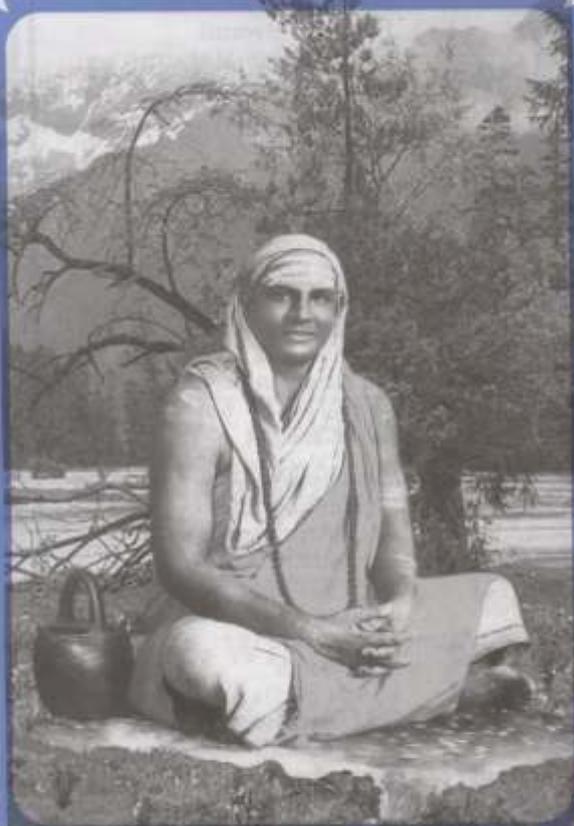


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# The DIVINE LIFE



O aspirants!  
Take refuge in your  
own Self, the immortal  
Soul. Be steadfast in your  
resolve. Tread the path of truth  
and righteousness. Watch your  
mind very carefully. Be vigilant and  
diligent. Discipline the turbulent  
Indriyas. Curb this tongue and  
reproductive organ. You will cross  
the ocean of Samsara and attain  
immortality and perennial peace  
and joy.

*Swami Sivananda*

**FEBRUARY 2021**

# SPIRITUAL CALENDAR 2021—2022

THE DIVINE LIFE SOCIETY, P.O. SHIVANANDANAGAR—249 192,  
DISTT. TEHRI-GARHWAL, UTTARAKHAND, INDIA

## 2021 APRIL

7	Wed	Ekadasi
9	Fri	Pradosha Puja
11/12	S/Mon	Amavasya
12	Mon	Somavati Amavasya
13	Tue	Ugadi; Lunar New Year's Day; Vasanta Navaratri Begins;
14	Wed	Mesha Sankranti (4.41 a.m.)
21	Wed	Sri Ramanavami
23	Fri	Ekadasi
24	Sat	Pradosha Puja
25	Sun	Mahaveer Jayanti
26/27	M/Tue	Purnima
27	Tue	Purnima; Sri Hanuman Jayanti

## MAY

7	Fri	Ekadasi; Sri Vallabhacharya Jayanti
8	Sat	Pradosha Puja
11	Tue	Amavasya
14	Fri	Akshaya Tertiya; Parashurama Jayanti
17	Mon	Sri Adi Shankaracharya Jayanti
18	Tue	Sri Ramanujacharya Jayanti; Sri Ganga Saptami
22	Sat	Ekadasi
24	Mon	Pradosha Puja
25	Tue	Sri Narasimha Jayanti
26	Wed	Purnima; Sri Buddha Jayanti

## JUNE

1	Tue	Anniversary of Sannyasa Diksha of H.H. Sri Swami Sivanandaji Maharaj
6	Sun	Ekadasi
7	Mon	Pradosha Puja
9/10	W/Thu	Amavasya
20	Sun	Sri Ganga Dashahara
21	Mon	Ekadasi (Nirjala)
22	Tue	Pradosha Puja
24	Thu	Purnima

## JULY

5	Mon	Ekadasi
7	Wed	Pradosha Puja
9	Fri	Amavasya
10	Sat	Amavasya
20	Tue	Harishayani Ekadasi
21	Wed	Chaturmasya Vrata Begins; Pradosha Puja
23/24	F/Sat	Purnima
24	Sat	Sri Guru Purnima; Sri Vyasa Puja; Sri Guru Puja

## AUGUST

2	Mon	58th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Sivanandaji Maharaj
4	Wed	Ekadasi
5	Thu	Pradosha Puja
8	Sun	Amavasya
13	Fri	Naga Panchami
15	Sun	Tulsidas Jayanti; Independence Day
18	Wed	Ekadasi
20	Fri	Pradosha Puja
21/22	S/Sun	Purnima
22	Sun	Purnima; Raksha Bandhan
30	Mon	Sri Krishna Jayanti

## SEPTEMBER

2	Thu	Ekadasi
4	Sat	Pradosha Puja
5	Sun	13th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj
6/7	M/Tue	Amavasya
7	Tue	Amavasya
8	Wed	134th Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj
10	Fri	Ganesha Chaturthi
11	Sat	Rishi Panchami
17	Fri	Ekadasi; Vamana Jayanti
18	Sat	Pradosha Puja
19	Sun	Ananta Chaturdasi

(Continued on Cover iii)



# THE DIVINE LIFE

*Vol. LXXIX*

FEBRUARY 2021

*No. 07*

## PRASNOPANISHAD

CHATURTHA PRASNA (QUESTION IV)

SAURYAYANI AND PIPPALADA

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं  
वेदयते यस्तु सोम्य स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥१० ॥

10. Supreme, indestructible Being, he surely attains. Whoever, O beloved one, knows his Being, which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all. There is this verse.

## महागुरुवर्णमातृकास्तोत्रम्

### MAHAGURU-VARNA-MATRIKASTOTRAM

*Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri*

फालाक्षांसिसरोजयुग्मशरणः फालोल्लसद्भूतिमान्

फलगुन्युज्झितलालसो भवसुखे भास्वानिवोद्यत्प्रभः।

बन्धच्छेदकरो बुधादरपरो बुद्धिप्रकर्षोज्वलः

बृन्दारण्यमहोनिबद्धहृदयो बोध्यो गुरुस्सज्जनैः॥२१॥

21. All noble-hearted people should know well our Gurudev, who has taken refuge at the lotus-feet of Lord Siva, whose forehead is adorned with holy ashes, who has renounced the desire for the petty worldly pleasures, who shines like the sun, who cuts asunder worldly knots, who greatly reveres the wise ones, who is endowed with brilliant intellect and who has intense devotion towards Lord Sri Krishna.

भक्तान्तस्तिमिरापनोदपटुवाग् भासा रवेस्सन्निभः

भिक्षुव्रातसमाश्रितांग्रिकमलो भीमामयध्वंसकः।

भूमाविष्टमनाश्च भूरिकरुणो भृत्यव्रजे संसृति-

व्याधेर्भेषजमार्तबन्धुरयि भोः भक्त्या गुरुः सेव्यताम् ॥२२॥

22. O Men! Devoutly adore Sri Gurudev, whose wisdom-words dispel the inner darkness of his devotees, who is at par with the sun in radiance, whose sacred feet have been resorted to by the aspiring monks, who is the destroyer of dreadful diseases, whose mind is ever immersed in Parabrahma, who is very compassionate towards all the devotees, who is panacea to cure the illness of worldly transmigration and is a friend of the poor and distressed.

