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The DIVINE LIFE



Righteousness is
your best companion in
life; Truth and Non-injury
are its brothers. Absence of
desire is the kernel of a pure
heart. Make friends with these
and reach the illimitable
dominion of Eternal Bliss.

Sri Sri Sivananda

OCTOBER 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**

MOULD YOUR DESTINY

You are the author of your own fate. You yourself have created your world. You yourself are entirely responsible for your destiny. You are the architect of your joys and sorrows. Just as the spider or the silkworm creates a web or cocoon for its own destruction, so also you have created this cage of flesh by your own actions, attractions, repulsions, and false egoism. You become the slave of the flesh, slave of your body and mind, slave of countless desires. You are sunk in the quagmire of deepest ignorance.

Weep not, my child! Sorrow not! A glorious brilliant future is awaiting you! Strive to come out of this false cage of illusion right now this very second. If your attempt is true and sincere, if you endeavour with all your might to achieve this end, by the ready grace of the Lord, you shall drive away these dark clouds of ignorance and shine in your true divine colours, in your native, pristine glory!

Swami Sivananda



THE DIVINE LIFE

Vol. LXXX

OCTOBER 2021

No. 07

PRASNOPANISHAD

PANCHAMA PRASNA (QUESTION V)

SATYAKAMA AND PIPPALADA

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते ।

तमोँकारेणैवायतनेनान्वेति

विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥७॥

Through the Rik-verses he arrives at this world, through the Yajus-verses at the sky, through the Saman-verses at that which the seers know (the BrahmaloKa); by means of the letter Om, the wise one reaches these, and also that which is quiet, undecaying, deathless, fearless and supreme.

श्री शिवानन्द स्तुति
SRI SIVANANDA STUTI
Sri Swami Krishnananda

महाकर्ता जीवत्वमितशरदो नः शुभकरो
 महाभोक्ता कल्याणगुणनिलयो जीवतु चिरम्।
 महात्यागी सन्तोषनिधिरिरुग्जीवतु चिरम्
 शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम्॥५॥

May that Mahakarta, the doer of good to us, live for many years! May that Mahabhokta, the seat of all auspicious qualities, live long! May that Mahatyagi, the ocean of happiness, bright like the sun, live long! May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

प्रणम्य पादौ परमार्थदीपौ गुरोः प्रपञ्चोपशमौ महान्तौ।
 अथायमात्मा लयमेति शान्ते शिवे चिदानन्दघने समस्ते ॥६॥

Prostrating to the feet of the Guru, which are my light to the Eternal Reality, which destroy the appearance of world-phenomena, which are very great, I, this Atma, lose myself in the peaceful, the blessed, the Mass of Consciousness-Bliss, which is this all!

*Navaratri Message***THE INDIAN CONCEPT
OF THE DIVINE MOTHER****Sri Swami Sivananda**

Since the dawn of civilisation, when the primitive man lived in a matriarchal society, the worship of the Divine Mother came into practice. Later on, as civilisation progressed, the matriarchal pattern gradually faded out, and the father became the head of the family unit, where he was treated as the man in authority and to whom everyone looked for guidance and approval. Consequently, there was a change in the concept of God as such; the Fatherhood of God was established. But Mother worship persisted simultaneously, since this concept was psychologically more appealing to the devotee, the mother being nearest in filial affection to the child. Subsequently, a synthetic harmony between the Motherhood and Fatherhood of God was developed by the Hindu religion; the people worshipped Sita and Rama, or Radha and Krishna together.

The concept of the human mind is based on relative experience. Subjective idealism, therefore, in its initial stages, takes the aid of

objective and relative analogies. God is neither limited to abstract or concrete concepts. But it is easier to establish a conscious relationship with the Providence in terms of benevolent fatherhood or affectionate, kindly motherhood than by the concept of an unfathomable void. God is devoid of qualities, in reality, but a relative superimposition of the positive ideals of goodness and virtue is essential for self-culture and spiritual progress of the aspirant.

Mother is very kind to her child. You are more free with your mother than with anybody else. It is the mother who protects you, nourishes you, consoles you, cheers you and nurses you. She is your first preceptor. She sacrifices her all for the sake of her children. In the spiritual field also, the aspirant has very intimate relationship with the Divine Mother.

The Upasana or the worship of the Universal Mother leads to the attainment of knowledge of the Self. The 'Yaksha Prashna' in

Kenopanishad supports this view. Approach the Mother with an open heart. Lay bare your mind with frankness and humility. Let your thoughts be pure and sublime. Become as simple as a child. Pulverise your individual entity, the egoistic nature, cunningness, selfishness and crookedness. Make a total, unreserved, ungrudging self-surrender to Her. Chant Her Mantras. Worship Her with faith and devotion.

Navaratri is a specially suitable occasion for doing intense Sadhana. These nine days are very sacred to Mother. Plunge yourself in Her worship. It is an occasion symbolising the victory of the higher, divine forces over the lower, negative qualities that find their expression in injustice, oppression, aggrandisement, greed, selfishness, hatred and a host of other undivine forces that add to the suffering of man.

Worship the Mother in all Her manifestations. She is the creative aspect of the Absolute. She is symbolised as Cosmic Energy. Energy is the physical ultimate of all forms of matter and the sustaining force of the Spirit. Energy and Spirit are inseparable. They are essentially one. The five elements and their combinations are the external manifestations of the Mother.

Intelligence, discrimination, psychic power and will are Her internal manifestations. Humanity is Her visible form. Service of humanity is therefore, the worship of the Divine Mother.

Feel that the Mother sees through your eyes, hears through your ears, and works through your hands. Feel that the body, mind, Prana, intellect and all their functions are Her manifestations. The one, universal life throbs in the heart of all. How can there be any room for hatred and selfishness, when by hating another, you are but hating the Mother, when by being selfish to another, you are but denying your own self ? Drive deep this consciousness within your heart. Always meditate and practise this ideal of divine oneness.

Mother's grace is boundless. Her mercy is illimitable. She is pleased with a little purity of heart. The sacred Navaratri is approaching. Do not lose this glorious opportunity. Make a definite and sincere attempt to obtain the grace of the Mother. She will transform your entire life, and bless you with the milk of divine wisdom, spiritual insight and Kaivalya!

May you all obtain the grace of Mother Durga!

MAYA AND BRAHMAN ARE ONE

Sri Swami Chidananda

The exposition of the Devi Tattva goes to explain to us how the Supreme Shakti is all-in-all. It tells us that whatever we perceive in this phenomenal universe before us, is nothing but the outcome of this supreme power of the Para-Brahman, viz., the primal force. She is called the Adi-Shakti. She is also known as the transcendental power—Para-Shakti. She is known as the superlative, the great power—Maha-Shakti.

What exactly is the relationship between this great Divine Power and the ultimate Supreme Being, the Almighty, is a question that is very interesting, and it occupies the minds of all great thinkers. Varied explanations have been given, but sages of realisation have stated in illuminating terms the secret of this relationship between the deity, as they conceived of in its aspect of Supreme Mother and the deity in its transcendental aspect. We are told how the Para-Brahman and His Supreme Mysterious Power of World-Illusion, whom we call Maya or Devi, are in fact one and the same in essence. They are apparently different, but yet they are one. It is a

distinction without a difference in fact. That is the relationship between them. As it were, they are the obverse and the reverse of the self-same coin.

You cannot conceive of the Para-Brahman without conceiving of the Devi; and the conception of the Devi automatically presupposes the conception of the Para-Brahman. They explain to us how the Devi or the Supreme Divine Mother is the mysterious link between the manifest and the Unmanifest. She is the medium that connects the Unmanifest with the manifest. For instance, there is an effect and a cause which is responsible for this effect; but what is it that connects the effect with the cause and the cause with the effect? There is some mysterious link which connects these two and makes them one. Though apparently two, they are in reality the two terminals of the self-same process. This process of the cause becoming manifest as the effect, this power that makes the cause appear as the effect is known as Maya, the illusion or the Devi.

The Supreme Brahman is also described as perfectly beyond all

movement and motion; being of the nature of limitlessness and infinity, the very question of motion does not arise. The Supreme Power whom we call Devi is described as the dynamic aspect of the Para-Brahman. They say that they are as inseparable as the whiteness of the milk and the milk; as the heat and fire; as a snake and its zigzag motion. The moment you think of milk, automatically you think of whiteness. The moment you think of fire, you posit also the heat. If the burning property is taken away from fire, you can no longer call it fire. Even so, Para-Brahman and Shakti are as inseparable as the burning property of fire and fire itself. If Brahman is fire, Shakti or Devi is the burning property of fire.

A more up-to-date analogy which can illustrate the mysterious connection between Maya or Prakriti or Shakti and Brahman is electricity. We have the power of electricity when it is inside a battery. When the power of electricity is here within the battery, it is not manifest. It is not dynamic. It is static. The battery can be taken from place to place; no one will know that it holds within itself a tremendous force. There is no indication to give us an idea that it contains within itself this marvellous power. But the moment this selfsame electric current is made to spring into

dynamism through a system of wiring, through a circuit, we find that this static force springs into a wonderful dynamism. It travels with lightning speed; it is able to give a shock or to make an electric bulb spring into incandescence and manifest as light; it manifests itself as the whirling motion of the fan; it manifests itself as freezing cold within the refrigerator and as abnormal power of heat in an electric heater; it is able to burn things; it manifests as sound in an electric siren. This power which is held in a static form within a battery becomes manifest as light, motion, heat, cold, sound and any number of aspects manifest and tangible and perceivable through the senses.

Even so the Supreme Power in its transcendental, motionless, static aspect known as the Para-Brahman is nameless, formless, unmanifest, but the self-same Supreme Power when it springs into manifestation, into creativity, is projected as names and forms, into countless dynamic forces which pervade the entire phenomenal world. The Supreme Mother is electricity, She is the brightness of the sun, the depth of the ocean, the movement of the hand, the smell and fragrance in flowers, the musical note in sound — everything in this universe, invisible as well as visible,

all motion, all force, all movements. She is present in the human being as intelligence, as mind, as Vrittis, as emotions—She is everything that we perceive in this world, either within the individual or without in the forces of nature. She is the very life of the universe. She is the very source, the sustainer and ultimate dissolver of the universe. *Sarvam Shaktimayam Jagat*; this is the ultimate truth. Whatever there is in the universe — from the grossest thing to the subtlest, from the least to the greatest—everything is the variegated manifestation of the Supreme Mother. It is this Cosmic Power which appears as all names and forms, the very source of all embodiment, of all manifestation. It is on account of the Mother that manifestation is made possible.

