

₹100/- ANNUAL



The DIVINE LIFE



This world is a great school. It is for thy education. Be wise. Be in the spirit of Yoga. Utilise all opportunities to the best possible advantage. There is no such thing as bad. Your capacities and will power will develop. You will receive more of Divine Light, Knowledge, Purity, Peace and Spiritual Strength.

Swami Sivarama

OCTOBER 2022

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**

DIETETIC HINTS

Highly seasoned dishes, hot curries and chutneys, meat, fish, etc., are forbidden for Sadhakas. Meat can make you a scientist, but rarely a philosopher and a Tattva Jnani. Chilies, sour articles, tamarind, mustard, all kinds of oil, asafoetida, salt, onions, garlic, etc., should be avoided. Onions are worse for the student of Yoga.

For spiritual practices, Sattvic food is absolutely necessary. Wheat, paddy, barley, sugar, butter, candy, milk, ghee, green daal, Pancha-sakha vegetables, cabbage, potatoes are Sattvic articles of diet.

Swami Sivananda



THE DIVINE LIFE

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MUNDAKOPANISHAD

CHAPTER I—SECTION I

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥४॥

To him (Saunaka), Angiras replied: There are two kinds of knowledge to be acquired, so say those who know Brahman (the Vedas), namely Para and Aparā, i.e., the higher and the lower.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Sivanandanagar

अविरतं भवरोगमहौषधं
 भुवि वितीर्य समस्तसुखप्रदम् ।
 प्रविकसत्करुणाकुलचेतसं
 शिवमुनीन्द्रमुपास्यमुपास्महे ॥७॥

I devoutly adore the great sage Swami Sivananda whose heart is full of unbounded compassion for all distressed beings, and who makes people joyous by dispensing to them the divine medicine for the disease of birth and death.

आनन्दपूर्वककुटीरमणिप्रदीपं
 श्रीनन्दनन्दनकृपामृतदिव्यपात्रम् ।
 दीनार्तिनाशनपरं शिवदेशिकं तं
 मानातिरिक्तसुगुणं शरणं प्रपद्ये ॥८॥

I take refuge at the holy feet of the Great Guru Swami Sivananda who is the brilliant Light of Ananda Kutir, who is the divine receptacle containing the nectar of the Grace of Lord Sri Krishna, who is endowed with countless moral and spiritual excellences and is ever engaged in bringing to an end the sorrows of the afflicted souls.

(To be continued)

PHILOSOPHY OF PRAKRITI AND PURUSHA

Sri Swami Sivananda

Vedanta is an amplification or fulfillment of Sankhya. Vedanta speaks of one secondless Brahman or one Purusha and dependent Maya. Sankhya speaks of many Purushas and independent Prakriti.

Prakriti is nature. It is known by the names of Maya, Avidya, Avyaktam (unmanifested), Force, Power. It is inert or insentient (Jada). It has no existence of its own. It is put in motion in the presence of Purusha, who is pure consciousness (Chaitanya), just as iron pieces are put in motion in the presence of magnet, just as Ministers, etc, move in the presence of the king. This visible relative universe of phenomena is an effect of Prakriti. Prakriti is extremely subtle. The world is gross. Just as flowers, fruits, leaves, etc., exist in a potential state in the seed, so also the world exists in

Prakriti in a potential or seed-state during dissolution or Cosmic Pralaya.

When two things meet or unite, a third thing is produced. This is the experience in the universe. To cite an instance, when clouds meet together, thunder and lightning take place. You take betels and lime and a red colour is produced. Even so, Prakriti and Purusha join, a third thing, the individual soul or Jiva is produced.

It is not real union. It is mere gazing of the Purusha. Purusha simply gazes, Prakriti begins to move and create with the aid of three Gunas and five elements. Electricity itself does not move. It is connected with the fan and the wheels. The wheels and the fan move in the presence of electricity.