**(To be continued)**

## HEALTH IS ABOVE WEALTH

**Sri Swami Sivananda**

Unnatural life shortens existence and leads to ill-health and various sorts of diseases. Man goes astray from nature in order to gratify his perverted propensities and passions.

Disease is want of ease. When all the organs perform their functions properly, when there is a feeling of ease and comfort, you are said to be healthy. Good health is the foundation, not only of success in business, but of successful living in general, and also of success in Yoga and spiritual pursuits.

Health is a positive state. It is not simply negation of disease. A healthy man can turn out more physical and mental work. He can practise good meditation for a long time. A healthy man need not be necessarily strong and robust. A strong and robust man need not be necessarily healthy. Health is a gift from Mother Nature or Lord, who is the Power behind life. Health is your birthright, but not disease. It is as natural to be well as to be born.

Health is above all gold and infinite wealth and treasure. It enlarges the soul and opens all its power to receive instructions and relish virtues. "This Atma cannot be attained by a weak and unhealthy man". This is the emphatic declaration of the Upanishads. Emerson says, "The first wealth is health. Give me health and a day, I will make the pomp of emperors ridiculous." He who has good health, has nothing more to wish for. He is really a blessed man. Ramalingaswami sings, "I want a life with health and without disease." The first requisite in life is good health. Health is a sine-qua-non to every kind of enjoyment in life.

Health depends upon Karma. A virtuous man enjoys long life and good health. A wicked man is unhealthy. Patanjali Maharshi says in his Yoga Sutras, "Span of life, caste, enjoyment all depend upon one's own Karma." Therefore, perform virtuous actions. Shun evil

deeds. Body, mind and spirit must be healthy. Then only you can enjoy perfect health. Body, mind and spirit constitute the whole man. There is intimate relation between body and mind. Body is the mould prepared by the mind for its enjoyment. Spirit is the basis or substratum or source for the body and mind. Mental health is more vital than the physical health. All diseases originate from mind first and then affect the body.

The spring of loveliness flows from health. Every joy that enlivens your heart comes from health. All flourish if they are healthy only. Wealth is useless if you have no health. Best dishes cannot give you joy if you suffer from colic and dyspepsia. Children jump in joy only if they are healthy. Therefore, try to keep up good health by taking recourse to natural means.

Sunshine, pure water, pure air, exercise, wholesome and healthy diet and sound sleep or rest are the six fundamentals of life. Bask in the sunshine. Drink pure water. Breathe pure air. Take regular exercise in the morning. Take wholesome food. Have proper rest. You will become a centenarian.

Sit in the sunshine for an hour every day. Sunshine is a better tonic for the skin, hair, scalp. Diseases of the skin and scalp will disappear. Sunlight is nature's cheapest medicine. It is a powerful disinfectant. Sunlight assists to supply the blood with Vitamin D and enrich blood with calcium and iron. The glorious sunshine carries health into your body with its warming and invigorating rays.

Take scrupulous care to eliminate waste matter through the bowels, kidneys, lungs and skin. Then only you can be healthy. Remain in the open air. Take a tumbler of water at night and in early morning. This will flush the inside of the body. Brisk friction with a towel during bath will remove the accumulation of dirt in the skin.

Go to bed early. Sleep for six hours. Do not worry. Eat moderately. Masticate the food nicely. Sleep in open air or with windows open. Avoid irritability. Control anger. Observe Brahmacharya. Talk little. Talk sweetly. Be honest. Be sober. All these will contribute to your keeping good health.

## WEALTH MAKES A MAN LOSE HIS HEAD

**Sri Swami Chidananda**

To the true child of Bharatavarsha, who is the heir to Sanatana Dharma, the entire life constitutes worship. All the varied activities of his physical life are regarded by him in the light of a great worship of God, who is beyond names and forms, but who is manifest as the world of names and forms, the Vishwarupa, the Virat. In this eternal worship, he takes every opportunity to perform this solemn act in a special, glorified and intense form. These are the great days of festivity, of religious observances and the birthdays of the various incarnations of God and sincere devotees.

Today is such a day, being Tyagaraja Jayanti, and we offer our devout worship and adoration to this great manifestation of the Divine Light, Sri Tyagaraja Swami. Our motherland, Bharatavarsha, has been regarded as a Punya-Bhumi, because among many reasons is the presence of such great saints, men of devotion and realisation that have graced this sacred land. Through all of history, we will find that there has not been a single period or a single part of this vast land, when there have not been saints, devotees or Godmen – some souls athirst with the aspiration for the realisation of the Infinite, yearning

and burning for knowing and enjoying communion with the Lord. Thus it is that the very birth in this great land is believed by the Hindu to be a special privilege and a great opportunity for attaining the goal of human life – Realisation of Perfection, of Bliss Eternal and the Peace that passeth all understanding.

These saints have been the living witnesses to the bliss and joy of divine realisation. They have filled this land and its atmosphere with spiritual vibrations and aura. They have shown by their wonderful lives the absolute vanity of this passing physical world, they have been living exponents of the deepest truths that lie enshrined within our holy scriptures. Bhaktas who have followed the Prema-Marga like the saints Tukaram, Namdev, Ekanath, Ramdas, Kabir, Ramanand, Surdas, the great lineage of Dasas or Servants of God, Purandaradasa, the brilliant lineage of the Alwars and Nayanars— all these have brought out through their lives the exalted declarations of our Vedas, Upanishads, Shastras and Puranas. It may be stated that Sri Tyagaraja Swami brought out these great truths:

*'Kalau Keshava Kirtanat'* - In Kaliyuga, one can attain God-

realisation through singing His Divine Name and

*'Na karmana na prajaya dhanena  
tyagenaike amritatwamanashuh'* -

Immortality is not attained through actions, progeny or wealth. It is attained only by sacrifice.

Sri Tyagaraja Swami, besides being the great master of the science of music and melody, besides having composed innumerable soul-elevating compositions, he was a beacon light about the life divine for all people and for all times to come. From his life, we learn great lessons which no aspirant, no devotee and no seeker can afford to forget.

What are they?

There should be Nishtha, the firm, absolute loyalty to the ideal. This ideal should not be theoretical, intellectual or merely emotional, but practical. It is here that all of us fail. We may be very sincere, emotional, and we may avow the most absolute allegiance to the ideal; intellectually we may be very fervent in this avowal, but when it comes to practical life, we find that there is much to be desired and much that is seriously lacking. Our life has to be fulfilled and this obstacle has to be overcome by a flaming life of Tyaga (renunciation), of practical Sadhana, practical sacrifice for the sake of the ideal. That is brought out in the life of these great saints.

Instances are many which bring these truths with great power in the lives of such saints. We have heard

how deliberately Tyagaraja Swami chose the life of Unchhavritti (collecting foodgrain which is scattered in places like fields, granary, market-place etc.) for his mode of living. This was not done out of necessity. There was no need for Tyagaraja Swami even to stir out of his abode—so famous a master-musician and composer he was, that even kings were at his doors tempting him with royal pomp and glory to come and grace their palaces and be their Court-singer and to compose verses in praise of them. There was a king who asked Tyagaraja Swami to compose a song upon him. In reply, Sri Tyagaraja said in one of his compositions 'Nidhisala Sugama'; 'Does wealth constitute real happiness? Can it give the happiness which God can give?' He said, "O Lord, I have not come here to compose songs on this man whose status is but wealth."