It is this Supreme Force that we worship during Navaratri through the medium of certain forms. This great power of all powers is conceived of by the devout worshipper in certain distinct aspects—in Her three aspects as Mahakali or Durga, Mahalakshmi and Mahasarasvati. The nine-day worship is divided into three groups of three days each—during the first three days, we worship the Mother as manifest in and through the form of Mahakali or Durga. During the second group of three days, we

worship the Divine Mother as manifest in and through our conception of the form of Mahalakshmi. And during the last three days, we worship Her in and through the form of Mahasarasvati.

The Sadhaka's task is, therefore, to first and foremost to eradicate all that is gross, all that is animalistic, brutal and beastly in his nature. This sacrifice of the lower self of the seeker, of the animal nature of the Sadhaka, is what is achieved by the worship of Mother Durga or Kali in the first stages of an aspirant's Sadhana-life.

Secondly, for all human dealings in society, both national and international, money and wealth is of paramount importance. The Mother in Her eightfold aspect —as life-sustaining corn, as wealth, as knowledge, as arts and sciences which is very essential for the living of a civilised and happy life, as all knowledge pertaining to this material universe, as vitality or virility, as the power of royalty, as the power of victory over adverse circumstances and as prosperity in general—provides the needed basis for the development of virtues in the Sadhaka.

If people are serious, if aspirants are really earnest in their quest, if there is really a burning

desire to somehow break the shackles of this mortal, physical existence, this earthly life full of pain and sorrow, disease and ultimate death, if there is a longing to free oneself and enjoy eternal bliss, one must become an uncompromising votary of truth. Then only will Mother Sarasvati be gracious and will bestow upon that aspirant Her Kripa; and he will get Knowledge of the Ultimate Truth. Let us every day unfailingly meditate upon this supreme virtue, this manifestation of Mother Sarasvati in Her most glorious and most radiant form, this Truth, Satyam.

A man must invoke the Mother as Truth; if he has to establish the splendour of the Atman in his heart.

As long as that is not there, the light of the Atman cannot shine in that being. Therefore, let us always meditate upon Mother Sarasvati in the form of Truth. Truth is the greatest Yoga; it is the greatest Tapas and austerity in this iron age. A man who has got truth, has got God. Let us always bear in mind this supreme importance of the Mother as Truth. Let us meditate upon it. Let us reflect upon it. Let us always try by every possible means to gradually come nearer and nearer to an absolute perfection of Truth in our thoughts, in our words and in our deeds.

May the Grace of Mother help us to achieve this very necessary, but very difficult task!

Devi or Maheshwari or Parashakti is the Supreme Shakti, or power of the Supreme Being. When Vishnu and Mahadeva destroyed various Asuras, the power of Devi was behind them. Devi took Brahma, Vishnu, and Rudra and gave them necessary Shakti to proceed with the work of creation, preservation and destruction.

Devi is the creatrix of the universe. She is the Universal Mother. Durga, Kali, Bhagavati, Bhavani, Ambal, Ambika, Jagadamba, Kameshvari, Ganga, Uma, Chandi, Chamundi, Lalita, Gauri, Kundalini, Tara, Rajeshvari, Tripura-sundari, etc., are all Her forms. She is worshipped, during the nine days of Dusserah as Durga, Lakshmi and Sarasvati.

Devi is the Mother of all. The pious and the wicked, the rich and the poor, the saint and the sinner—all are Her children.

Devi or Shakti is the Mother of Nature. She is Nature itself. The whole world is Her body. Mountains are Her bones. Rivers are Her veins. Ocean is Her bladder. Sun, moon are Her eyes. Wind is Her breath. Agni is Her mouth. She runs this world show.

Swami Sivananda

SIVANANDA'S VISION OF DIVINE LIFE

Sri Swami Krishnananda

It may be difficult for many of you to absorb all the noble ideas which have been pressed into your minds by the powerful speakers today as well as yesterday through their immortal messages. But where there is interest, everything is possible. You can remember a whole world in your heads, if you are really concerned with it. But, you cannot remember anything, even the least, of the items, if you have no relationship with it. If there is aspiration and recognition of value in the deliberations of this Conference, you will be able to remember every word that everyone spoke. But if you have no interest or if you have an axe to grind with a distracted attention, it will be hard for the brain to keep within itself this world of ideas, though they have an eternal value in themselves. This is a Conference of the Divine Life Society. A horse or a cow has its body constituted of the same substance as that found in the body of a human being,—the five elements, (earth, water, fire, air and ether). These form the substance of the body of an animal and also the substance of the body of a human being. This is the similarity, broadly speaking, between an animal and a man. But a man is different from the animal though, his body is made up of the same stuff as that of the animal. The man in human society does not think as an animal thinks. The peculiar differentia of human nature is the capacity to rise qualitatively above the mere mechanistic existence of the physical structure of an animal. Such a difference is there between an organisation like the Divine Life Society and other organisations which are also organisations no doubt. They are societies and the Divine Life Society also is such a one. The similarity is something like the similarity visible between the animal and a human being. An industrial society is as much legal body as a society which is known as the Divine Life Society or it may be the Aurobindo Society or any other such spiritual organisation. They have an outward similarity of structure and methodology of working. But there is an inward transcendence by way of qualitative rising above the level of the

Taken from DL 1980

Talk given on the second day of the Conference—29th of September, 1979

merely social, political, industrial organisation. So we are not merely running a society and we are not merely an audience seated here to listen to a lecture delivered by a learned person or to hear a message that is imparted by a profound intelligence. We are here for a purpose which is superior to the purely organisational or social work. The righteousness which characterises human society, if it is to be a solid and enduring one, is certainly a super-social feature. The stability of society does not rest with the society itself. It is in a principle which is super-social, just as the health of our body does not depend entirely on the diet that we take, the food that we eat, the exercises that we perform physically, but the way in which we live. There is a peculiarity which is known as the conduct of life, the character of the personality and the envisagement of values in general. They condition our physical health and they determine also the stability and solidarity of human society.

The Divine Life Society is one among a few endeavours of humankind directed towards the implanting of a super-social value in the social structure of humanity. Our visible evaluation of things cannot be the principle behind judgments of values. Our eyes are not correct

judges. We have a reason which is superior in its capability to the diversified activities of the senses. Therefore, we have to draw a specific, distinguishing line between a spiritual organisation and a purely industrial or business society. But, here is a great example before us. The Divine Life Society, notwithstanding the fact that it is a spiritual organisation, is also a social organisation, but with an important defining characteristic of its own. While we are generally impelled to completely dissociate the eternity of spiritual living from the transience of temporal life, it has become necessary to rethink along these lines today and go deep into the difficulties of spiritual life itself. All those who take to spiritual life are not necessarily successful spiritual adepts. A life in a cathedral, a monastery, a convent or an Ashram is not a guarantee to spiritual success, because, a mere geographical location is not a spiritual achievement. A spiritual organisation is, therefore, an effort of the soul of the human being, an enterprise of the spirit within, to introduce itself into the nook and corner of the activities which are usually temporal and material.

To transform matter into spirit, society into a religious resplendence would be a need of the hour. There is no need to go into the details of the

causes why religion has failed today. It has become almost a kind of mockery and even those who profess religion do not seem to be satisfied with their own religions. A spiritual seeker is not inwardly happy with his own spiritual seeking. A religious, ardent devotee is inwardly agonised, in spite of his religious devotion. Churches are not happy places; temples are not great examples of perfection, and today we are wondering as to what has happened to the so-called spirituality of the scriptures and the religions of the adepts. The human movements that we see today, which you may call social movements or political movements, are not a descent from the skies. They are an efflorescence from human nature itself. The political and social movements, the various diversifying tendencies that we see in society today, are expressions of the problems of human nature. We cannot deceive ourselves being merely a show-piece of religion or spirituality. Your advertisement that you are a spiritual seeker is not going to save you from the ocean of troubles into which you are going to be thrown one day or the other. Any kind of publication, any kind of advertisement, even a recognition by a body of people, is not going to be a certificate that can save you in

danger. This has to be remembered by us. And it is high time that we investigate into our own selves. There is no use condemning others, other organisations and other movements of society as inadequate and erroneous; because the erroneous movements are motivated and propelled by people like us, who think like us. They are not people with tails, like animals. They are just like us and it is up to us to find out the causes behind this aberration in the thoughts of human beings. It is a total distrust in the very structure of human thinking that has landed us in this sorrow of politics or sociological impasse. There is, therefore, no purpose merely in pasting a label on our foreheads or striking a placard in our institutions that we are such and such, that we are International Yoga Society, etc. Nothing is going to happen. I received an invitation once from some organisation which called itself 'Inter-galactic Society' and there I was called to participate in that conference. I did not know whether it was in the Milky Way or in star Sirius; I was helpless. These are wonderful movements indeed and we do not know how these ideas arise in the minds of people that we are always international and inter-stellar, while we are sorrow-incarnate in the deepest recesses of our hearts.

Can any one of us be confident that we are truly religious people and truly we are lovers of God and that we are really, fit instruments to receive help, succour, and grace from the Almighty? If each one of you can confidently declare, "yes, I regard myself as the fit instrument to receive the grace of the Almighty", well, it shall come to you just now. But if you are suspicious, "I am not fit for it; I have got peculiar difficulties which are not in consonance with the requirement of the Divine Kingdom"; if this doubt is eating into your vitals, it is up to you to take out this thorn from your own hearts which is bleeding with this pricking pain and become sincere and honest. It is honesty in the eyes of God that should be called Divine Life. And it is not merely a social honesty or a sincerity merely of an external sense. It is a sincerity that would be recognised by the law or the righteousness which is of the kingdom of heaven. And, if this righteousness could be the working policy of our organisations, we could call these organisations 'divine organisations.' But if we are only political stooges in the hands of powers, that are purely temporal and selfish, and if we have secret motives which are other than divine and godly, God forbid and He has to take exceptional measures to pardon us, breaking the laws of the

divine kingdom, if we are to be saved. Otherwise, there is no hope. So, I am not giving any message to you, but I am thinking loudly from the bottom of my own heart that unless each individual becomes a fit instrument in the hands of superior powers, Society is not going to be spiritual or religious. Because what is Society but that which you have made by a joining together, coming together of your own selves. Many drops make the ocean. This human society is nothing but you yourselves. You cannot say, government should do it, society should do it. Who are you? You are a part of that organisation. What is government? It is nothing but people like you thinking together in some coordination. So when you say 'it is the responsibility of the government and not mine', you are talking through your hat. Because you forget that you are a part and parcel of that organisation which has created this government. When you say 'it is the responsibility of society', you are a part of society.