Hold a torch in front of a sieve at night. Allow the shadow to fall on the wall. Countless small

lights will be seen on the wall. Rotate the sieve. AH! The round lights also will move. But the torch light is quite steady. Torch represents Brahman or the Absolute. The countless small lights are the innumerable Jivas. The rotating sieve is Maya.

You may ask now "How can there be real union between the insentient Prakriti and the sentient Purusha when they have quite contrary attributes?" If you hold a red flower in front of a pure crystal, the crystal appears red. If you put red coloured water in a white tumbler, the white tumbler appears red. If you put ordinary water in a red tumbler, the water appears red. Even so, it is not real union or blending of Prakriti and Purusha. It is the movement of Prakriti in the mere presence (Saneedhyam) of the self-effulgent, self-existent, all-powerful, all-wise, self-contained Purusha.

A blind man cannot see. A lame man cannot walk. But if the

lame man gets on the shoulders of the blind man, he can direct the blind man and the blind man can walk freely under the directions of the lame man. So is the case with the Prakriti and Purusha. Prakriti is blind. She is like the blind man. Purusha cannot move, but He can guide Prakriti.

In reality, there is no Prakriti. There is only Purusha or Brahman. Brahman alone exists. He is the only living reality. In order to make the raw, young aspirants comprehend the nature of creation and the Absolute, so many illustrations, analogies, similes are brought forward. In reality, there is neither creation nor Prakriti. Prakriti is a shadow, mirage, reflection, mere appearance, will-o'-the-wisp, illusion, cheat or imposter.

Know the Purusha or Brahman through purity, devotion, faith, Satsanga or association with the wise, ceaseless enquiry and meditation, and attain freedom, perfection, eternal bliss and immortality.

SADHANA MEANS ACTIVE EFFORT

Sri Swami Chidananda

Radiant Immortal Atman! Beloved and blessed children of the Divine! All of you are proceeding towards a definite goal. What does this proceeding towards a definite goal mean? What should it mean to you, imply to you? And in what way should it manifest in your thought, word and deed?

What should Sadhana mean to you? How should this Sadhana manifest in your life, in your thoughts, words and deeds? If spiritual life is the supreme ideal and if Yoga Sadhana is engaged in order to reach the goal, the Lakshya of Yoga, then what should Sadhana mean, what should the life of Yoga and Yoga-abhyasa mean to you, imply to you? For, unless you know what Sadhana, Yoga and Yoga-abhyasa should mean to you, imply to you, and how they should manifest in your life, how can you engage in true Sadhana or Yoga-abhyasa? It

cannot be effective.

Do our scriptures throw any light upon this very important and vital question? Yes, they do, not in some hidden, occult sense, some esoteric sense which will have to be expounded by subtle thinkers and great philosophers trying to make meaning out of very subtle, mystical and ambiguous truths uttered in a high-flown way; rather, directly, plainly, categorically, unambiguously, unmistakably, scriptures do have something to say about this vital question. What is it?

Rama had a goal; He wanted to bring Sita back. Ravana also had a goal; he wanted to keep Sita. Ravana did not want to give Sita to Rama even though people like his brother Vibhishana and even Mandodari, his wife, persuaded, begged, prayed and advised him to do so. And so, Ravana, in order to achieve his goal, fought in as

many ways as it is possible to fight. And Rama, to attain His goal, also engaged Himself in the battle. They did not lie down in an easy chair and ask someone else to do something for them. They went themselves. They asked the help of people. They consulted others. They gathered armies. They did all that was necessary to do, at least within the limits of their knowledge. To use an English expression, they left no stone unturned.

What to say of superior human beings like Prince Rama, a scion of the royal family, even animals—monkeys and bears also tried their best to do everything. When they were helpless, they consulted each other! "What should we do now?" They sat down, put their heads together, thought about it and tried to see what they could do. So they also exercised their intelligence. They did not sit back.