Wealth makes a man lose his head. Dharma is lost where wealth accumulates. The actions of wealthy men are prone to be despicable in the extreme. It is devotion to the Lord that is the real status of man. When this real status is given to man, he becomes the possessor not of wealth, fame, power and pomp, but of the real and great wealth of Bhakti—'Padavini Sadbhakti' (real devotion to Thee, O Lord), that bestows the real status.

Thus he has shown the value of devotion to us. Very clearly have all the saints said that the seeker must make the Lord his real wealth. Divine Name

is the real wealth, and one should shun all material wealth that makes one turn away from God. All the wealth of the world Sri Tyagaraja shunned, but he was rich with the wealth of Tyaga (renunciation); therefore, he was called Tyagaraja. He possessed the imperishable wealth of Tyaga. When a man gives up everything, his heart is full. Paripurnata is his natural domain. He becomes not only a Raja, but a Chakravarti, a Shahanshah. That is what Tyagaraja Swami most inspiringly brought out in his actions.

Such saints regarded the world as absolutely transitory and evanescent, life as impermanent and the body as 'Kshana-Bhangura' (like a bubble on the surface of water). They were filled with the faith that in the Lord alone is all happiness to be found. Saint Tukaram says that he asks for nothing else except constant remembrance of the Lotus-Foot of the Lord: "O Lord, all happiness, all joy, all bliss is there at Your feet!" The saints therefore turned away from the empirical world of fleeting pleasures and pains and dedicated themselves to a whole-souled seeking and devotion to the Supreme Being. It is this light of Tyaga, of Nishtha, of Ananya-Bhakti, that these great ones have shown to us. We should all strive our sincere best to partake of the treasure they have bestowed upon us and make it our own and glorify it still more in our practical life of sincere struggle and successful realisation. Then alone will

we be worshipping them in the grandest possible manner, and we will be the heirs to these treasures.

Let us pray that we may also become worthy followers of the great Sanatana Dharma, the great Path shown to us by the Vedas, by the Upanishads, by the great Sages and Seers, Bhaktas and Bhagavatas. The life and work of the great soul Sri Tyagaraja Swami are themselves rich legacies left by the saint-poet to us. But man neglects to develop the precious faculty of Viveka and Vichara. Though he gets any number of awakening knocks and frequent reminders from nature, he continues to be the same man leading his mundane existence. Despite Mother Prakriti's severest blows, he fails to learn a lesson and will neither awaken nor be transformed.

But it is not so with the true seekers, spiritual aspirants and Sadhakas. For, these are the men of stuff, like that out of which saint Tyagaraja was made. Full well do they cultivate Viveka, Vairagya, Vichara and the like in their inner being; even a slight rousing impulse from any experience of life at once springs them into wakefulness, and they turn from the lure of the senses towards the call of the Immortal. Thus do they walk in the exemplary foot-steps of Saint Tyagaraja to whose memory we offer our countless adorations upon this auspicious day, Sri Tyagaraja Jayanti!

Hari Om Tat Sat!

# THE SATARUDRIYA OF THE YAJURVEDA

**Sri Swami Krishnananda**

We celebrate the day and the night of Mahasivratri in honour of the great God whose majesty and glory is described in ecstasy, especially in the Rudra Adhyaya, or the Satarudriya, of the Veda. Every Siva temple has this daily programme of worship and *abhisheka* to the great Lord Siva with the recitation of the famous Veda mantras known as the Satarudriya, also known as Rudra Adhyaya, which occurs in the Yajurveda.

It may well be said that these wondrous Vedic hymns known as the Satarudriya are a sort of magnum opus of spiritual ecstasy, an insight into whose significance and meaning should make one's hair stand on end. It is difficult to fathom the depth of the revelation and the feeling of the sage or the rishi to whom these visions were bequeathed by the Almighty. We have very few passages, prayers, hymns or stotras in religious literature comparable with this mighty Satarudriya, wherein everything that we can conceive of in respect of God is humanly portrayed in the language of spiritual intuition. Often it would appear that man is not supposed to understand its meaning, on account of

the comprehensiveness of its approach and the profundity of the revelation that is contained therein.

No one can recite these Satarudriya mantras without having one's sins cleansed at once from their very roots, if only one would have the leisure and the patience to go into the internal connections and the suggestiveness that is implied in these mantras. It is not a prayer to one God or to any particular God. Satarudriya, the name of the hymn, has several meanings: prayer to the hundred thousand Rudras, or to the Rudra appearing in a hundred thousand forms, who is Siva at the same time. *Rudra yatte dakshinam mukham tena mam pahi nityam* (S.U. 4.21) is an oft-quoted prayer. The power of God is also the terror of the human individual, while at the same time it is the most beneficent blessing anywhere that can ever be. Hence it is that the great Lord is often designated as Rudra-Siva, who has perpetually blended within His being the aspects of creation, sustenance and transformation of all things.

One who recites these mantras of the Satarudriya is apt to feel that the person to whom these were revealed, who had this vision, was breaking up

into pieces and his personality was scattered in various directions. He was dancing in the madness of divine possession. One who soulfully recites these mantras cannot afford to miss being possessed by this power of ecstasy where the body, mind and spirit are brought together in unison and forced to forge onward in the direction of the directionless Absolute.

Very mysteriously and curiously, the mantra *Namah Sivaya*, which devotees have been chanting today right from morning onwards, occurs in the middle of the Satarudriya mantras of the Veda. Very few of the normally accepted mantras occur in the Veda Samhita, but this occurs in the very middle of the Samhita. *Namah shankaraya cha mayaskaraya cha namahsivaya cha sivataraya cha* is the passage wherein the mantra *Namah Sivaya* occurs.

This morning someone asked me, “What is this mantra? What is the rishi? What is the *chhandas* and what is the *devata*?” I tried to explain that the mantra is a magazine of force. It is a hidden potency which is charged with a capacity which comes from various factors that go to constitute the importance of the mantra. The mantra does not necessarily mean merely the letters which are juxtaposed to constitute the formula, just as

language does not mean merely the letters or the combination of the letters, but a hidden cementing power which gives the suggestion of meaning as latent in between the juxtaposition of the letters.

Therefore, the sound symbol which is the mantra is a compound of various elements that lose themselves in a fraternal embrace, as it were, to form a single indivisibility—just as, to give a very mundane example, when we sip a cup of tea, there is not merely the taste of milk, there is not merely the taste of sugar, there is not merely the taste of tea leaves, but there is a blend which is what is called the decoction. Or, to give another example, when we taste a delicious dish, we do not merely taste the salt and the other ingredients that constitute the dish. It is a new element altogether that crops up as a compound. The same is the case with a medical prescription; the components lose their individualities and enter into the formation of a new significance, which is the synthesis of the ingredients. Hence, the beauty of language, the style of expression and the significance of literature are elements that invisibly pervade the visible characters of the alphabet of any language.

Such is the meaning of what is known as the *chhandas*, or the metre

of a mantra. The metre, or the *chhandas*, is the method of the bringing together of the letters of the mantra, by which they form a totality of energy and no more exist merely as letters; they melt themselves in the maelstrom of what is known as the mantra. In the Alankara Shastra, which is a treatise on the rhetoric of the Sanskrit language, descriptions are given of what are known as *ganas*. This science has been lost in modern times. *Gana* is the force that is behind every letter and the significance that it conveys when it is placed in a particular position. If a *sloka*, a verse, a formula or a hymn is to convey the required significance or meaning, a particular letter should come in the beginning, a particular letter should come in the middle, and so on. The mantras are not haphazard chanting; they are scientifically organised systems of sound formation. So much may be said about the meaning of *chhandas* that is behind the mantras, whether Vaidika or Tantrika.