It is very difficult for people to think in an unselfish and impersonal manner, in a cosmical sense. We are born and bred up in an atmosphere of dirt and rubbish thinking, which is utterly bodily and selfish to the core. We have been taught this education right from childhood. Our parents

misguide us. Our colleges and schools take us along the wrong path by giving us an education which is not going to help us in any manner whatsoever. It is a sorry state of affairs. But, we have been telling this hundred times, thousand times, in every meeting, in every organisation and from every pulpit. But nothing is happening. Nothing is happening, why? Because nobody wants that anything worthwhile should take place. Because, I am again and again reminded of that humorous anecdote which Sri Ramakrishna Paramahamsadeva used to mention occasionally that our devotion to the higher ideals is something like the sorrow of a lady whose husband has died just now and who strikes her head down on the ground exhibiting her grief over the death of her husband, conscious at the same time that the ornament on her nose is not broken. She is very conscious of that fact, this ornament of Nath, as they call it, may not be spoiled. She holds it like this and strikes her head down on the ground in sorrow for the death of her husband. If this is our religion, if this is our devotion, if this is our honest participation in the welfare of mankind or society, then you can imagine the consequences. Great masters like Sri Ramakrishna Paramahamsa, Swami Vivekananda,

Swami Rama Tirtha, Sri Aurobindo, Mahatma Gandhi, Ramana Maharshi, Swami Sivananda and a train of these great spiritual stalwarts came as ambassadors of God Himself to awaken us once again from this slumber and stupidity of ignorance, to inculcate once again the gospel of being good in ourselves honestly and sincerely, and to respect the divine law.

I repeat once again the great proclamation of Jesus Christ: 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto thee'. Why do you run after profit in business? The profit will automatically come like the tail behind a dog. The dog need not worry whether the tail will come or not. It shall come. So there will be profit. Why do you worry? You will succeed. Everything will come to you, provided you seek the kingdom of God first and His righteousness, and all these things,—this breakfast, this lunch, this Jilebi, this Kheer, this Parotha,—everything will come automatically even without your thinking of it. Why do you run after it and cry for it? But unfortunate is this state of affairs that we cannot fully trust in this great dictum of the holy Master. 'Seek ye first the kingdom of God', is the message of eternity and follow the righteousness which belongs to Him. He is the law of the cosmos, which is

mentioned in the Vedas as Satya and Rita. The kingdom of God which Christ speaks is nothing but the Satya which the Veda speaks, and the righteousness which is referred to here is the Rita, the principle of organisation which is cosmic. This law, which is the righteousness of the Absolute, is the condition of a successful, honest and divine living in this world. So the cause must come first, the effect follows afterwards. We cannot think only of the effects,—the immediate salary to be increased, the promotion that we want or a transfer to a proper place, or things of that kind. These are the last effects which are having antecedents as causes, ultimately reaching upto God Himself.

Until the ultimate cause is organically connected to the little effects that you are thinking of in your minds, there may be no tangible success. So God has to be present in everything. And a society which is organised by God Himself ultimately, literally speaking, is a Divine Life Society. And it is, therefore, not only this particular group of people calling themselves divine-lifers but all humanity is a Divine Life Society, in a more general and impersonal sense. I request you all, humble souls, devotees of God, disciples of Gurudev Swami Sivanandaji Maharaj, to remember these essentials that I have tried to speak before you, in a few words. God bless you all.

Aspirants should direct their whole attention in the beginning towards the removal of selfishness by protracted service to the Guru. Serve your Guru with divine Bhava. The cancer of individuality will be dissolved.

The captain of a ship is ever alert. A fisherman is ever alert. A surgeon in the operation theatre is ever alert. Even so, a thirsting hungry disciple should be ever alert in the service of his Guru.

Live to serve the Guru. You must watch for opportunities. Do not wait for invitation. Volunteer yourself for the Guru's service.

Serve your Guru humbly, willingly, unquestioningly, unassumingly, ungrudgingly, untiringly and lovingly. The more your energy you spend in serving your Guru, the more the divine energy will flow into you.

He who serves the Guru serves the whole world. Serve the Guru without selfish ends. Scrutinise your inner motives while doing service to the Guru. Service must be done to the Guru without expectation of name, fame, power, wealth, etc.

Swami Sivananda

**SWAMI KRISHNANANDA—
THE GREAT TRANSMITTER
SIVANANDA-VALENTINA**

The Great Transmitter. Yes, that is how I know Swami Krishnanandaji. Swamiji is the Master of both—word and silence. Both are the great forces, and he uses them splendidly. Intense and exquisite are his words but there is even more intenseness in that, which he leaves unsaid. Capacity—Intenseness—Control, are some of Swamiji's characteristics. One who realises the Absolute has unlimited capacity for the relative.

The enlightened Knower is Swamiji! He lives, acts, works in the world not as much as the worldly man—but much more. But what a difference! The Knower lives and moves with great conscious force and power, without falling from the Supreme Awareness of the Absolute. For the Knower of Truth, the Supreme is in the world, in the body, in the work as fully as It is in the most utter state of Samadhi. The sage accepts the world as God.

It is undoubtedly most helpful about one's life to be at home with the high and the low, and this I call capacity. Intenseness of the mystic, the poet, the philosopher is manifested as earnestness and ability to be right and just in the mundane dealings.

Control has many ramifications. If one has it within—one certainly is at ease with the outside forces.

Swamiji has perfect skill in action. A savant par excellence, he nevertheless is entirely unaffected by the usual ailments of most learned pandits! He is humility, simplicity and charm personified! His greatest achievement is "the silence of the desire and tongue before God!" I do not think there are many people even amongst highly-evolved Yogins and Vedantins who can surpass Krishnananda in exquisite measure of word. Yet it is not a calculative effort, but rather, true absorption in Silence, which results in the subtle discrimination and Knowledge, as well as in the power to avoid evil.

This quality of freedom from the world, this deep calm and courage, this composure and thoughtfulness, verily radiate from the whole mental atmosphere around Swami Krishnananda. The very existence of such soul force influences and purifies through the whole space, there is no doubt about it. I perceive almost an "audible sound of intenseness" about Swami Krishnananda! Straight, one-pointed, luminous and intensely

alive—such is his aura. His mind seems to be always in repose. That is why he reflects the whole Universe in his writings. "The Realisation of the Absolute" is veritable Masterpiece. I have gathered the deepest calm; the purest light from contemplating the immortal Truths of this most enlightening presentation of the Vedantic Teachings. Swamiji, even as Sankaracharya, detests loud speech, profusion of words and exhibitionism. His words are delightfully reaching both the heart and the head.

Spiritual fragrance is limitless! Mountains and oceans separate me from Swami Krishnananda physically, but no power can forbid or limit the Silent Transmission of Truth. Truth is not of time or space. It is impossible to either transmit or receive true Love or true

Wisdom through any conscious effort, speculation, disciplines, etc. For all such attempts are of time. They start and they end. True communion is not even "everlasting", for, this is true of time! No, the fragrance of spiritual communication is really above all values and concepts. It is effortless, instantaneous and all-embracing. It just IS. It is the sweetest and the highest communication far beyond the mind, far beyond mental abstract generalizations.

Prostrations thousand times to the Soul, who transmits silently the Glory of the Infinite. And may he also be blessed for his powerful Divine Speech which is almost as grand as his Silence!

Swamiji—a Blessed Birthday to you! And my ardent prayer is that this Blessed Birthday may be celebrated for many beautiful years to come!

There is one pure Consciousness or Atman in all beings which is infinite, eternal, all-pervading, self-existent, self-luminous and self-contained; which is partless, timeless, spaceless, birthless and deathless. This is the real 'I'. This 'I' never wakes, dreams or sleeps. It is always the seer or the silent witness of the three states of waking, dreaming and sleeping. It is the Turiya or the fourth state. It is the state that transcends the three states.

It is the false or relative 'I' called Ahankara or ego or Jiva that wakes up, dreams and sleeps. The waker, the dreamer and the sleeper are all changing personalities and unreal.

The real Self, the real 'I', never wakes up, dreams and sleeps. From the viewpoint of the absolute truth or Paramarthika Satta, no one wakes up, dreams and sleeps.

Swami Sivananda

MOTHER DURGA— THE UNAPPROACHABLE TRUTH

Sri Swami Venkatesananda

The essence or the truth cannot be discussed; but the approach to it can perhaps be discussed, and partially understood by the mind. That is in fact the meaning of the very word Durga; dur-gam means difficult to go to, difficult to approach.

The story narrated in the scriptural text known as the Durga Saptashati may be literally and historically true; or it may be esoteric and allegorical; or it may be both.

The word Durga is a feminine gender. In those days of puritanical living, a woman was regarded either as a sacred being to be devoutly worshipped or as the temptress to be shunned: what is common to both these attitudes is the unapproachability. That is also implied in the word Durga. It is probable that on account of these reasons, the wise sages wove some stories around Durga as a feminine deity. There are three main stories in the text, and in each one of these stories Durga or the manifestation of the Divine Mother, or Goddess or Shakti or whatever you

wish to call it, remains unapproached, unapproachable.

I think we have got the message! This flaming truth (Self-realisation, God-realisation, God, Brahman etc.) is such that you cannot approach it without losing yourself! Therefore it is called Durga. People are afraid of losing themselves and hence they are afraid even of meditation, for during meditation, there is sometimes a feeling of losing oneself.

When I do not want to accept the spiritual significance of Durga, or when I cannot understand the spiritual principle, then what do I do? I make a picture, an image of a lovely woman, and worship this image. Image-worship is the confession of human impotence. It is easy, convenient for me to worship the image, rather than understand the spiritual truth. The image does not ask any questions. It is always approachable; someone makes it and someone worships it and keeps it clean. It is no longer Durga the unapproachable.

Taken from 'Durga Puja Lectures'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

This is explicitly brought out in one of the stories in the text. Durga manifests Herself as a beautiful lady who is courted by the demons Sumbha and Nisumbha; but She says "I cannot accept an inferior person, hence let him conquer Me and take Me as his wife" – surely knowing that this is not possible. Durga! One cannot even approach this truth without necessarily losing oneself. If you do not want to lose yourself, stay where you are! Do not talk about God. God is far away – on the other side, unapproachable, Durga!