When they had done all that they could, their very best, and could not go further, even then

they did not give up. They further enquired, thought and reflected. Why? Because of their sincerity. They wanted to do it – really, truly, genuinely, authentically, and therefore, they did everything they could. They exercised their strength and they fought. They did not simply allow the opposition to overcome them, saying, "What to do? Fate." No! If there was opposition they said, "We have to overcome. We must use our strength. We must be active. We must be dynamic. We must do something about it." Doing is Sadhana. Be up and doing.

For the past four days, you have been hearing the Devi Mahatmyam being read. Devi is a great Being, Parabrahma Shakti. By simply thinking, by Humkara, She had the power to destroy all Her enemies. She could do that; but no, She used all the weapons, not one weapon, but many kinds of weapons. And She also fought. That means She was vigorously active in trying to overcome the opposition and reach the goal.

When the Devas fought and failed, they took recourse to a higher power. They went and prayed. "Please help us. We are not able. Come to our aid. Fight on our behalf."

*Sarva-mangala-mangalye
Sive sarvartha-sadhike
Sharanye tryambake Gauri
Narayani namostute
Srishti-sthiti-vinashanam
shaktibhute sanatani
Gunashraye gunamayi
Narayani namostute
Sharanagatadinarta
paritrana parayane
Sarvasyartihare devi
Narayani namostute*

(Salutation be to You Devi Narayani, Who are the good of all good, O auspicious Devi, Who accomplish every object, the giver of refuge, O three-eyed Gauri!

Salutation be to You, Devi Narayani, Who have the power of creation, sustenance and destruction and are eternal. You are the substratum and embodiment of the three Gunas.

Salutation be to You, Devi

Narayani, Who are intent on saving the dejected and distressed that take refuge under You, and Who remove the sufferings of all.)

With these Shlokas, they took shelter. She is the shelter — *Sharanagata dinarta paritrana parayani*. She helps those who take recourse to Her. If you do not take recourse, She is where She is, She is what She is, and you remain where you are. It is only when you take recourse, She says, "Ok, you are asking Me, I will do what you ask. I will come to your rescue." So, even there activity is necessary. You must actively go and seek the aid of the Divine, within and without, in all Its manifestations.

It is this that constitutes Sadhana, this active effort to overcome obstructions, to progress along the path and reach the Goal. Yoga-abhyasa means active effort to obtain the Lakshya, to reach the Goal. Sadhana means active effort to obtain that which is possible of being obtained through effort. So, it means continuous effort in the right direction. And it

means a willingness to keep up this continuous effort. It means, not a negative unproductive attitude of approach, but a positive, ever-willing attitude of engaging in active effort.

What will be the form of the active effort? The form will be that which is right and suitable for overcoming that which opposes, that which is suitable for achieving the Goal, that which takes you nearer and nearer in the direction you wish to move. It will be that which is intelligently chosen, which is through and through common sense. You must use common sense. God has given you intelligence. You must apply both your intelligence and common sense and be thus actively engaged in moving towards the Goal.

This active effort is the essence of Sadhana and it should be throughout. Sadhana means active effort. Yoga-abhyasa means active effort. It may be mental effort. It may be verbal effort. It may be physical effort. It may be

all three combined. It may be a fourth kind of effort which is not covered by mental, physical and verbal effort. But it is all effort.

If you want to do some silly thing such as indulging in some pleasure, how much effort you will put, how much you will weigh the pros and cons to discover how, somehow or other, you may be able to satisfy your senses and please your mind. All night and day you engage in doing it. The same thing should be applied in the direction of Yoga.

But, if on the contrary you are only engaged in actively seeking sense pleasures, in satisfying yourself, in hunting for selfish fulfilment, then active effort will be present, but it will be in the wrong direction. It will not produce any concentration or ecstasy or higher consciousness. It will not, because it is being done in a wrong direction.