There is also the rishi, or the author, we may say. We know what role the author's mind plays in the meaning that is conveyed by a textbook. The mind of the author pervades the entire book of which he is the writer or the formulator. The force of the author's thought is to be

seen throughout the book which he has written, from the first page to the last. When we read a powerful text, we do not see merely the letters. We enter into an ocean of thought-force, which is conveyed through the symbols of the letters which are visible on the pages of the text. Likewise is the role that is played by the great master, or rishi, to whom the mantra is revealed in meditation. We do not say that the mantra is created or written down or invented by a rishi. According to accepted tradition, the Vedas are not written-down texts. The author of the Veda is unknown. The belief is that these mantras are eternal sound symbols, perpetually existing in the ether of the cosmos, never getting destroyed even during the time of dissolution. Therefore, there is no such thing as destruction of the Vedas or destruction of the knowledge, as the Vedas are more than just books. The idea is that the subtle, etheric *tanmatric* symbols of force, which become grossly manifest into sound symbols audible to the ears, are indestructible. They are ultimately certain patterns of thought which become patterns of external sound symbols, grossening further into letters which are written on a palm leaf or paper, etc.

Finally, the vibration alone exists, and there is no substance. The Veda is not a solid book; it is not a visible substance; it is not a textbook. It is a symbol of the ethereal energy pervading in the form of the potency which can transform itself into certain patterns of expression at given moments of time. Modern science, and modern thinkers on the basis of modern science, have almost come to the borderland of accepting this great truth which is revealed in the original science of India known as *sphota vada*, the doctrine of sound. Bhartrihari wrote a great book on ancient Sanskrit grammar called *Vakyapadiya*, which goes deep into the significance of *sphota*. Much of it has been mentioned by Acharya Sankara and others in their commentaries on the Brahma Sutras. However, the point is that the mantra is a super-sensible potency and a latency of energy, which is brought into contact with the mind of the meditator.

We are also told that the mantra is revealed to the rishi. Remembering the rishi gives us a blessing from that person. When we recite the mantra, we are supposed to remember the great person to whom it was revealed. For instance, when we refer to *The Bhagavadgita* by Swami Sivananda, the very name Sivananda thrills us in a

particular manner. The great work *The Life Divine* by Sri Aurobindo immediately rouses our feelings, which is in consonance with Sri Aurobindo. It is the same with Ramana Maharshi. The moment we hear the names of the authors or the persons to whom the mantras were revealed, we are suddenly stirred up into a spiritual mood. Hence, there is a great point in our being asked to remember the rishi when we recite the mantra, chant the formula or the symbol.

I already mentioned the *chhandas*. The components of the mantra are very important. I mentioned what are known in Sanskrit rhetoric as the Gana Shastras. It is very difficult to explain these things. According to the science of Gana Shastra, the letters of the mantra are arranged in a particular manner by the very power of the intuition of the sage. They are not mathematically concocted or invented.

Then, above all these, there is the *devata*, or the deity of the mantra, who is embodied in the sound of the mantra. Just as the soul is embodied in this physical frame, just as the idea of the artist is embodied in the painted picture, just as the idea or the thought of the architect is seen in the building or the structure designed by him, the will of the deity—the force and the

pattern of the form of the deity—is said to be visibly expressed in the vibrations that are produced while the mantra is being recited. Experiments have been conducted, and it has been found that when a mantra is chanted very intensely and soulfully, it can produce electromagnetic waves in such velocity that they can scatter sand particles that are spread out in front of the chanter, and these sand particles form a pattern equivalent to, or at least approximate to, what is supposed to be the form of the *ishta devata*, or the deity of that mantra.

Therefore, the great mantra *Namah Sivaya* that we are reciting today, right from morning until the end of the puja tonight, is not a chant in the ordinary sense. No mantra is to be regarded as commonplace; it is sacred. It is not supposed to be chanted with an unclean mouth—after eating something without washing the teeth, etc. We are supposed to recite it in a holy mood, in a spirit of dedication and sanctity of aspiration, as if we are seated in front of God Himself.

The Rudra Adhyaya, to which I referred earlier, will be recited several times during the course of the worship on this auspicious Sivaratri. But many of you will not know what they are chanting. You will hear only some sound, some chant; that is all. It may

sound like noise, but it is not noise. It is the pouring forth of the soul as it was revealed to that mastermind, the rishi.

The Rudra Adhyaya is highly purifying. There are two or three occasions in the course of the hymns of the Veda Samhitas when superb ecstasies are recorded. The Purusha Sukta is one such occasion. It occurs almost in every one of the Samhitas—in the Rigveda, Yajurveda, Samaveda, Atharvaveda—where the incomprehensibility, the all-comprehensiveness and the might of the Almighty is devastatingly described. And I may say that the Satarudriya is even more devastating. It will make us dance in the ecstasy of divine possession if we know what it tells us. Prostration to every blessed thing! Whatever we can see, whatever we can hear, whatever we can touch, and whatever we can think, feel and understand is divine manifestation. God has spread Himself in this variety of the unintelligible creation, which stuns even the highest rationality of the modern mind. The recitation of a mantra, especially of the type of the Satarudriya, is not merely an ordinary *japa* in the common meaning of the term. It is our moving into the depths of the ocean of that comprehensive outlook which the mantra portrays in front of us.

The Satarudriya consists of two sections, the Namaka and the Chamaka. In the Namaka, which is the preceding portion, *namah* occurs many times: prostrations, prostrations, prostrations; salutations, salutations, salutations; surrender, surrender, surrender. This prostration is expressed in an infinite way. Then comes the Chamaka: *cha me, cha me, cha me*. "Everything is to me; everything is to me; everything is mine." There is nothing which is not ours here. "Everything may come to me." Everything has to come to us as it has to come to God Himself.

One of the verses of the Bhagavadgita says, *āpūryamāṇam achalapratiṣṭham samudram āpaḥ praviśanti yadvat, tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāmakāmī* (B.G. 2.70): "As rivers enter into ocean, everything enters into you." We should not cry that we are paupers, beggars in this world, as if we have nothing, no friends, and are forlorn and outcast. Everything is in our possession. Everything has to come to us when our will is expressed. At the affirmation of a single thought, it has to materialise itself, provided—a tremendous provision indeed, of course—provided that our thought is in unison with the Almighty's will. So, everything shall come to us. If everything shall go to God, why should it not come to us? We are *amritasaya*

*putrah*, children of the Immortal. We are heir-apparent to the resources, the reservoir of the riches of the Almighty Himself.

Thus, the Chamaka portion invokes everything into ourselves in a divine insight into the all-comprehensiveness of God. We first of all surrender ourselves and become the very substance of God's Being Itself, and then everything enters into us as rivers rush into the ocean. Wondrous! Many a time I become indescribably thrilled even when thinking of these Satarudriya mantras. And so, on this auspicious occasion, may I request you all to bestow some thought upon these great legacies left to us by our ancestors of yore, the treasures which we are likely to overlook in the humdrum activities of modern comforts and distractions. The Veda Samhitas are reservoirs of all-force, all-power and all-meaning.