The truth is unapproachable. You and your mind, even if yours is the most brilliant intellect, cannot grasp it or reach it, because as soon as you approach this truth, it burns you up, burns the ego, the intellect, all that you are as a personality. If you are prepared for that, then come on, knowing that the 'I' will not reach. Only the fearless (like members of a suicide squad) can embark upon this adventure. Your intellect cannot understand anything, because it is 'on the top'. That which is on the top cannot understand. What stands under the head is the heart.

Therefore, it is through the heart that I must approach. Hence it was said: do not discuss all this, but worship, approach Durga with devotion, and it is possible for you one of these days to be drawn to, absorbed and consumed by Durga. The heart understands, the brain tries to analyse, dissect. The brain is the repository of memory, it functions only in terms of past memories; and the personality which has been built of past memories, as it approaches the Divine, is burnt – so it can never understand. If you are prepared for this sacrifice, then the heart understands. This is the 'animal' sacrifice which is most acceptable to Durga – you cut off your own head (the brain, the mind, the intellect) and offer it to the Divine. Cutting the throat of some other living creature is not the sacrifice that pleases Durga! If your head is thus offered in sacrifice, the heart understands. If you sacrifice your personality, your memory, your preconceived ideas and notions, then your heart understands the Divine. The heart (or your love or devotion) is not based on any memory or on stored past impressions, but the heart is an instrument of direct perception, direct experience.

SWAMI VENKATESANANDA

Dr. Adhvaryoo Patan

"Humility, which is the trait of all disciples of Gurudev, is outstandingly prominent in Swami Venkatesananda"

You all know the story of the four blind persons and the elephant. Just as none of those blind persons could give a perfect description of the elephant, in the same way, I can describe only some aspects of the personality of Sri Swami Venkatesananda from the experiences which I have had from my few visits to the Ashram.

You will agree with me when I say that Sri Swami Venkatesananda bears an impressing personality and that a smile is always interwoven in his expression. His capacity to work is something outstanding. Gurudev once told me that during the All-India-Ceylon Tour of 1950, he was busy the whole day taking notes of every word that dropped from Swamiji's mouth, and that he was busy for the greater part of the night too, reproducing the same words on the typewriter. That magnificent volume of the All-India Tour owes its

existence to Sri Swami Venkatesananda.

Humility, which is the trait of all disciples of Gurudev, is outstandingly prominent in Swami Venkatesananda.

Those of us who had the privilege to see him working during the recent illness of Gurudev, must have noticed the strain on him, as if he was really ill. There could not be any better example of Guru Bhakti.

Lastly, he has shown his greatness when he said that Gurudev's Grace has been bestowed on him without any rhyme or reason. By these words, he has shown the greatness and deservedness that he possesses, and this alone has won Gurudev's Grace for him.

Gurudev has paid due compliments to him when he said that "He is a tower of strength to me and to my mission." Would I not be correct if I say that Swami Venkatesananda is not only a tower of strength to Gurudev and his mission, but to the whole of India — rather to the whole humanity.

Taken from 'Life of Swami Venkatesananda'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

HOW KUPPUSWAMY ARRIVED IN MALAYA

Sri Swami Gurusharanananda

14th OCTOBER, 1955

OBSERVE BRAHMACHARYA

Sri Krishnamoorthy was having Swamiji's Darshan, when Swamiji said, "First one, then two, then three, then four, then five. Be vigilant. Stop." Krishnamoorthy did not understand what Swamiji meant, and requested Swamiji to explain to him. Swamiji said, "First you were one when you were a bachelor. Then you married and became two. Then a child was born to you, and you became three. Another child was born and you became four. A third child was born and you became five. "Stop" means that you should observe Brahmacharya." Sri Krishnamoorthy said, "Swamiji should bless me in order that I may be able to carry out Swamiji's command."

TREATMENT FOR HYSTERIA

Sri Viswanathan complained that his wife was suffering from hysteria and requested Swamiji's advice. Swamiji said, "Be more kind to her. A husband should be more kind to a hysterical wife. She should take asafoetida in Rasam, Sambar and vegetables. Also give her zinc valerian pills. Let her repeat Maha Mrityunjaya Mantra."

GOD – THE GREATEST ACCOUNTANT AND THE GREATEST MISER

Three young men came for Swamiji's Darshan. During their conversation with Swamiji, they informed that they were all Chartered Accountants, and they were in search of job. They had come to the North for the purpose of an interview in connection with a Government job and thought fit to have Darshan of Swamiji before returning to Madras. On hearing this, Swamiji remarked, "Very few people come for interviewing me for Sannyas!" Swamiji then asked them, "Who is the greatest accountant?" One of them mentioned the names of some of the famous accountants. Then Swamiji said, "God is the greatest accountant. He keeps the accounts of everybody's good and bad actions." "Who is the greatest miser?" Swamiji asked them. Finding no response, Swamiji himself answered, "God is the greatest miser—because He does not give Mukti so easily. He puts His devotees to severe tests. He does not give faith and devotion to all, but only to a few."

PRAYER FOR FLOOD VICTIMS

At the Satsang, Swamiji said, "Let us do Kirtan and Maha

Mrityunjaya Japa for the health, long life and peace of those people who are afflicted by the present floods in Bihar, Orissa, Amritsar and Delhi", and conducted collective prayer and Japa.

AKHANDA KIRTAN IN HONOUR OF MOTHER KRISHNA BAI

At the Satsang, Swamiji announced: "Tomorrow is the birthday of Mother Krishna Bai of Anandashrama, Kanhangad. So we will have Akhanda Kirtan from 7 a.m. to 7 p.m." Swamiji was immediately informed by an Ashramite that a list had already been prepared containing the names of people who had offered to participate in the Kirtan which would be done by 12 batches, each batch doing Kirtan for one hour and comprising not less than six persons.

HOW KUPPUSWAMY ARRIVED IN MALAYA

Incidentally, Swamiji revealed to us a bit of his own life today, after attending upon a boy who had suffered exhaustion due to fasting and travel all the way from South India just to have Swamiji's Darshan.

"I was more or less in the same condition once", Swamiji commenced. "Before I left for Malaya, I was working in the Haller's Pharmacy with Dr. Damry in Madras. I used to manage the accounts, help the Doctor in his prescriptions, and I had to keep the correspondence also. Then Dr. Haller and Dr. Damry broke away! At this time, I decided to go over to Malaya. I

had just enough money with me to reach Malaya. I boarded the steamer, and had wired to another Doctor in Malaya that I was coming.

"I had never before travelled in steamer or such a long distance either! So I did not know what the conditions would be. I took with me some Laddus for consumption on the way. Every day, I would take these and drink some water! I was unaccustomed to this diet also. On the steamer, I made friendship with a certain Malabari passenger.

"When we reached Malaya, I found myself in a strange country, without any acquaintances and without a knowledge of the language of the country, either! The Malabar friend directed me to a temple. There were two priests there who showed no signs of hospitality! Somehow, I had a good meal at a place, refreshed myself, and then made a bee-line for the house of the Doctor whom I wanted to interview. I was completely exhausted when I reached this doctor's place. When I met him, I could hardly speak to him! I was in much the same condition as this youngster here!!

"But then, when the doctor asked me if I would be able to manage a big hospital myself, I assured him that I would be able to manage three hospitals at the same time—and I soon found myself in charge of a hospital in Seramban in an Estate."

WE ARE THE ONE

Sri Swami Atmaswarupananda

The fundamental teaching of Vedanta is that Brahman alone is without a second. Why don't they just say Brahman alone is, or One alone is? Why add, without a second? Because our minds are incapable of conceiving of One alone. As Pujya Swami Chidanandaji used to say, "It cannot be understood; it has to be experienced."

Once experienced it is understood, but in the meantime we need to make helpful concessions to our mind. So we say that Brahman is both transcendental and immanent. Transcendental means beyond knowing. Immanent means whatever can be known. Sometimes that seeming duality or tentative duality is described in terms such as Purusha and prakriti, Brahman and maya, Father and son. But perhaps one of the most useful terms is Being and doing. Being, that which is beyond understanding. Doing, that which can be known.

And thus Gurduev's best known aphorism is—Be good. Do good. As Swami Brahmanandaji, our

late revered Vedanta teacher said, "What it really means is take one "o" out of good: Be God. Do God. But the way to be God is to be good, and the way to do God is to do good. We begin with the fundamental universal teaching of doing unto others, as we would have others do unto us.

To be able to do unto others as we would have others do unto us, we have to gain an understanding. We have to understand what we really want. We think that we want the things of the senses. We have to discover that that is the way to bring pain upon ourselves. What we really want is the peace and understanding of that oneness. Things can never bring us happiness. Ego satisfaction can never bring us the happiness that our souls want. That is found in oneness alone.

That oneness never disappears. It is here and now. It is covered by the division of the mind into a false subject and objects. The objects are there. It is not necessary for us to create an "I" to see the objects. The objects are seen by our true Self, always. Our true Self is

always here and now. It is unnecessary to affirm an "I" that sees the objects. If we do affirm an "I", why not make it the universal "I", the I Am? Why make it a body and mind?

Therefore, the essence of our spiritual practice is to be in the world, to see the world, but not identify with one body and mind. We, Universal Spirit, are using a variety of bodies and minds. Each one gives us a different perspective. That is the joy of creation, an endless number of

perspectives. Let us enjoy this perspective without taking on all the pains that identification with this one perspective gives us.

Let us enjoy all the perspectives around us by honouring them, honouring them as other parts of our own Self. As we gradually train ourselves to do that, peace will enter our hearts. When we see the One everywhere, all desires for self disappear. We have reached the goal. We see the many, but we are One.

Be not a victim to imaginary ills and diseases. Even if you have disease, thinking of the disease constantly will intensify it. As you think, so you become. Feel always, "I am healthy in body and mind."

Ill-health is a myth. It does not exist beyond the range of the physical and mental sheaths. The body and the mind alone are subject to diseases. The Atman, your true Self, is beyond these, and therefore eternally free from diseases and death.

Atman or the Self that resides in the chambers of your heart is the storehouse for health, strength, vigour and vitality. It cannot be affected by germs, microbes, bacilli, cholera, pyorrhoea, plague, etc. Weakness, depression, uneasiness, feeling out of sorts, morbidity have no place there. Germs and diseases take to their heels if anyone simply remembers the Atman or one's own Self.

