge also. May God bless you".

Love is the Law of life. To love is to fulfil the Law. And to fulfil the Law means eternal peace and everlasting happiness.

This world has come out of love. It exists in love. It finally dissolves in love. Love is the motive-power of the universe.

Love is life. Love is joy. Love is warmth. Love is the golden tie which binds heart to heart, soul to soul.

Love is constructive and creative. Love binds and builds. Love is the principle of regeneration. Love is an actual substance you can use with confidence. Love is a positive, concrete thing. He who applies the law of love with scientific precision can work wonders. The law of love is a far greater science than any modern science. The law of love prevails among saints and good men.

To live is to love. To love is to live. You live that you may learn to love. You love that you may learn to live in the Eternal. A life without faith, love and devotion is a dreary waste. It is real death.

**Swami Sivananda**

## **TRUST THAT WHICH HAS BROUGHT YOU THIS FAR**

**Sri Swami Atmaswarupananda**

One day, someone asked a senior member of the Ashram for a brief description of Hinduism. He answered in just one word: Sacrifice. And if we study the Indian culture, we find that one quality that is universally admired is the spirit of renunciation, especially in those who renounce the world and its pleasures for something higher. Also, if we make a study of the different yogas, we find that no matter what the path, they all lead to surrender.

The point, of course, is to surrender the lower in order to find the higher, and it is effective at all levels of practice. At a fundamental level, Lord Yama told Nachiketas, “Man chooses between the good and the pleasant. The good leads to his highest welfare; the pleasant to his destruction.” So it means that we must choose the good over the pleasant. We must choose the higher rather than the lower.

But then, knowing this, why don't we consistently choose the good? The reason that the lower continues to attract us is that, that is where we feel most comfortable. The lower is tangible. Our senses can enjoy it. Our minds can understand it. Whereas the

higher often means walking into the unknown. We're not sure where we are going to end up, and the rewards are not as tangible. That they are there on a subtle level is no doubt true, but we have to face the fact that there is something in us that wants tangible pleasures—physical and ego pleasures that satisfy us—even when we know that they are not good for us.

Is there then some help that is available, if we are finding that choosing the good isn't giving sufficient satisfaction to motivate us? Sometimes, we have spiritual experiences or feelings that will help. But the truth is that, sooner or later, what comes will go, and while our spiritual life is quite satisfactory when they are there—when we are having a good period—all of us experience dry periods as well. Therefore, we have to find something that carries us beyond the temporary, beyond anything that is tangible or changing. We have to somehow anchor ourselves in our goal, in the Supreme.

Is there any affirmation that can help us with this, that can focus our minds and give us sufficient comfort and strength to carry on? Interestingly

enough, the word surrender is usually associated with the word trust. Surrender the lower. Trust in the higher. Trust means that we're trusting something normally that we cannot grasp. If we put our trust in something tangible like feelings or even convictions, at some point they will disappear or let us down. Therefore, we have to find something that is always there, that never leaves us, that we can always fall back on.

One phrase that can help, one phrase that will never fail us, is to trust That which has brought us this far. But we ask, What has brought us

this far? We don't know; it is not tangible, but something has brought us this far. It is up to us to analyze it.

Ultimately, we will come to the conclusion that Life itself has brought us this far, and that Life itself cares for us all. But it cares, perhaps not in the way that we normally want, which is giving us what we like and taking away from us what we don't like. It cares for us from a universal point of view. It cares for us as an integral and beloved part of the Whole. That is why, if we rest in That which has brought us this far, we can find a deep and permanent satisfaction.

Hatred breeds hatred. Love begets love. Fear breeds fear. This is the immutable psychological law. It is the natural right of love, the power of God, to prevail upon this earth, conquering all the forces of hate and evil.

In love lies the salvation of all beings. Love is the hope of this dark and lonesome world. This world needs leaders filled with sympathy, cooperation, love, sacrifice, compassion and tolerance. In the cultivation of this cosmic love, is individual spiritual progress, the welfare of the community, and the peace of the whole world. Set to work, therefore and spread this gospel of cosmic love throughout the whole world.