As I mentioned, there are a few occasions when such ecstasies are revealed in the Veda Mantras. One is the Purusha Sukta; and another is the Satarudriya, which occurs in the Taittiriya Samhita of the Yajurveda and also in the Sukla Yajurveda. Another place where such majestic expressions can be found in the Vedas is a *sukta* in the earlier portions of the Rigveda, where the story of creation in terms of the glory of the Sun-god is described. Here occurs the oft-quoted famous verse, *ekam sat viprā bahudhā*

*vadanti* (Rigveda 1.164.146). “the One, poets sing of in various ways.” In the Atharva Veda there is the Skambha Sukta, which is not well known. It is something like the Purusha Sukta where the rishi to whom the mantra was revealed contemplates on the miracle of creation, putting the question to himself: “What is the substance out of which this great citadel of the cosmos has been created? What are the rafters? What is the wood that is used for building this cosmos? What are the building bricks?” etc. There are also other *suktas* in the Rigveda, such as the Hiranyagarbha Sukta and the Visvakarma Sukta.

May we have the blessedness and the blessing of the mighty Rudra, Siva, the Great Lord whom we are worshipping today, that He may bless us with understanding—*dhiyo yo nah prachodayāt* (Rigveda 3.62.10). We ask for nothing from God except enlightenment, understanding, insight and comprehension. We do not want material prosperity or material goods. There is no use in having anything. We have to *be* something. What we *have* is not important; what we *are* is important. A great saying of Swami Sivanandaji Maharaj is, “Be satisfied with what you have, but be dissatisfied with what you are.” But we are the other way around. We seem to be satisfied with what we are, but we are dissatisfied with what we have. We always complain about the goods that we possess and the commodities that

we have, and we are always complacent about our own selves, our egoistic personalities.

The truth is, we have to be satisfied with every circumstance in which God has placed us, but we should always be dissatisfied with our own internal achievements. As the Upanishad puts it, *neti neti*: “This is not adequate; 'not this, not this' is the Truth.” Any achievement of ours is inadequate for the purpose, ultimately. The soul is not going to be satisfied with anything that is offered to it. Our soul is the infinite reservoir of forces. It is compatible with God-Being Itself. Therefore, the infinite in us cannot be satisfied with any finite offerings. Some little titbits and toys seem to satisfy us occasionally; a wristwatch, a transistor, some sound, colour and movement seem to be satisfying to us. We are ignorant children, moving and groping in the darkness of oblivion in this world. Thus, what we have to ask from the Mighty Lord is the blessing of enlightenment, knowledge and wisdom. We ask nothing from God except God Himself.

May we all gather our powers, muster in our forces and bring ourselves together into a concentrated attention of devotion to the great Almighty, whose glories are sung in the great Veda mantras, so that we may be burnt and burnished in this austerity of spiritual attitude. May Lord Siva's grace be upon us all!

## DIVINE LIFE AS NATURAL LIFE

### Sri Swami Venkatesananda

The three weeks at the Sivananda Ashram in Rishikesh disappeared as if they were three moments. Time has this sinister sense of humour: it is prolonged when you suffer and it is fleeting when it is delightful. Hence, delight is always short-lived and boredom interminable.

The Ashram has expanded almost beyond imagination in recent years. It is very modern in its amenities and administration. The spiritual atmosphere is sustained by the Darshan and Satsang of H.H. Swami Chidanandaji and the inspiring discourses of Sri Swami Krishnanandaji, Shankaranandaji and others. Sri Swami Madhavanandaji who presides over the daily Satsang asked me to speak on several occasions. This was a good opportunity to contemplate the divine life of Gurudev Swami Sivananda as the validation and illustration of his own unique teachings.

In Gurudev, all the spiritual practices blended into integral Yoga.

His daily life was divine life. The supernatural was natural. His norm was our goal. He emphasised again and again that the practice of Yoga in daily life should be full of common sense and wisdom, not artificial and mechanical. The enemy of man is not the world or some other entity outside himself, but his own self! Krishna has said so in the Bhagavad Gita – Gurudev lived it and taught it again.

People take this self or the egoistic personality for granted, and then the worldly people endeavour to embellish it and the spiritual aspirants struggle to destroy it. This is very much like a man who sees a shadow on the wall trying to decorate it or destroy it. Neither of these is possible; and such ignorant struggle sustains the delusion. Gurudev suggested that the problem should be tackled by turning towards the light and then turning this light on the shadow itself!

This is done by a judicious combination of Japa, prayer, study of scriptures, practice of Yoga, Asanas

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and Pranayama, meditation and Satsanga. With the aid of all these, one soon realises that this self, or the egoistic personality is but a shadow and that the light alone is real. When this light is turned onto one's daily life, it is freed from selfishness and every type of activity of the self (craving, greed, hate, attachment, pride and all the rest of it).

That was the reason why virtue was natural to Gurudev. There was no effort involved and hence it was not artificial and showy. He himself was unaware of his virtue. It did not appear to him to be special that evil was totally absent in him.

Gurudev recommended to us the very key to the arising of virtue and the cessation of evil: "Remember God; remember death." The two go together. It is because we have foolishly striven to keep death out of our life (as if this were possible!) that we suffer in this life. The realisation that every moment of our life we are dying, instantly frees us from the evil that destroys our peace and our happiness. Self-discipline becomes natural. That is why Yogic self-discipline is called Yama: Yama also means the god of

death. It was because Gurudev was constantly aware of this great truth concerning death that he was free and fearless, the abode of virtue and the fountain of bliss.

The absence of distracting undesirable qualities contributed to success in his life both in its secular and its sacred aspects. Since discipline had become natural to him, he was regular in his work and in his Yoga practices. Such regularity conserves energy and hence improves the quality of work and the intensity of meditation. Gurudev often remarked that he did not encounter any obstacles in his meditation. Meditation had become natural, too.

All this is made possible by the discovery of the truth: the Reality is eternal and indivisible; the shadow is illusory and non-existent. This discovery is the fundamental spirit of Yoga, though it may be called selflessness in Karma Yoga, self-surrender in Bhakti, self-control in Raja Yoga and Self-realisation in Jnana yoga. All these blended in Gurudev's life, his experiences and his teachings.

## OM NAMAH SIVAYA

### Dr. Veena Sharma

There were so many occasions where the insight into events that were to unfold in the future seemed visible to Swami Venkatesananda here and now. It is not possible to narrate many. Only one or two small ones can be mentioned here. During one of his sojourns in India, he was briefly visiting Delhi from Rishikesh. I went to him with my usual dilemmas. "Come to Rishikesh," he said. I explained I could not go now as I had just got a job, and during the probation period I could not take leave. I had to be confirmed before I would be eligible for leave, etc. Probation would take at least six months to end. During our conversation he repeated, "Come to Rishikesh!" I wondered if he had not caught the gist of what I had said. I repeated it weakly. It was time for him to leave. As he was getting into the car, he again repeated his instruction about going to Rishikesh. I wondered if he had not understood my problem and did not understand that the job was important for my day-to-day survival.

He left. My confirmation came the next day! The first thing I did was to take leave and go to Rishikesh – to the Sivananda Ashrama. At the Rishikesh bus stand, I took a Tonga to go to the Ashrama where, very thoughtfully, one disciple of Swamiji had been posted to wait for me at the reception gate. I wondered how long she may have had to wait, as buses did not always go by exact timings.

I went to Rishikesh merely for his sake, not knowing what the Ashrama would be like. Little did I realise that Swamiji was placing me in the hands of great Gurus who would be my guide when he was not physically present. The Ashrama was to become almost a second home to me.