So, the effort must be in the right direction. And it should not be accompanied by self-sabotage. It should not be accompanied by

working against yourself in another direction. If in one area, you are vigorously working for yourself in the right direction, but in another area, you go on working in the opposite direction, then naturally your right effort will be unproductive, because you are undoing what you are trying to do.

Therefore, active effort should be accompanied by earnestness and sincerity. It should be accompanied by common sense and ordinary intelligence – not extraordinary intelligence which is not in the possession of all people. We take the normal human being; a Sadhaka is a normal person. And from where one is, one starts; for, that is one's equipment at that point in time. Therefore, with common sense, enquiry and reflection and with whatever intelligence God has endowed you with, intelligently make active effort to overcome that which stands in the path, within and without, and move steadily towards the Goal.

This is what all scriptures

show. Rama exercised this active effort, and He also fought a battle. Devi also keeps on fighting battle after battle. The Mahabharata shows the same thing, the exercise of active effort. You have to overcome that which is contrary to your ideal and goal. And you must keep on, keep on and not get disheartened, not get frustrated. There were times when even Lord Rama got a little perturbed because everything He used against Ravana proved of no avail. Then a sage comes and tells Him, "No, no, no, this is not the way. Come along, buck up!" Then he gives Him a little help. That means that the emphasis is always upon the positive.

Gurudev was very fond of the Latin expression '*nil desperandum*'. Many times he used to say, "Do not despair." For, where there is despair, there is no hope. Interestingly enough, the three great cardinal virtues within the Christian theological context are faith, hope and charity. Much emphasis is put upon hope and you know what the reason is. Hope

is necessary, because the spiritual life, Sadhana and Yoga-abhyasa are not easy. It is not as if you can just put a coin in a slot-machine and out comes a fruit. It is not like that. There is no assurance of quick results and fruits. Ultimate fruits are what we are aiming at, not immediate successes. If we keep on our effort, then the ultimate fruit is assured.

This is the truth that scriptures try to draw our attention to, in respect to our spiritual life. This is what scriptures, in their very clear and unmistakable way, say — not in any subtle, hidden, occult and esoteric way, but plainly, calling a spade a spade. They put before us this plain fact, the plain truth— We have to keep on making effort. Sadhana, Yoga-abhyasa, spiritual life, mean using common sense, intelligence and keeping up effort to reach the Goal which we have set for ourselves. Every scripture we touch, has this common universal message, even though they may vary in certain details. The basic central message

is plain for anyone to see.

If we can see this basic, central message, accept it, apply it, and thus engage in Sadhana with common sense and intelligence, then victory will be ours, because it heads towards victory.

In all the big North Indian cities, these nine days will end in the day of victory. Rama becomes the victor; His efforts give Him fruit. Similarly, after nine days of worship, the tenth day is celebrated as the great victory of the Divine Mother over all that opposes Her. Vijaya, the name itself is significant. People greet each other; they exchange greeting cards. Why? It is rejoicing at the victory. The great experience of victory is the assured culmination. You are meant for it.

Sadhana therefore means victory. Yoga-abhyasa means victory ultimately. Spiritual life means victory ultimately. God bless you with such a victory! May the Divine Mother give you the intelligence, the common sense and the effort to attain this victory!

THE EXPANSION OF CONSCIOUSNESS

Sri Swami Krishnananda

The ultimate Principle of Existence is Consciousness. And the eternality of Consciousness is proved from the fact of its absolute independence over the empirical states of waking, dreaming and sleeping. That which is independent of externals is the Absolute. The Absolute is, therefore, the essential existence. Since being cannot be divested of consciousness of being, the Absolute is Consciousness. As it is unfettered being, it is supreme Bliss.

The universe is an appearance of this absolute existence-consciousness-bliss. The five elements — earth, water, fire, air and ether borrow existence from the Absolute, for, naturally, minus existence they themselves are not. Likewise, the physical, vital, mental, intellectual and the causal layers of the personality lose their essence when they are divested of being. Being or existence is the quintessential essence of the whole universe. The name and the shape, the form and the matter of the

manifested universe are valid only so long as there is individualistic sense-perception and experience of there being such a thing as the universe. Matter is spirit discerned by the senses. It is the Absolute-Consciousness that appears as the multitudinous forms of perception. The existence of things, thus, is the existence of the eternal principle of the Absolute. Such experience is ultimate freedom.