During illness, detach yourself from the body. Connect the mind with the Buddhi and soul. Again and again assert: "I am the bodiless, diseaseless, all-pervading, immortal Soul or Atman." The disease will take to its heels.

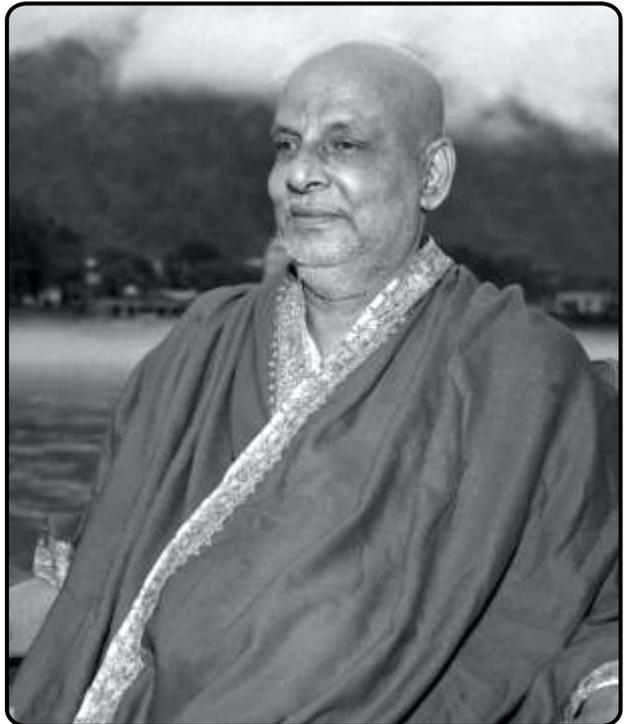
Swami Sivananda

CHILDREN'S WORLD

STUDENTS' SUCCESS IN LIFE THOUGHT CULTURE

Every man has got his own mental world, his own mode of thinking, his own way of understanding and his own way of acting. Mode of thinking and understanding differ from one another. That is the reason why misunderstanding easily occurs between friends. Lustful thoughts, thoughts of hatred, jealousy and selfishness, produce distorted images in the mind and cause clouded understanding, perversion of intellect, loss of memory and confusion in the mind. Thought moves and passes from one man to another. Thought influences people. A man of powerful thought can readily influence people of weak thoughts. Telepathy is a branch of occult science wherein the Yogi can transmit messages to any man in any part of the world.

A thought of anger or hatred sends arrows from the mental factory towards the person aimed at, harms the individual, sets up discord and disharmony in the thought world and harms the sender also. If one can



understand the effect and power of thought, he will be very careful in the manufacture of his thoughts in his mental factory. A good man can help his friend even though he lives at a long distance by sublime thoughts. You must not allow any evil thought to enter your mental factory. Avoid useless and base thinking and reserve or conserve your mental energy. Energy is wasted in idle thinking.

Swami Sivananda

CULTIVATION OF VIRTUES

FORBEARANCE

Forbearance is exercise of patience. It is a great divine virtue.

Forbearance is patient endurance or toleration of offences. It is a refraining from feelings of resentment or measures taken in retaliation.

Forbearance is a mysterious mixture of mercy, sympathy, pity, compassion, patience, endurance, forgiveness and strong will.

He who practices forbearance keeps himself in check. He practises self-restraint or self-control and forgiveness. He bears injuries, insults, annoyance and vexatious mocking, patiently, prayerfully and with self-control and thus develops a strong will-power.

Lord Jesus and Lord Buddha were embodiments of forbearance. Glory to these divine personages. Follow their example and become divine.

O Man! Forbear! Have patience even under greatest provocation. You will reap a rich harvest of peace and bliss.

Swami Sivananda

ERADICATION OF VICES

FASHION: A TERRIBLE CURSE

One should be fully aware of the disastrous effects of fashion. People are dying of fashion. Gents and ladies have become absolute slaves of fashion.



Money is wasted enormously in fashion. If this money that is wasted in fashion is utilised in virtuous actions, in charity and service of society, man will be transmuted into Divinity. He will be in the enjoyment of eternal peace and bliss.

Why do ladies and gents put on fashionable dress? They want to appear as big people in the eyes of others. They think they will get respect and honour by putting on fashionable dress.

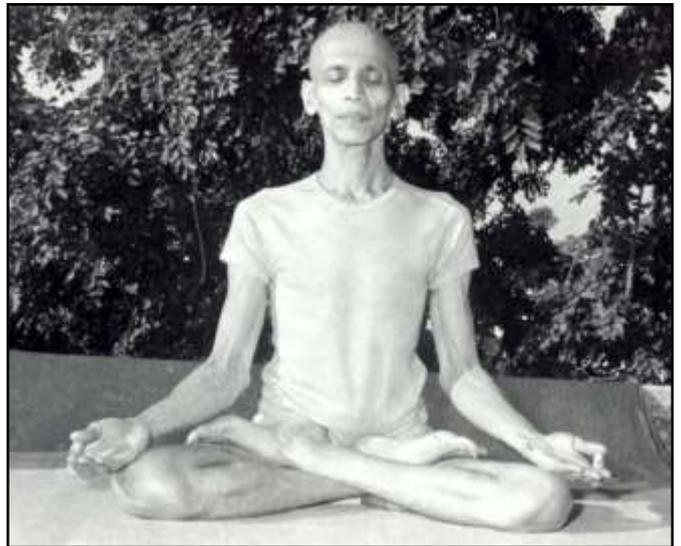
Can a fashionable dress give real beauty? This is all artificial decoration, temporary false glittering, decaying false beauty! If you possess good virtues such as mercy, sympathy, love, devotion and forbearance, you will be respected and really honoured.

Annihilate this desire for fashion to the very root. Wear simple clothing. Have sublime thinking. Then and then alone you are really a big man.

Swami Sivananda

PADMASANA (Lotus posture)

Technique: Sit over a folded blanket placed on even floor, with stretched legs. Always keep the spine and neck erect without bend. This is an instruction common to all the sitting postures. Bend the right leg at the knee and place the right foot on the left thigh. Then, bend the left leg at the knee and place the left foot on the right thigh. Place the two hands with the palms facing up on the respective knee joints. Let the bent index fingers touch the middle portion of the thumbs



and keep the other fingers stretched out. In the alternative, you can make the finger lock, and keep the locked hands over the left ankle. This may be convenient for some persons.

In the beginning, sit for ten minutes and gradually increase the duration according to your convenience.

Benefits: By sitting in this posture, the body acquires stability which results in the harmonious flow of blood and Prana (vital force) in the entire system, which is prerequisite for meditation. This sitting posture strengthens the waist, tones up the nervous system and balances the vital forces.

Swami Chidananda

SURYABHEDA PRANAYAMA

In this Pranayama, the inhalation and exhalation is done only through the Surya Nadi or right nostril, Pingala.

Sit on Padmasana or Siddhasana. Keep the left nostril closed with your right ring and little fingers. Slowly inhale through the right nostril without making any sound. Have a deep inhalation by taking in the air as much as you can. Form Jalandhara Bandha by pressing the chin against the chest. Retain the breath as long as you can after closing the right nostril with the thumb.

Then exhale through the right nostril after removing the thumb. You should not burst forth. Exhale very, very slowly. Inhalation should be in an unbroken, continuous force, without any stops or jerks in the middle.

Benefits: This Pranayama destroys the intestinal worms and diseases. This removes the four kinds of evils caused by Vayu and cures Vata (rheumatism). It cures rhinitis of the nose, cephalgia and various sorts of neuralgia. The worms that are found in the frontal sinuses are removed.

Swami Sivananda



Sri Krishna Jayanti Mahotsava at the Headquarters Ashram



वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।

स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥

May our speech be devoted to the singing of Thy glories! May our ears be devoted to listening to Thy divine stories! May our hands be ever dedicated to Thy service ! May our minds ever be centred on Thy lotus feet! May our heads offer Pranams to everything within this world, because all things are Thy forms! May our eyes have Darshan of saints, who are non-different from Thee!



The auspicious day of the Divine Advent of Lord Sri Krishna on this earth plane was celebrated with great devotion and spiritual rejoicing at the Headquarters Ashram on 30th August 2021.

As a prelude to the Celebration, the Mula Parayana of Srimad Bhagavata Mahapurana was done from 8th to 24th August at Sri Divya Naam Mandir by the Sannyasis and Brahmacharis of the Ashram. From 25th to 29th August, the most sacred Dvadashakshari Mantra 'Om Namoh Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' were collectively chanted

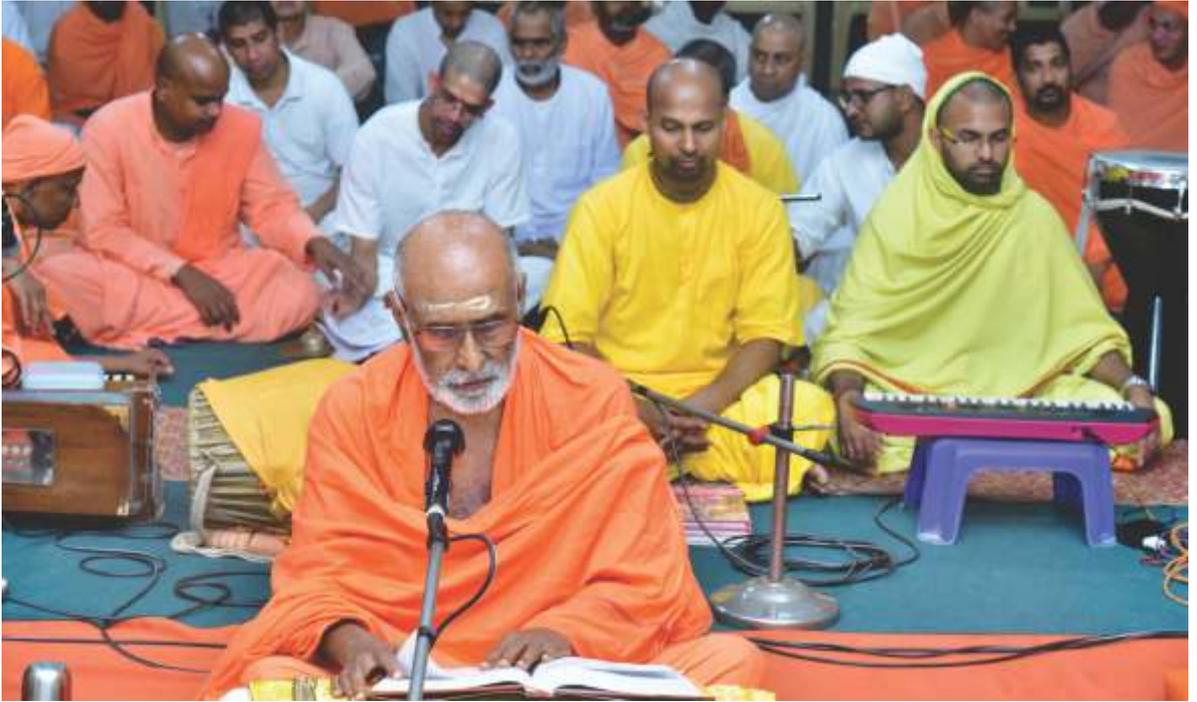




for two hours in the divine presence of Lord Murali Manohar at Sri Vishwanath Mandir.