Visit every Mohalla, every house. Do Kirtan. Conduct mass-prayer. Spread the message of love, unity, goodwill, service, sacrifice, cooperation and sympathy. Let the spiritual message of oneness and the divine call to unity, friendship, amicable cooperation, reach the hearts of all and awaken love and brotherhood in the bosom of humanity. Let all the world be circled with a heart of love.

**Swami Sivananda**

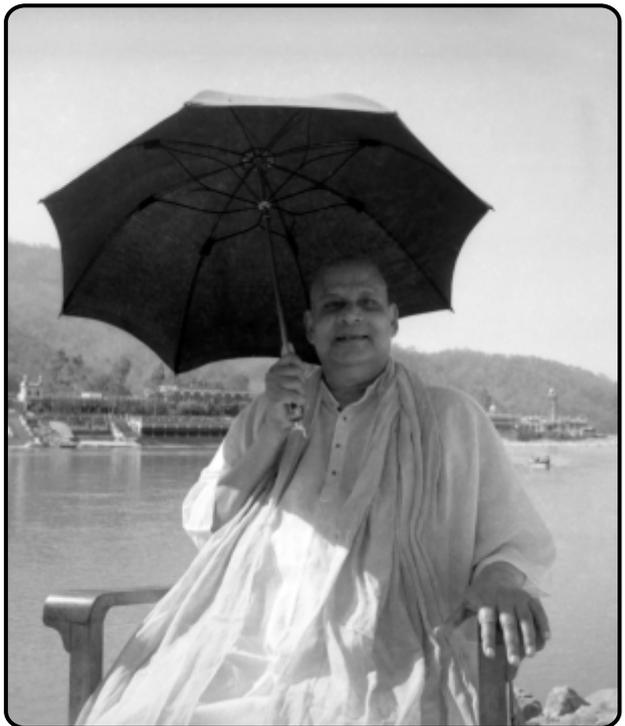
# CHILDREN'S WORLD

## STUDENTS' SUCCESS IN LIFE WILL CULTURE

Glorious Immortal Atman,

You will have to apply your will according to your capacity. Make a programme of work or daily routine according to your ability and see that it is carried out. Keep only a few items. If you keep several items which cannot be executed in a day, which are beyond your capacity, your interest will slowly wane and your enthusiasm will gradually decline. Your energy will be dissipated and scattered. Whatever you wish to do daily must be carried out to the very letter.

Thinking too much is a hindrance. It brings confusion, diffidence and procrastination. There is slackening of the force of the will. Think for some time correctly and then decide. There must not be unnecessary delay. Sometimes you will and do not succeed. This is due to lack of right thinking and right feeling. You must think rightly and feel rightly.



Then the will is bound to succeed. Mere wish will not suffice for the attainment of the desired thing. You will have to add to it a definite purpose. Wish or desire is a small ripple in the mind-lake, but will is that power that executes desires. Will is volition. It is the power of choosing or determining.

**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **FAITH**

Faith is belief in the truth of revealed religion. It is confidence and trust in God. It is confidence in one's own Self. It is belief in the statements, utterances and teachings of one's Guru or Preceptor or saints. It is belief in religious scriptures.

Faith in God elevates the soul, purifies the heart and emotions and leads to God-realisation.

Faith is the eye that sees the Lord, and the hand that clings to Him.

Faith is power. Faith is strength. Faith is abundant energy.

Have perfect faith in God. Surrender your entire being unto Him. He will take care of you. All fears and tribulations will vanish in toto. You can ever remain at ease.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **ENVY**

Envy is grief and burning of heart at the sight of another's success and prosperity.

Envy is uneasiness, mortification or discontent at the sight of



another's superiority or success, accompanied with some degree of hatred or malignity and often or usually with a desire or an effort to deprecate the person envied.

Envy is like a fire. It consumes a man quickly.

Crush this envy, dire enemy of peace, devotion and wisdom through the practice of nobility, magnanimity and contentment.