The bondage of the individual consists in the abstracting of itself from the whole, in regarding itself as the substantive and the other aspects of the universe as adjectives to its experience and satisfaction. Every experiential situation is a universal situation, and every experience mirrors the whole. But the ignorance of this truth on the part of the individual, and the arrogation of a reality to itself by its negative activity of false appropriations, and a false exclusion of aspects explain its bondage.

There is nothing wrong with the existence of things; the wrong consists in the bifurcation of things in experience and the personalistic attitude that each individual develops towards others. A difference has to be made between existence and value. While existence is eternal, value is temporal. Existence is the basis of all things, — things are. But that they are something, that they are not merely, is the valuational addition attached to existence in a falsified abstraction through individualistic perception. What things are is in relation to me, to you, to someone else; but that they simply are is an eternal fact which has no such relational dependence. The freedom of the individual from such perceptual fallacies is the way to the salvation of the individual.

For purposes of meditation, a scheme of graduated ascent from the lower forms of perceptions to the higher ones, has to be adopted. The immediate experience of the individual discloses its own form as an indubitable presentation, the world outside as an objectified presentation which necessarily

introduces itself on the assumption of one's own individuality, and God as the unifying principle of both the knower and the known as a transcendent existence, which is at once immanent in things, gets automatically assumed as an unavoidable conclusion. A careful analysis of these three types of conscious presentation is to be undertaken for the ascent of the consciousness, by degrees, to its higher reaches. The analysis of the self discloses that its essential nature is an integrating intelligence. It is different from the body and its satellites. As the finite cannot be eternal, the eternality of this consciousness discloses also its omnipresence and, consequently its being the essence of the cosmos. It is the ultimate rationality of the universe, which explains life and all phenomena, manifestation and its modes. But that it is necessary, to accept a supreme Absolute unifying the individual, and the world requires also the acceptance of the fact of the negation of objectivity of any kind in the Absolute. The negation of objectivity would mean the

negation of all forms in their presented character. There would be then neither the world nor the individual, but Only the Absolute. This is the only reality. All else is a phantom of the creative imagination, either of the individual or a collective complex of all individuals, called the temporal universe.

To reach the Absolute is not to move in space but to have a transfigured consciousness here and now. Its being is also revealed in our consciousness. The realisation of the consciousness at any point of its revelation is at once the realisation of its absolute nature. Such is the indivisibility of its being. Just as, in the fable of the missing tenth man, the baseless ignorance of the actual existence of the tenth man causes in the ignorant ones a veiling of their understanding, a distraction of their minds due to confusion and worry, and then, subsequently, there arises a faith in the existence of the tenth man when some wise one draws their attention to it, as well as a realisation of his existence when

he is pointed out, then again the dispelling of their sorrow, finally attainment of joy; so is the case of the ignorant individual that misses the Absolute in life by a veiling of the understanding, weeps over its misfortunes in the world, but develops faith when a saint or a sage mentions that the Absolute is; then there is realisation of the Absolute in its own self, then freedom from sorrow and then attainment of infinite bliss. This is attained through meditation, practised for a long time, uninterruptedly, with great devotion and perseverance.

Meditation is undivided consciousness of one's central objective, an unceasing flow of thought on one's ideal. There should be no other thought than that of one's goal. In the beginning, it is qualitative meditation on a conceptual form; and later a non-qualitative one in an inner relation of oneself to the Absolute. Here the delight of Divinity reveals itself as Satchidananda (Existence-Consciousness-Bliss). This is Moksha, or final emancipation from all bondage.