On 30th August, i.e. Sri Krishna Jayanti Day, the Akhand Chanting of Dvadashakshari Mantra commenced at Sri Vishwanath Mandir with the lighting of the lamp at 7 a.m. by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj, and continued till 6.30 p.m. signifying joyous and prayerful welcome of the Lord.

At 8 p.m., the ceremonial worship of Lord Sri Krishna enshrined in the *sanctum-sanctorum* of Sri Vishwanath Mandir commenced. Amidst the Vedic chanting and singing of Bhajans and Kirtans, the beautiful idol of the Lord was worshipped by one and all with Abhisheka and Archana. The enchanting adornment of the Alankarapriya Lord with glittering ornaments and the delightful decoration of His altar with beautiful peacock-feathers seemed to gladden the heart of the Lord and His devotees as well. After the worship, H. H. Sri Swami Padmanabhanandaji Maharaj recited the selected portion from the 10th Skanda of Srimad Bhagavatam describing the Divine Descent of the



Lord. The celebration concluded with the Mangala-Arati at 12.00 midnight and the distribution of sacred Prasad at the Annapurna Dining Hall.



May the abundant blessings of Flute-bearer of Vrindavana and Sadgurudev Swami Sivanandaji Maharaj be upon all.

SEVA THROUGH SIVANANDA HOME

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

(Swami Chidananda)

The disease Leprosy may be a physical disease in the first place, but besides the physical aspect, it affects the social, psychological, and economic aspects of one's life in a profound and life changing way. The new admitted patient this month unfortunately experienced this fact as being astonishingly true.

His son approached the Home with folded hands, to have his father admitted. The patient was just diagnosed as a fresh case of Hansen disease, meaning Leprosy, and it was not possible for him and his family to keep his father any longer in the house, since they had small children, and were full of fear that neighbours would come to know, or even the house owner, and remove them all from their humble rented residence.

After the patient was admitted in a segregated area, his Covid test came out negative, and he could move around a bit more freely. Since his arms and legs were covered with infected ulcers, he had to stay away from others, for some time to come. Under heavy medication, as per Doctor's prescription, his condition improved rapidly, and this middle-aged man, who walked initially with great difficulty and only with the help of a stick, could be seen straight up and leaving his Danda (stick) behind.

One other patient was diagnosed this month with Pulmonary TB and he too started with a heavy course of medication, supervised dose as is the common practice in Sivananda Home, and his condition also improved after a few difficult weeks of breathlessness, and now he is slowly getting used to the medication.

One of the female residential patients was sent for a medical check-up as well since her condition did not improve with common medication. CT scan of the chest was taken, and she too has been started with additional medicines, needing to visit the physician for follow-up in due time.

Praying for all who are in pain, in desperation and experiencing feeling of abandonment, for consolation, strength, patience and forbearance. Om Sri Satgurudevaya Namah.

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

Swami Sivananda

Inauguration of the New Building Block of Swami Sivananda Memorial Government Inter College, Tapovan

'SERVE, LOVE, GIVE' – In pursuance of these noble teachings of Sadgurudev Sri Swami Sivanandaji Maharaj, the Headquarters Ashram has constantly been rendering its loving services to the society through its various charitable activities. Providing financial aid to the educational institutes is one of these activities.



The Government Inter College, Tapovan, situated two kilometres away from the Headquarters Ashram, was functioning in small dilapidated huts up to year 2009. At the kind request of the Inter College Management Committee, the Ashram





provided financial support for the construction of a two-storied building consisting twelve classrooms. This new building was inaugurated on 8th August 2012 by H.H. Sri Swami Vimalanandaji Maharaj. The Uttarakhand Government graciously agreed to name the college as 'Swami Sivananda Memorial Government Inter College' in reverence to the sacred memory of our Sadgurudev.

In the year 2019, Inter College Management Committee again sought the support of the Ashram through the Chief Education Officer of Tehri





Garhwal, for the construction of new building block as the existing classrooms were inadequate to accommodate the students of senior classes, their laboratories and library etc. With the financial aid of the Ashram, the construction for a new block of three-storied building began in June 2019. Initially, the construction work progressed with good pace but with the onset of Covid-19 pandemic and the ensuing lockdown, the work almost came to a halt. In January 2021, the construction work resumed and the new building was ready by the end of August.

The inaugural function of the new block of Swami Sivananda Memorial Government Inter College was organised on 24th September 2021 commemorating the sacred day of 105th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj. H.H. Sri Swami





Yogaswarupanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and Sri Omprakash Verma, Block Education Officer attended the inaugural function.

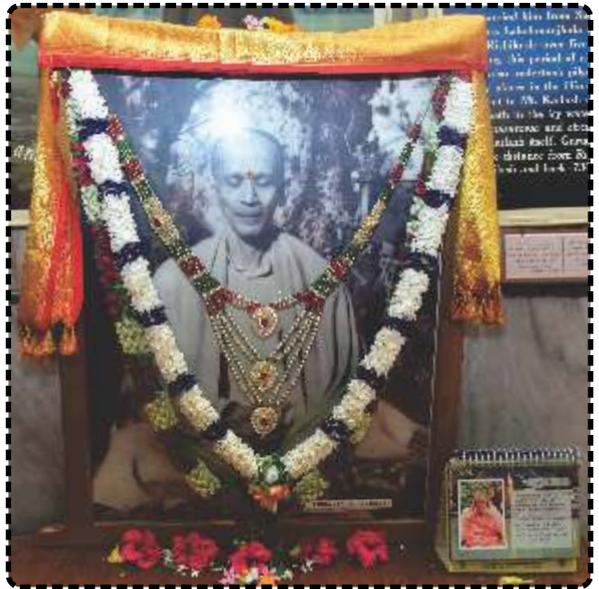
The function commenced with the Welcome Song by the students, followed by the lightening of the lamp by the dignitaries. Then, the Ashram Swamijis formally inaugurated the building by unveiling the marble plaque. Thereafter, Sri Omprakash Vermaji in his brief address thanked the Ashram for its kind support on behalf of the Education Department. It was followed by the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj. Then, the Principal, on behalf of the staff and students, expressed deep gratitude towards the Ashram for this noble gesture. The function concluded with the distribution of Prasad.

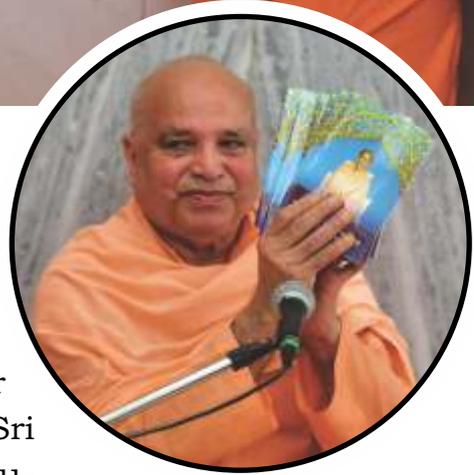
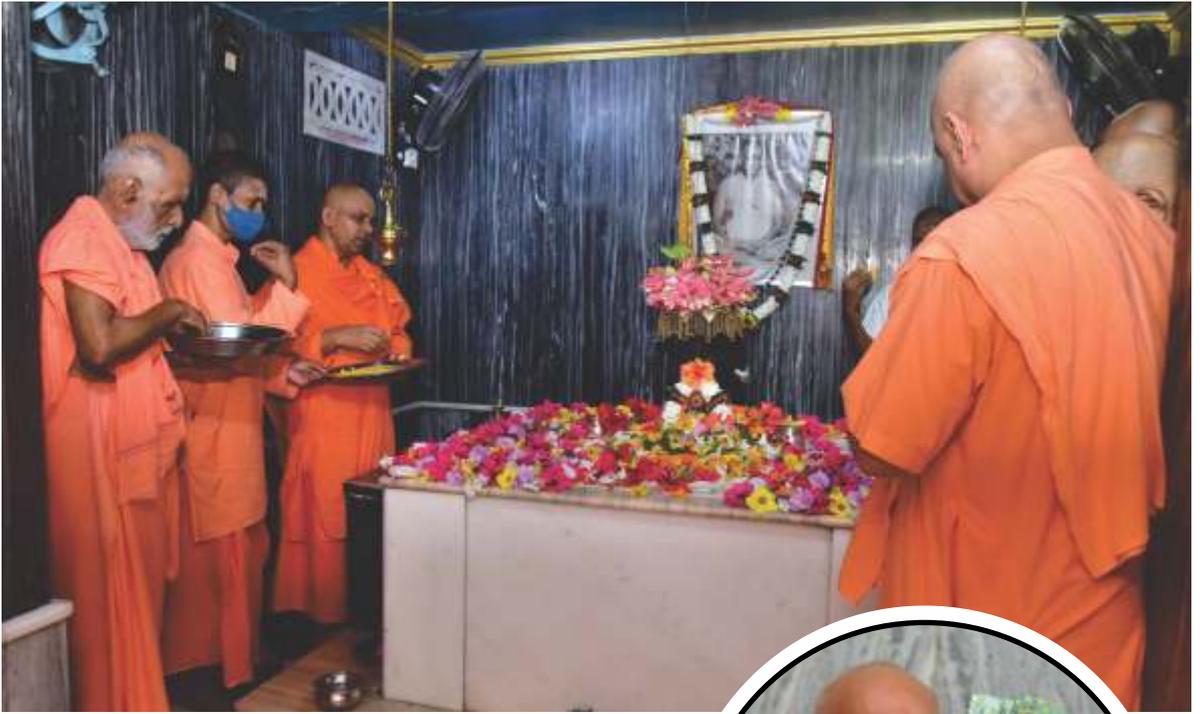


Celebration of 13th Punyatithi Aradhana Day of Most Worshipful Sri Swami Chidanandaji Maharaj

The sacred day of 13th Punyatithi Aradhana of Most Worshipful Sri Swami Chidanandaji Maharaj was observed with great sanctity at the Headquarters Ashram on 5th September 2021.