An aunt of mine, who was religiously inclined, had quite categorically told me that I should ask for Diksha and become an initiated disciple. I did not know how one asked a person to become one's Guru. She said I should offer a Pada Puja and ask for a Mantra. I, of course,

hesitated and felt self-conscious. Yet soon after I reached the Ashrama, one Sannyasi came to offer Pada Puja to Swamiji. My purpose was fulfilled! Hesitatingly, I asked for a Mantra after the Puja. Before I could articulate clumsy words he asked if I had an Ishtadevata. I did not. I could not imagine that that would lead to a most dramatic Diksha for me.

The next day was Sivaratri. Being an unusual Swami, he took it upon himself to perform the first Puja of the night. He asked me to come a bit early to the Visvanath Mandir. I reached there to find Swamiji waiting before a bare Lingam with three small bits of folded paper placed on it. He asked me to choose one. Wonderstruck I picked up one. He told me to keep it. I then went and sat almost at the end of the row in the aisle so that I could advantageously watch the Puja.

Some time passed before one authoritative and confident lady, also from Delhi and a great friend of Swamiji, came up to me and in a stentorian voice told me to go and make an offering of flowers to the Lingam. I was attending Sivaratri for

the first time, so did not know that each person could go up and do that.

As I entered the shrine, Swamiji handed me a Bilva leaf and asked me to place it on the Lingam. I stood there momentarily. "Come on, come on," he said. Just as I bent down, a most beautiful Mala of Rudraksha and Sphatika fell around my neck! I had never before seen anyone throw a Mala that could so exactly land around the neck of a person – and that from a distance of a few feet. It was magic! The whole place became radiant with light and joy. I could not feel a solid earth under my feet. It was, as though I was walking on a cloud. Everything in Swamiji's presence turned playful – something to be enjoyed, lightly. The folded slip of paper in my hand was to be my Mantra.

In time I came to realise that it is not we who choose the Guru but the Guru who chooses his disciples. Being of limited knowledge, we fumble through with some vague unformulated desires and thoughts – even if they be something like a desire for a Guru. It is the Guru who gives them shape.

# LOVE, TRUTH AND PURITY ARE GOD

**Swami Gurusharanananda**

28th February, 1957

To a young man who was taking leave of Swamiji after Darshan, Swamiji gave the instruction, “Repeat the Lord's Name when you are young. You will not be able to repeat His name in old age when you are affected with paralysis and other diseases.”

The visitor replied, “I feel that it is not necessary to repeat any Mantras. I believe only in a life of right conduct.”

Swamiji promptly replied, “Yes, lead a life of right conduct. Observe *A h i m s a* , *S a t y a m* , a n d Brahmacharya. Ahimsa or Love is God. Satyam (Truth) is God. Purity is God.” Soon Swamiji asked, “What is your name?”

“Raja Ram” replied the visitor.

Then Swamiji said, “You like your name, is it not? You write your

name whenever you sign. Repeat your name, 'Raja Ram', 'Raja Ram'.” The visitor smiled, and he had no reply to give. Bowing before Swamiji, he departed, probably impressed by Swamiji's unique method of converting people by a few quick, unassuming, witty words of wisdom, without entering into argumentations with them or even without pointing directly the errors in their viewpoints. Swamiji scrupulously follows the injunction of the Gita — *Na buddhibhedam janayet* (One should not unsettle another's faith), and recognising in a sympathetic spirit the limitations of unenlightened people, Swamiji puts up with their views joyously, and yet shows them the correct vision in an unostentatious, but effective manner, based on their own imperfect views, and without hurting their feelings.

## BE AWARE OF YOUR AWARENESS

**Swami Atmaswarupananda**

When Pujya Swami Chidanandaji used to come to the Samadhi Hall in the early morning, he would address us with words such as Radiant Immortal Atman or Blessed Divinities, and sometimes he would add the words, “who are practising the yoga of their choice.” Gurudev too acknowledged all yogas and wrote books on them. However, his preference was for what he called the yoga of synthesis. He said that as human beings we are head, heart and hand. All should be employed in an integral way in our journey towards God.

There is both a negative and a positive reason for this. If we are naturally devotional, but ignore our intellect, we may have many experiences, but we won't understand their full implication. Whereas, if we exclusively use our intellect, we may have a very deep understanding of the spiritual life, but unless our heart is in it, we are apt to become what Gurudev described as dry Vedantins or lip Vedantins.

On the other hand, from a positive point of view, if we will engage our mind in analysis and enquiry, engage our heart in devotion, our will in meditation and our hand in service, we bring all our faculties into our search, into our dedication to the goal. But then, someone may complain, perhaps that was well enough for Gurudev's day, but now we are lucky if we can get any

spiritual practices in at all—our lives are so hectic. What are we to do?

We can do one thing. We can remember the basic truth of the scriptures that Brahman or Pure Awareness alone is without a second. We can remember that, that automatically means that we are That, which in turn means that who we think we are is just a thought in our minds, not our reality.

We are That which is present at this moment saying my ego. We are That which says, my body, my yoga, That which is aware that we are very busy. Therefore, when we think we are the body and mind and ego, we can remember That which is aware, not in some future time and place, but is aware here, now, at this very moment. As frequently as we can during the day, we can rest there.

Gurudev urged us to offer everything to God. If we can do nothing else, first thing in the morning and last thing in the evening, we can offer everything to God, especially including our idea that we are the body and mind. We empty ourselves so that God can fill us. As Gurudev used to quote: “Empty thyself and I will fill thee.”

We can offer everything to God morning and evening, and add to that whatever other spiritual practices we can. But no matter what we do, it is emptying ourselves of our false ideas and being aware of that awareness that is always present that is essential.

# CHILDREN'S WORLD



## **STUDENTS' SUCCESS IN LIFE** **Blessed Immortal Selves!**

Practice of Karma Yoga does not demand that you should possess enormous wealth. You can serve with your mind and body if you do not have money to spend. If you find a poor sick man lying on the road-side, give him some water or milk to drink. Cheer him up with encouraging words. Put him in a vehicle and take him to the nearest hospital. God is more pleased with such sort of service for the poor and helpless people than with the service done by rich people with pomp and vanity. If anyone is suffering from acute pain in any part of the body, at once shampoo the affected part very gently. If you see a man or an animal with severe bleeding on the road, do not run hither and thither to get a small piece of cloth for bandaging. At once tear out a piece from your cloth or Dhoti or shirt, however costly it may be, and use it for bandaging.

This is real Karma Yoga. This is a test to gauge your heart. How many of you have done such noble service? Whenever your neighbour or



any poor man suffers from any disease, get medicine for him from the hospital. Nurse him carefully. Wash his clothes, bed-pan, plates, etc. You will get high elevation of mind and intense inspiration. Acts of this kind will help you in developing all divine qualities, such as, kindness, mercy and love and will eradicate Ghrina or disgust and jealousy and will transmute you to the status of divinity.

—**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **CONTENTMENT**

Contentment is the best tonic. It is the best medicine. It gives best health and peace of mind. Happiness consists, not in possessing much but in being content with what you possess.

If you are not contented with what you have, you will not be contented with what you like to have.

Contentment is a celestial ambrosia or nectar. It cools the fire of greed.

A contented man is one who does not long after what he has not possessed; and enjoys what he has in right manner. He is quite satisfied with whatsoever he gets.

A contented man is never poor. The discontented man is never rich.

Be always contented with what happens. Know that what God chooses is better than what you choose.