**Swami Sivananda**

## **YOGA MUDRA**

(Yogin's sealing posture)

**Technique:** Sit on a folded blanket. Form a foot-lock by placing the right foot over the left thigh and left foot over the right thigh. In other words, assume the Padmasana posture. Keeping the head and spine erect, throw the hands to the back. With the left hand, catch hold of the right wrist behind the trunk. Exhale and slowly bend forward until the forehead touches the floor. Retain in this posture without inhalation, (or with normal breathing, whichever you feel comfortable) for ten seconds in the beginning. Concentrate on the forehead, abdomen and back muscles. Then, slowly return to the upright sitting position and release the hands. Gradually increase the duration from five to six minutes with normal breathing.



**Variation:** Instead of catching hold of the wrist, you may catch hold of the toes, the right toes by the right hand and the left toes by the left hand.



**Benefits:** This removes abdominal disorders and tones up the abdominal organs of secretion. This also intensifies the peristaltic activity, removes constipation and increases the digestive power. This Asana also helps to awaken the Kundalini Shakti.

**Swami Chidananda**

## **BHASTRIKA PRANAYAM**

(Rapid movement like that of the bellows)

**Technique:** Sit in any of the postures. Rapid and deep expulsion and intake of breath through the nostrils should follow one another in quick succession. With each expulsion and inhalation of breath, contraction and expansion of abdomen should be there. Start with six, eight or ten expulsions of breath for one round, according to your capacity. The final expulsion in each round should follow with deep inhalation and retention of breath as long as you feel comfortable. Rest a while after one round of Bhastrika. Care should be taken that unnecessary pressure is not given on the lungs. Beginners may start with two or three rounds, each round consisting of six to ten expulsions, one expulsion per second. Gradually increase the number of the exhalation and inhalation to 20-30 per round, keeping the number of rounds to 2 or 3.

**Benefits:** Bhastrika relieves inflammation of the throat, increases the gastric fire, destroys accumulation of phlegm, removes the diseases of the nose and chest and eradicates asthma, constipation, excess of wind and bile. It gives warmth to the body. The practitioner will keep good health.

**Swami Chidananda**



## Sri Guru Purnima Mahotsava at the Headquarters Ashram



ज्ञानशक्तिसमारूढतत्त्वमालाविभूषिणे ।

भुक्तिमुक्तिप्रदात्रे च तस्मै श्री गुरवे नमः॥

*Salutations and prostrations to the Guru, who is firmly established in knowledge of the Self, who is adorned with the garland of Supreme Truth and who graciously bestows both worldly riches and liberation on the devotees.*



The full-moon day of the month of Ashadha, observed as Guru Purnima is the most blessed day to offer our loving gratitude towards our Divine Masters. On 24th July 2021, the auspicious day of Sri Guru Purnima was celebrated with great devotion at the Headquarters Ashram.

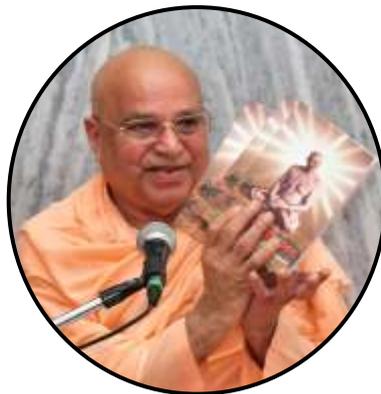
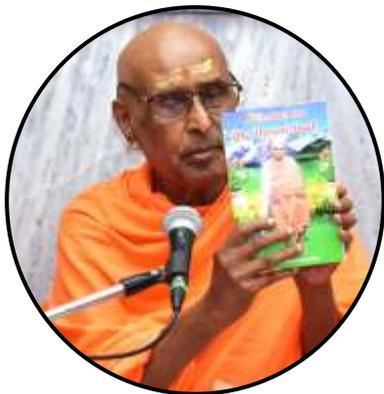
The Celebration commenced at 5.00 a.m. with Brahmamuhurta prayers and meditation at the sacred Samadhi Shrine followed by the blessing message by H.H. Sri Swami Yogaswarupanandaji Maharaj. In the forenoon session, devout worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj at the holy Samadhi Shrine. It was followed by soulful Bhajans-kirtans by the Sannyasis and Brahmacharis of the Ashram.

Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj read the first four Sutras and the last Sutra of the Brahmasutras as a worshipful tribute to Vyas Bhagavan and entire Guruparampara. To mark the sacred occasion, seven books and one booklet of Sri Gurudev and one booklet of Worshipful Sri Swami Chidanandaji Maharaj were released. This being the centenary year of Worshipful Sri Swami Krishnanandaji Maharaj and Worshipful Sri Swami Venkatesanandaji Maharaj, one book and two



booklets of Worshipful Sri Swami Krishnanandaji Maharaj and one book of Worshipful Sri Swami Venkatesanandaji Maharaj were also released. Two Gujarati books compiled and printed by Sri N.P. Shuklaji of DLS Ahmedabad Branch to commemorate Worshipful Sri Swami Krishnanandaji Maharaj's Birth Centenary also saw the light of the day. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired all to live their lives in the spirit of Universal Prayer of Worshipful Gurudev. The celebration concluded with distribution of sacred Prasad.

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



## 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)*

“You are welcome. You are welcome here.” The impact of these few simple words can be so profound – Especially, when one has experienced, not to be welcome, or even worse.

This month it so happened, that a couple from Rishikesh came to Sivananda Home with a request. They used to go every evening to Triveni Ghat, to do Puja and have Darshan of Holy Mother Ganga. Since last 2 weeks they came across a young woman, 26 years of age, who was sitting there all alone and crying continuously. They approached her and she told them about her life, and what happened to her that she had landed up at Triveni Ghat, all by herself.

“The disease brought me here,” she told. “The disease of Leprosy does not permit me any longer to stay with my husband and children. The village sent me out. Already I was staying separately and did not receive food from the house. Now they brought me here, telling me never to come back, to remain here the rest of my life, or else, to just let myself go inside the current of the river...”

Fifteen days she stayed at Triveni Ghat. Fifteen long days and fifteen long nights. She took shelter at the Mandir, out of fear for robbery, attack or abuse; even not having an umbrella or a plastic sheet to protect her from the heavy showers. Her deep concern was the condition of her two young children, whether they would receive love, care and be looked after by her in-law family and their new mother-to-be, since her husband would get remarried soon.

Her hands are wounded. Her feet are injured. Her heart is aching. But deep inside her soul, she is grateful to have arrived at a safe haven, and her prayer to Lord Shiva, Bhole Nath, to keep her kids secured, healthy and happy, remains on her lips and in her heart, each and every moment.

The Covid test report came out negative, and medical treatment, dressing and cleaning of her ulcers is ongoing, with improvement of her prior condition.

May Gurudev's welcoming call console her and shower His blessings and loving care upon her, upon her children and upon all the members of her family. Om Sri Satguru Devaya 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*

# IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 10<sup>th</sup> March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11<sup>th</sup> March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1<sup>st</sup> April 2021: –

## General Donation

1. Ashram General Donation
2. Annakshetra
3. Medical Relief

## Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

Therefore, devotees are requested to send donations to the above mentioned account heads only.

Further, it is hereby conveyed to all the devotees and well wishers of the Ashram that

- The income from the **ASHRAM GENERAL DONATION** shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Goshala, conducting regular religious and spiritual activities of the Ashram and also to any other spiritual, religious or charitable activities taken up by the Society from time to time.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the treatment of sick and needy patients at Sivananda Charitable Hospital and also towards other medical relief works undertaken by the Society.
- Similarly, Interest income generated from **SIVANANDA ASHRAM CORPUS (MOOLDHAN) FUND** shall be utilised towards all the activities (spiritual, religious as well as charitable) of the Society.
- It is to be noted that the Society is not dispensing with any of its

activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.