In the forenoon, grand Puja was offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj at the Samadhi Shrine with the devout participation of the inmates of the Ashram. After the Puja, Sannyasis and Brahmacharis





sang some of the favourite Bhajans and Kirtans of Param Pujya Swamiji Maharaj as their worshipful offering at his lotus feet. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj in their brief messages highlighting Worshipful Sri Swamiji Maharaj's unparalleled Guru-Bhakti and Guru-Seva, inspired one and all to emulate the ideal example of Param Pujya Swamiji Maharaj and follow his sublime teachings. To mark the auspicious occasion, one booklet of Param Pujya Sri Swamiji Maharaj was also released. The Satsanga concluded with distribution of sacred Prasad and Jnana Prasad.

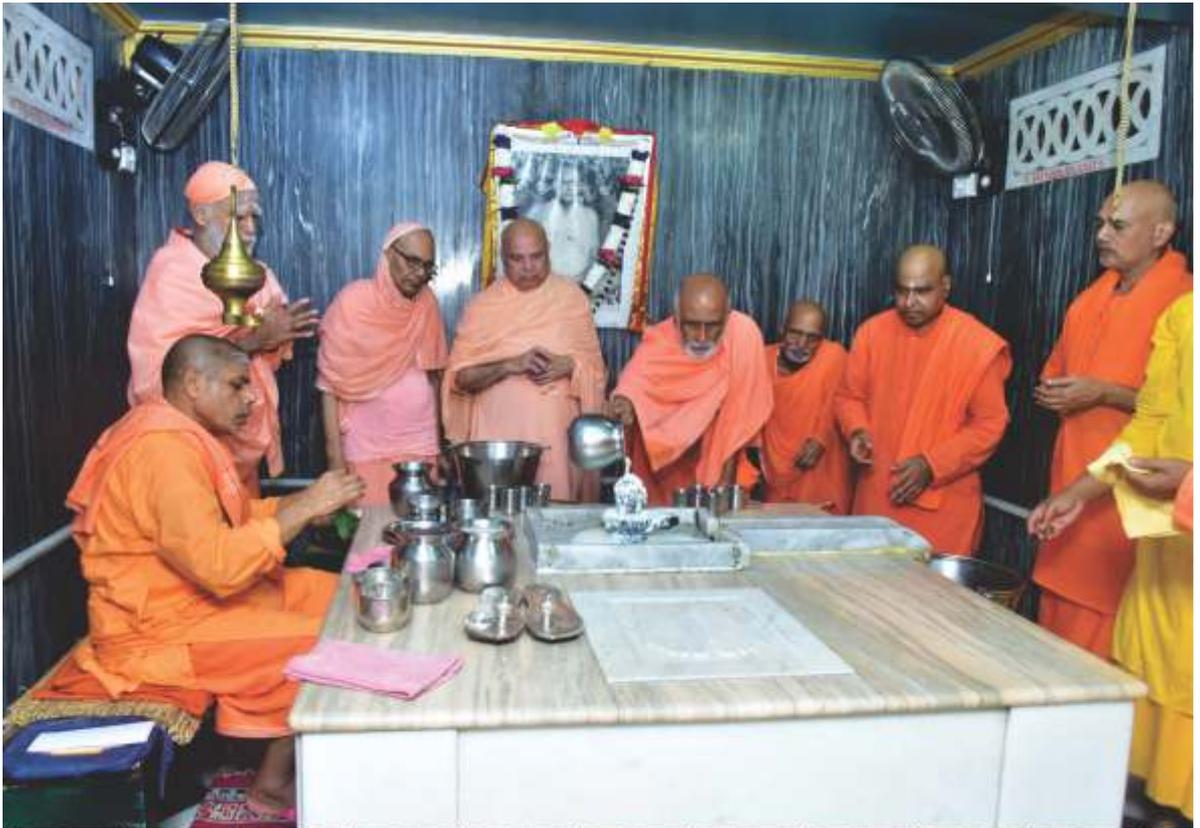
May the abundant grace of Sadgurudev and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

CELEBRATION OF 134th BIRTHDAY OF THE MOST ADORABLE SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ



With devout rejoicing, the blessed day of 134th Birthday of our most adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September 2021 at the Headquarters Ashram.

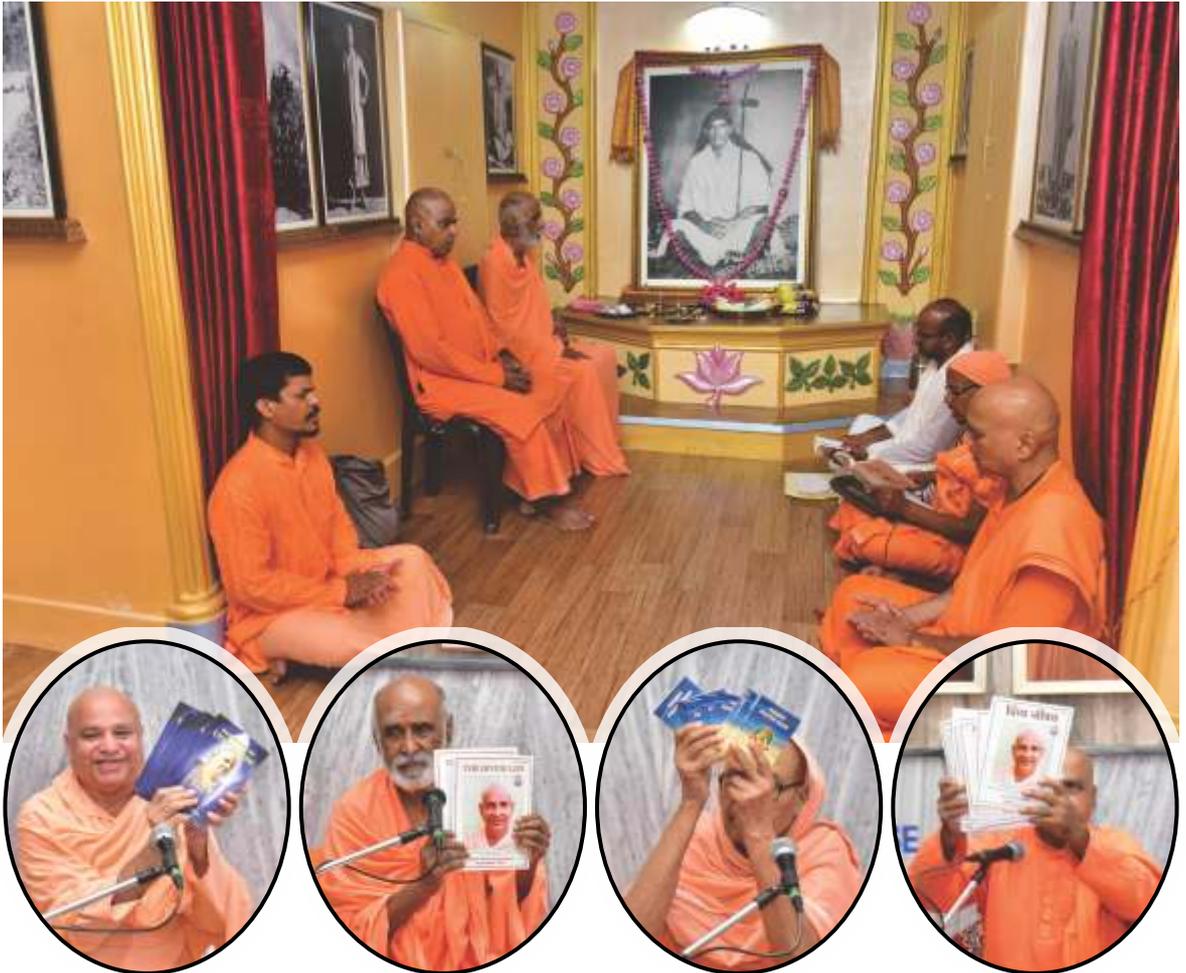
To celebrate the Birthday of Beloved Gurudev, a special Satsanga was organised in the forenoon at the sacred Samadhi Shrine. After the ceremonial worship of Sri Gurudev in the *sanctum-sanctorum* of Samadhi Mandir, a grand Puja was offered to his holy Padukas. Then, the Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans-



Kirtans glorifying the Divine Master and thereby making the entire atmosphere and hearts of all present 'Sivanandamaya.' Special



Birthday Issues of 'The Divine Life' and 'Divya Jeevan', seven books of Sri Gurudev Swami Sivanandaji Maharaj and two booklets of Worshipful Sri Swami Krishnanandaji Maharaj were released on this sacred occasion. The



programme concluded with the distribution of holy Prasad and Jnana Prasad.

May our Eternal Guide and Inspirer, Sadgurudev Sri Swami Sivanandaji Maharaj bless us all with intense devotion to His lotus feet.

CELEBRATION OF 105th BIRTH ANNIVERSARY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ

The auspicious day of 105th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great devotion at the Headquarters Ashram on 24th September 2021.

The Celebration commenced at 9.00 a.m. with Puja in the sanctum-sanctorum of Samadhi Mandir, followed by Paduka-Puja and Bhajans-Kirtans. Thereafter, H.H. Sri Swami Nirliptanandaji Maharaj in his brief talk paying his worshipful tribute to Param Pujya Swami Chidanandaji Maharaj said that Pujya Swamiji Maharaj himself

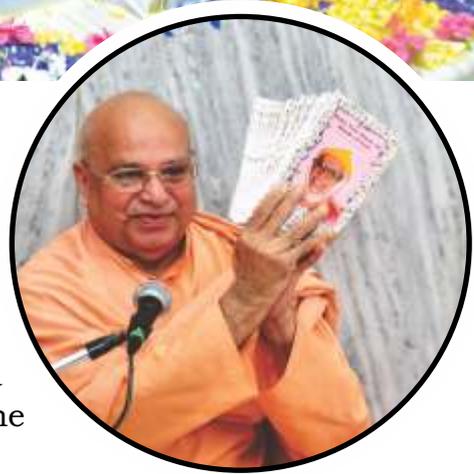




practised Sri Gurudev's divine teachings to the very letter and dedicated his entire life as well to propagate these sublime teachings throughout the world. H. H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired all to always feel the presence of Sri Gurudev and Param Pujya Swami Chidanandaji Maharaj and lead the divine life of truth, love and purity.