O man! Lead a life of perfect contentment and be happy for ever.

—**Swami Sivananda**

## **ERADICATION OF VICES**

### **CARELESSNESS AND FORGETFULNESS**

Carelessness and forgetfulness are two other evil qualities that



stand in the way of success of man. A careless man cannot do any work in a neat and proper manner. Application and tenacity are unknown to a careless and forgetful man. There is lack of attention in him. He loses his key, shoes, umbrella and fountain pen daily. He cannot produce papers and records to the office at the proper moment. Follow the lessons in memory-culture and you can have a good memory within a short time. You will have to develop a strong desire to remove these qualities and develop their opposites. This is important. Then alone the will and the subconscious mind will do the work for you.

—**Swami Sivananda**

### **BHUJANGASANA**

**Technique:** Lie prone on the ground with your forehead touching the ground. Place the palms down, on the floor below the shoulders. Keep the elbows close to the body. Keep the knees together. Extend the toes back, pointing them to the rear. Pressing the palms hard against the floor, inhale and slowly raise the upper part of the body. Draw the head far back feeling the vertebrae bend one by one, until the body from the navel downwards alone touches the floor. Feel that the entire weight of the body is resting on the legs and hip (rear end of the spine). No weight of the body should be on the palms. Retain the pose as long as possible (from 20 to 30 seconds). Concentrate on the abdomen and the rear end of the spine. Slowly lower the body and exhale. Release the entire body to rest on the floor and relax with deep breathing. Repeat the posture three times.



Finally, relax in Makarasana.

**Benefits:** This Asana tones up the spine and expands the chest. It also helps to set right minor spinal disorders. The abdominal and back muscles get themselves well stretched, thereby effecting proper circulation of blood into the regions of the spinal column, stomach and back.



It helps to increase the body-heat, promotes good appetite, removes constipation and increases the digestive power. This Asana specially renders the spine supple and elastic. This means providing of good health, vitality and juvenility to the individual.

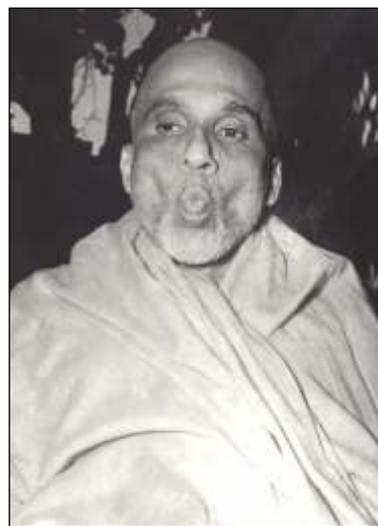
This Asana is particularly helpful for ladies in toning up the ovaries and uterus.

—Swami Chidananda

## SITALI

### (Cooling Pranayama)

**Technique:** Sit in any one of the postures. Open the mouth and form the lips into 'O' shape. Protrude the tongue like a tube. Draw in the air through the tongue tube. Fill the lungs with fresh and cool air as much as possible. After inhalation, withdraw the tongue and close the mouth. Lower your head and touch the collar bone with the chin during retention of breath. Exhale slowly through both the nostrils after bringing your head erect. Practise this daily ten to fifteen times.



**Benefits:** This Pranayama cools the system, soothes the eyes and ears and purifies the blood. It quenches thirst and appeases hunger. It cures chronic dyspepsia (indigestion), inflammation of the spleen, various chronic skin diseases, low fever, biliousness and phlegm disorders.

—Swami Chidananda

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## 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)*

The winter with its cold nights and shivering mornings, brings its own challenges to the physical and mental health of many. One of them an inward patient, a Sadhu with a history of lung TB and angina – TB for which he got completely treated in Sivananda Home, and angina for which he needs to be under life-long medication. His angina exaggerated together with infection of the lungs, causing breathlessness, dizziness and chest pain. After the physician was consulted, he is now stabilized and under bed-rest, with oxygen administration and increase of the medication. Many of the inward patients have a complicated medical history, which makes their condition utterly vulnerable for any change of weather, any change in activity or diet. Even when the lung tuberculosis is declared completely cured, the tissue remains fragile and prone to any common infection. Regarding another patient with congested lung infection, diabetes and leprosy, the on-line consultation of a physician was arranged for, and the condition of the patient improved day by day.

In the same way is the influence of weather on the mental condition of many residents. Like the cold causing inner shivering, cough and cold, pain up to the joints and bones, but not wanting to stay inside the ward, restlessness all over, fever but not being able to express; refusing to stay in the bed when needed, or not wanting to come out when the weather is nice and sunny.... Habits die hard for each and everyone. Where one has been subjected for years and years to the regime of survival of the fittest, with suspicion, depression and anxiety as one's closest allies, one does not easily give in, and faith in and receptivity for any new situation will grow only with time. Trust and patience are needed, besides the guidance

and supervised administration of the prescribed medicines by the Psychiatrist.

Whatever be the condition though, one thing is for sure, and that is, **Gurudev's unfailing Presence is always there**, ever here, guiding, consoling and comforting, each step of the way.

Jai Gurudev! Jai Sivananda! Om Sri Sadgurudevaya 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**

In the practice of Nishkamyā Karma Yoga, there is no loss of effort. There is no harm. There is no transgression also. Even a little of this knowledge, even a little practice can protect you from great fear of birth and death with its concomitant evils. You will doubtless reap the fruits in this path of Karma Yoga, viz., Jnana. There is no uncertainty here. Matter is indestructible. Energy is indestructible. Even a little practice with the right mental attitude will purify the Chitta. The Samskaras of virtuous actions are imbedded in the Chitta. They are also indestructible. They are real, valuable assets for you. They will prevent you from doing wrong actions. They will goad you to do selfless actions. They will push you on to the goal. Selfless works will prepare the ground of Antahkarana for the reception of the seed of Jnana. The path of Karma Yoga eventually leads to the attainment of infinite bliss of the Self.

—**Swami Sivananda**

## **GUIDELINES REGARDING DONATIONS**

Donations towards the Divine Life Society may be made 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.

### **ONLINE DONATION**

Those who would like to avail the 'Online Donation Facility' for sending donations may do so, either 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)**.

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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 Paduka Puja and weekly Satsang on Sundays. Gita Jayanti was celebrated on 25th December with Gita Yajna.

**Chatrapur (Odisha):** During the Kartika Month, Ramcharit Manas Parayan was conducted by the Branch from 1st to 30th November. Besides this, daily Puja and weekly Satsang on Thursdays continued regularly. Monthly Jayanti ceremonies were held on 8th and 24th of every month with Paduka Puja.

**Gandhinagar (Gujarat):** The Branch continued free online Yoga classes including Pranayama and meditation. About 1100 members have been registered throughout India and abroad.

### N a n d i n i n a g a r

**(Chattisgarh):** The Branch had daily morning prayers with Gita Path and chanting of Hanuman Chalisa, and in the evening, Satsang with Parayan of Vishnusahasranam. There was Mahamantra Kirtan on 3rd December. Besides this, weekly Satsang was held on Thursdays. Gita Jayanti was celebrated on 25th with recitation of Bhagavad Gita and Prayers for world peace.

**Nayagarh (Odisha):** The Branch celebrated Gita Jayanti on 25th December with Gita Path and Archana. Weekly Satsang was continued on Wednesdays.