- Donations towards the Divine Life Society may be made through 'Online Donation Facility' by accessing directly to the web address **<https://donations.sivanandaonline.org>** or by clicking the 'Online Donation' link provided in our website **[www. sivanandaonline.org](http://www.sivanandaonline.org)**.
- Donations can also be sent through cheque/D.D. /E.M.O. drawn in favour of '**The Divine Life Society', Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter mentioning the purpose of donation, Post Mail Address, Phone No., Email Id and PAN should accompany the same.
- Further, devotees are informed that Puja in Ashram temples shall be done free of cost for all those who would like to perform Puja in their name or in their family members' name. They may do so by sending a written request well in advance with requisite details either by email or letter addressed to the General Secretary or the President.
- There is no change in guidelines regarding Remittance towards Fee for Membership, Admission, Life Membership, Patronship, Branch Affiliation and SPL advances as well.

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

1. New Membership Fee*	₹ 150/-
Admission Fee . . . . .	₹ 50/-
Membership Fee . . . . .	₹ 100/-
2. Membership Renewal Fee (Yearly)	₹ 100/-
3. New Branch Opening Fee**	₹ 1,000/-
Admission Fee . . . . .	₹ 500/-
Affiliation Fee . . . . .	₹ 500/-
4. Branch Affiliation Renewal Fee (Yearly)	₹ 500/-

\* Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.

\*\* Prior written permission has to be obtained from the Headquarters for opening a New Branch.

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

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Bhimkand (Odisha):** The Branch conducted daily Guru Paduka Puja and weekly Satsang on Sundays.

**Chandapur (Odisha):** Daily Puja, 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 14th June.

**Chhatrapur (Odisha):** The Branch had weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana.

**Khurdha Road (Odisha):** The Branch continued online Satsang with Gita Path, chanting of Hanuman Chalisa,

Bhajan and Kirtan. There was Narayan Seva on 12th June. Special Paduka Puja was conducted on 21st.

**Nandininagar (Chhattisgarh):** The Branch had daily Abhishek and morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Pradosha Puja on 8th and 24th. There was Mahamantra Kirtan on 3rd June. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated with Havan.

**Rourkela (Odisha):** Weekly Satsang on Thursdays and Sundays were continued with Paduka Puja, Bhajan, Kiratan,

Archana and recitation of Vishnusahasranam. Sannyas Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June with Paduka Puja.

**Steel Township - Rourkela (Odisha):** The Branch had daily Puja and Guru Paduka Puja on Thursdays. Distributed grocery items to the needy people.

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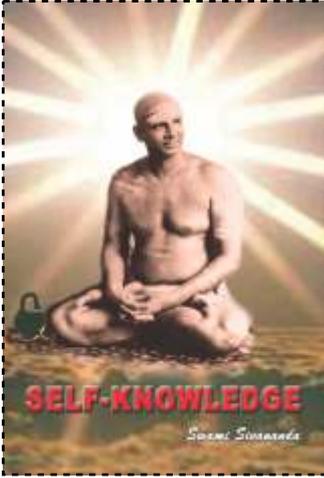
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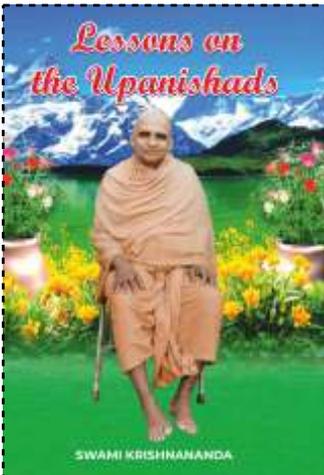
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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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**AUGUST 2021**

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## **FIFTEEN EVILS OF COMPANY**

There are fifteen doshas or evil effects that arise from company. An aspirant who is ardently pursuing his spiritual Sadhana, should, therefore, preferably remain alone during the period of his practice. The doshas are: (1) Misunderstanding; (2) Ill-feeling; (3) Displeasure; (4) Raga-dvesha, (likes and dislikes); (5) Jealousy; (6) Vampirism; (7) Attachment; (8) Mental sharing of pain of another man; (9) Criticism of others; (10) Worldly topics; (11) Habit of talking; (12) Slavish mentality and weak will; (13) Bahirmukha vritti (outgoing tendency of the mind); (14) Idea and Samskara of duality; (15) Contempt.

*Swami Sivananda*

**To**