To mark the sacred occasion, two books of Sri Gurudev and one booklet of Worshipful Swami Chidanandaji Maharaj were also released. The Satsanga concluded with the prayers for world peace and distribution of holy Prasad. The Sannyasis, Brahmacharis and Sadhaks of the Ashram joyously participated in this sacred celebration.

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



An Online Interactive Public Lecture Organised by Swami Sivananda Study Centre at M S University, Baroda and DLS Vadodara Branch

To commemorate the auspicious occasion of 134th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj, Swami Sivananda Study Centre at the M S University of Baroda jointly with Divine Life Society, Vadodara branch, Centre for Theological Studies, Institute of Leadership and Governance organised an Online Interactive Public Lecture on 'Religious and Philosophic Thoughts of India'.

Sri Swami Haribrahmendrananda Teerthji, Acharya of Adi Shankar Brahma Vidya Peeth, Uttarkashi, delivered a very inspiring lecture giving an overview of the vast and profound treasure of Indian cultural and spiritual heritage. Sri Swamiji described thirteen types of scriptural and literary resources of knowledge starting from Veda, Brahmasutras, Puranas, History (epics), Aagama, Shatdarshan, Stotra, Kavya, Kala and Subhashita, explaining characteristics of each of them. The talk was based on Param Pujya Sri Swami Krishnanandaji Maharaj's book 'A Short History of Religious and Philosophic Thoughts in India' to mark his ongoing Birth Centenary Celebration. The e-book was presented as Jnana Prasad along with e-certificate to about 100 participants.

Dr Jigar Inamdar, Dr Rita Bhatia from ILG, Prof Adhya Saxena, Dean, Faculty of Arts and Dr. Jayant Dave from DLS also gave brief talks. Dr Rajashree Trivedi, Coordinator of the Centre summed up the proceedings and presented the vote of thanks. Dr Urvashi Mishra, Mr. Hem Vaidya and Sri Krishnakant Dave served as coordinators.

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

In Memoriam

With profound sorrow, we report that Sri Swami Sannyasananda Saraswati, an inmate of the Headquarters Ashram, left his mortal coil on 27th August 2021.

Sri Devraj Dakua, as he was known pre-monastically, was born on 1st November 1948. After completing his education, he worked in various departments of Government of Odisha. Being greatly inspired by Worshipful Gurudev Sri Swami Sivanandaji Maharaj's Divine Life message, he founded a Divine Life Society Branch at Ankoli, Berhampur in 1976 to propagate this sublime message.



Sri Devraj was blessed with Sannyas Diksha by Worshipful Sri Swami Chidanandaji Maharaj on Maha Sivaratri, on 6th March 1989 and was given the name 'Swami Sannyasananda Saraswati'. Sri Swamiji served Param Pujya Sri Swami Chidanandaji Maharaj for many years and later, he rendered his dedicated services at Ashram Reception Office as well. Sri Swamiji breathed his last on 27th August 2021.

May the Almighty Lord and Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj bless his soul with eternal peace and divine beatitude.

Man is afraid of death. Man does not want to die. He wants to live forever. This is the starting point of philosophy. Philosophy enquires and investigates. It boldly proclaims, "O man, do not be afraid of death. There is an immortal abode. That is Brahman. That is your own Atman that dwells in the chambers of your heart. Purify your heart and meditate on this pure, immortal, changeless Self. You will attain immortality."

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 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st 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.

**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

Bargarh (Odisha): The Branch conducted daily Puja, Rudrabhishek on Mondays and Guru Paduka Puja on Thursdays. Guru Purnima on 24th July with Paduka Puja and Sri Krishna Janmashtami on 30th August were celebrated with Parayan of Srimad Bhagavatam and Bhajans.

Bhanjanagar (Odisha): The Branch continued daily Paduka Puja. Guru Purnima was celebrated on 24th July with discourse, Bhajan and Kirtan. It was concluded with Havan.

Bhimkand (Odisha): The Branch had daily Guru Paduka Puja and weekly Satsang on Sundays. Sri Krishna Janmashtami was celebrated on 30th August.

Bhubaneswar (Odisha): Weekly Satsang on Thursdays and Sundays were continued by the Branch. Guru Purnima on 24th July, Sadhana Saptah from 25th to 2nd August and 58th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj were celebrated. On this occasion Paduka Puja, chanting of Hanuman Chalisa, Parayan of Vishnu Sahasranam, Gita Path, talks, Bhajan and Kirtans were arranged.

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. 58th

Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 2nd August with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and discourse. Sundarakanda Parayan was done on 17th. Sri Krishna Janmashtami was celebrated on 30th with Abhishek and Akhanda Mantra chanting of "Om Namo Bhagavate Vasudevaya".

Chandigarh: The Branch had weekly Satsang on Sundays with Gita path, Bhajan and Kirtan, and Swadhyaya on Wednesdays and Thursdays. There was Akhanda Maha Mantra Kirtan on 8th July. Guru Purnima was celebrated on 24th July in the presence of Sri Swami Akhilanandaji and Swami Shivashritananda Mataji. It was followed by Paduka Puja, Pravachan, Bhajan and Kirtan etc.

Chatrapur (Odisha): The Branch continued daily Puja, and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Special Satsangs were arranged on 12th and 16th July at the residence of devotees. Guru Purnima was celebrated on 24th with Nagar Sankirtan, Paduka Puja, Bhajan and Kirtan etc.

Dhenkanal (Odisha): Guru Purnima was celebrated on 24th July with Paduka Puja, Bhajans and discourse on life and teachings of Gurudev. Besides this, weekly Satsang

continued on Mondays.

Jamshedpur (Jharkhand): The Branch conducted online Satsang on Fridays. Guru Purnima on 24th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 2nd August respectively were celebrated.

Lucknow (U.P.): The Branch had special Satsang at Lekhraj Homes on 8th August with Prayer, Bhajan, Mantra Japa and Swadhyaya etc. Besides this, Mahamrityunjaya Mantra Japa was done for speedy recovery of Covid patients.

Nandininagar (Chattisgarh): The Branch conducted morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam and Siva Abhisheka on Mondays. There was Mahamantra Kirtan on 3rd August. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Sri Krishna Janmashtami was celebrated on 30th with chanting of "Om Namoh Bhagavate Vasudevaya".

Puri (Odisha): The Branch continued daily Paduka Puja and weekly Satsang on Thursdays and Sundays. There were recitation of Hanuman Chalisa on Sankranti day and chanting of Vishnu Sahasranam and Gita Path on Ekadasis.

Rourkela (Odisha): Weekly Satsang on Thursdays and Sundays was continued with Paduka Puja, Bhajan, Kirtan, Archana and

recitation of Vishnu Sahasranam. 58th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 2nd August and Sri Krishna Janmashtami on 30th were celebrated by the Branch.

Steel Township - Rourkela (Odisha): In the months of July and August, the Branch conducted special activities like: Guru Purnima on 24th July, talk on Srimad Bhagavad Gita from 22nd to 29th, Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 2nd August, Independence day on 15th, Sri Krishna Janmashtami on 30th, special Satsang from 23rd to 29th and Nanda Ustav on 31st. Besides this, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and weekly Satsang on Sundays were continued regularly.

South Balanda (Odisha): Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa was done on Ekadasis. Sri Krishna Janmashtami was celebrated on 30th August with chanting of "Om Namoh Bhagavate Vasudevaya".

Visakha Rural Branch (A.P.): The Branch celebrated 3rd anniversary of its Vishwanath Mandir on 22nd August. It was followed by Nagar Sankirtan, Prayers, discourse, Rudrabhishek, and dance performance of Radha-Krishna Leela.

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By H.H. Sri Swami Sivanandaji Maharaj

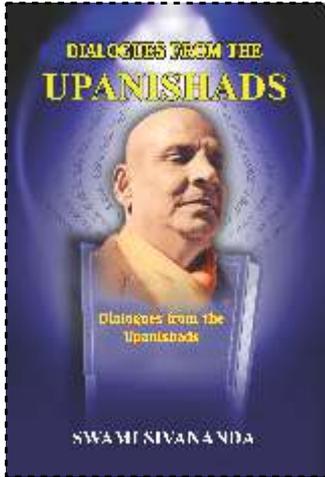
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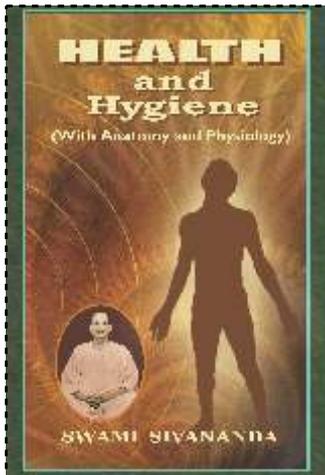
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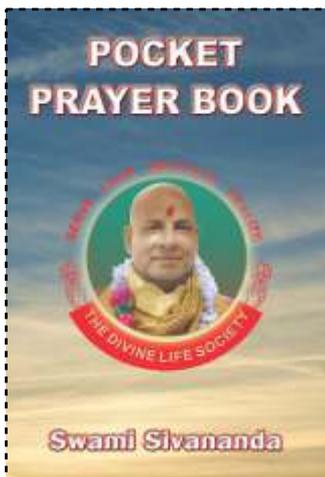
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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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(Inland) Licence No. WPP No. 03/21-23 Valid upto: 31-12-2023

OCTOBER 2021

DATE OF PUBLICATION: 15th OF EVERY MONTH

DATE OF POSTING: 15th OF EVERY MONTH

Posted at Shivanandanagar P.O., Tehri-Garhwal, Uttarakhand

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An exhibition of one's abilities brings physical comforts through objective contact, invigorates the ego and strengthens the sense of individuality. These comforts act as powerful hindrance for the higher aspirations of the soul. Therefore, one should use the wisdom he possesses for the purpose of inner meditation and spiritual attachment and never for external pursuits in the world. Fie upon that wisdom which is used for bringing pleasures to the ego.

Swami Sivananda

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