**Rourkela (Odisha):** Daily Yoga class and weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of

Vishnusahasranam etc. Special Satsang was arranged on 13th December at the residence of a devotee. Gita Jayanti was celebrated on 25th.

**Sambalpur (Odisha):**

Daily Puja, weekly Satsang on Sundays, Narayan Seva on Mondays, Sundarakanda Parayan on second Saturday, Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. On 1st January, New Year was observed with Mahamrityunjaya Mantra Japa for world peace. On the sacred occasion of Birth Centenary Celebration of H.H. Sri Swami Krishnanandaji Maharaj, the Branch has participated in the Likhita Japa of "Om Namo Bhagavate Sivanandaya".

**Steel Township - Rourkela (Odisha):** Free Yoga and Music classes on Mondays, Guru Paduka Puja on

Thursdays, Swadhyaya on Saturdays and weekly Satsang on Sundays were continued by the Branch. Gita Jayanti was celebrated on 25th December.

**Sunabeda (Odisha):**

Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and there was Sundarakanda Parayan on Sankranti day. Kartika Purnami was observed on 30th November.

**Visakha Rural Branch (A.P.):** The Branch had daily Puja, and Abhishekam on Mondays. Special Satsangs were held on 6th and 30th December, with Bhajans, chanting of Hanuman Chalisa and talks on various spiritual topics.

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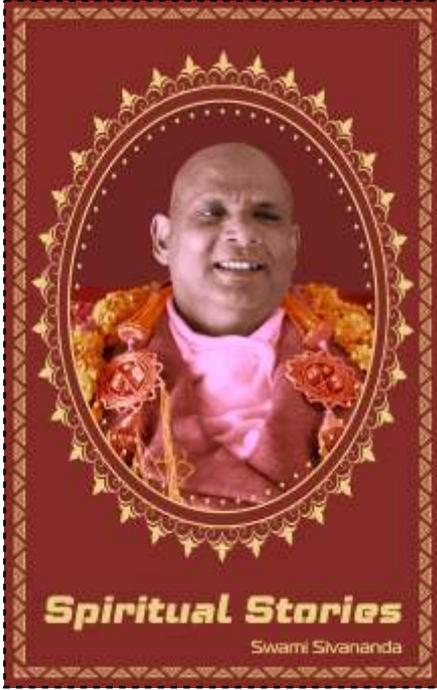
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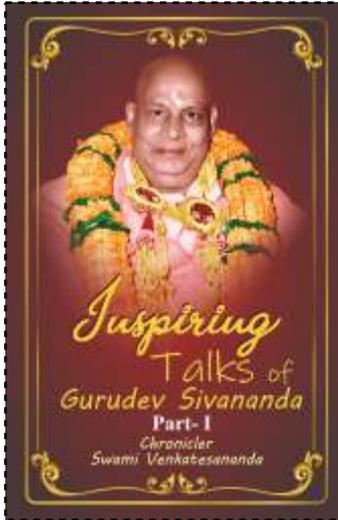


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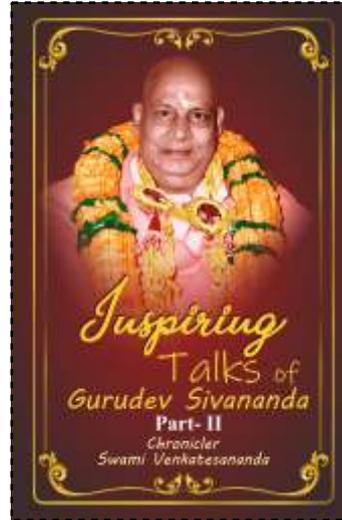


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(Continued from Cover ii)

20	Mon	Purnima; Mahalaya (Pitri Paksha) Begins	18	Sat	Sri Dattatreya Jayanti; Purnima
		<b>OCTOBER</b>	19	Sun	Purnima
2	Sat	Gandhi Jayanti; Ekadasi	24	Fri	Christmas Eve
4	Mon	Pradosha Puja	25	Sat	Christmas Day
6	Wed	Amavasya; Mahalaya (Pitri Paksha) ends	30	Thu	Ekadasi
7	Thu	Navaratri Puja begins	31	Fri	78th Anniversary of Pratishtha Mahotsava of Sri Vishwanatha Mandir at Sivananda Ashram; Pradosha Puja
12	Tue	Saraswati Avahana			
13	Wed	Sri Durga Ashtami			
14	Thu	Sri Mahanavami; Sri Navaratri Puja Concludes			<b>2022</b>
15	Fri	Vijaya Dashami			<b>JANUARY</b>
16	Sat	Ekadasi	2	Sun	Amavasya
18	Mon	Pradosha Puja	13	Thu	Ekadasi
20	Wed	Purnima; Maharshi Valmiki Jayanti	14	Fri	Makara Sankranti (Uttarayana Punyakala 8.49 p.m.)
29	Fri	Sri Radha Jayanti	15	Sat	Pradosha Puja
		<b>NOVEMBER</b>	17	Mon	Purnima
1	Mon	Ekadasi	26	Wed	Republic Day
2	Tue	Pradosha Puja	28	Fri	Ekadasi
3	Wed	Naraka Chaturdasi	29	Sat	Pradosha Puja
4	Thu	Deepavali; Amavasya	31	Mon	Amavasya
5	Fri	Govardhan Puja; Gow Puja; Sri Bali Puja			<b>FEBRUARY</b>
10	Wed	Skanda Shashthi	1	Tue	Amavasya
12	Fri	Gopashtami; 20th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Krishnanandaji Maharaj	5	Sat	Sri Vasanta Panchami
15	Mon	Ekadasi; Tulasi Puja	8	Tue	Ratha Saptami; Bhishma Ashtami
16	Tue	Pradosha Puja; Chaturmasya Vrata Ends	12	Sat	Ekadasi
18	Thu	Vaikuntha Chaturdasi	14	Mon	Pradosha Puja
18/19	T/Fri	Purnima	16	Wed	Purnima
19	Fri	Kartika Purnima; Sri Gurunanak Jayanti	26	Sat	Ekadasi
30	Tue	Ekadasi	28	Mon	Pradosha Puja
		<b>DECEMBER</b>			<b>MARCH</b>
2	Thu	Pradosha Puja	1	Tue	Maha Sivaratri
3	Fri	78th Anniversary of Akhanda Mahamantra Sankirtana Yajna at Sivananda Ashram	2	Wed	Amavasya
4	Sat	Amavasya	14	Mon	Ekadasi
14	Tue	Ekadasi; Gita Jayanti	15	Tue	Pradosha Puja
16	Thu	Pradosha Puja	17/18	T/Fri	Purnima
			18	Fri	Chaitanya Mahaprabhu Jayanti
			19	Sat	Holi
			28	Mon	Ekadasi
			29	Tue	Pradosha Puja
			31	Thu	Amavasya

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Hindu and Buddhist thinkers, with a singular unanimity declare that Avidya (ignorance) is the source of our anguish and all our trouble. Man's nature of oneness with the living universe is lost. He develops an egocentric view of life and puts his individual preference above social welfare. He develops an acquisitive instinct and looks upon every other being as his potential enemy. He clings to nature, to his neighbours, in short, to everything, which is evanescent. He becomes a divided being, tormented by doubt, fear, suffering. There is a split in his oneness. The world lives in incessant fear. Religion is the conquest of fear, an antidote to failure and death. We cannot dispel our doubts by drugging ourselves with illusions. True freedom from fear is gained by Wisdom.

*Swami Sivananda*

**To**