The entanglement of consciousness has a threefold network which externalises itself in personal relations with artificially isolated conditions abstracted from the universe. First, there is the individualisation of consciousness; second, the association of consciousness with a body; third, the association of the consciousness through the body with external states and things. Now, this is purely a falsified situation that is created in ignorance, for, in fact, consciousness cannot be individualised, it cannot be confined to a body, and it cannot be related to outward circumstances. Every human thought is a thought of the body, a thought of things and conditions connected with the body. Here, selfhood is gradually extended from one's ego to the body and from the body to the outer world. It should not be imagined that in the extension of the self to the family, the community, the society and the nation, for example, there is sacrifice of egoism and selfishness. Far from it, the ego is only meandering in its pride,

prejudice and ignorance in outer space through bodies that are other than its own. This it does for its own personal satisfaction through a camouflage of love for others and sacrifice for the sake of others. There is a fattening of ego in possession of every kind, notwithstanding that outer relations may sometimes appear to involve service to others. Any inclination or tendency of the organism to relate itself to a spatially differentiated another is a desire, and when it becomes vehement it is called passion. Hence, in the spiritual sense, there is no virtue in such relations. True self-sacrifice is a self-transcending act wherein the outer world does not stand in the relation of an object in space but enters into one's self as an undifferentiated being, a condition where space and time vanish from experience and objects become the Universal Subject. Here the subject is not what knows an object, but the Eternal Subject which merely is that which it experiences, and That which is.

In all states other than the spiritual, one's relations get

externalised and become sources of bondage. Every look cast by the self at the outer world is an invitation for suffering, and every desire directed towards an object is a spear darted against one's own self and a source of future agony. The origin of inner confusion is the inability on the part of the inner self to distinguish between its true good and its apparent pleasure. The pleasure that binds the self is its excitement brought about by the impact of outer circumstances on its psychological conditions, and hence it is transitory. Permanent bliss is in the Absolute alone.

The universe is not a mechanical causal series but an organised system, a beautiful well-ordered whole in which every part has its function to perform with respect to the whole, and in which all things work together for the good of the whole. There is harmony and unity everywhere, with a ruling purpose in everything. The universe is a living, moving, dynamic flow of the relative towards the Absolute. Everything is connected to and within everything else, and nothing can exist or

function without the other. Everything determines everything else; there is no exclusion, no separation, no isolation, no personal independence, nothing secret, no private property or belonging in the universal government. There is identity with everything, the All. Hence, the solace of the individual is in its conformity to the Absolute, its harmony with the universal order of things, by stages, at different levels. The fulfilment of the aspirations of the individual is in the fulfilment of the law of the Absolute. This is supreme perfection in which alone there is real freedom. The greater the approximation of oneself to the Absolute in a more and more widened state of consciousness, the greater is the freedom experienced. There is no freedom in the mechanically bound physical world or the universe of causal relations. In the unity of Self, the law of causality is transcended. The Universal Will is the ruling principle, and the subordination of one's own private will to its law brings joy and power. To take part

in the cosmic order recognising oneself as a citizen of the cosmos, organically related to it and not mechanically connected as the citizens of an earthly state are related to the state, is to seek freedom and immortality. In this condition of consciousness, the world shall be converted into a veritable heaven and pain and sorrow shall be unknown.

Knowledge of Truth would, thus, mean to see things as the Absolute would see them, and morality would be to love things as the Absolute would love them. Every part has a direction towards the whole, and this is implanted in the essence of the part. Every volition is a cry for God, for the highest spiritual perfection. In every perception we see God, the one reality. Thus, we have a daily vision of God, Who reveals Himself to us in His manifold forms. The religious consciousness grows from a longing for the Infinite; it is the sense and taste for the Absolute, a tendency towards eternity, the impulse for the All. It is the search for an immediate experience of the harmony that

rules the world. Here, individuality disappears. The whole is seen in every part, in every particular manifestation. Religion is the way of the perception of the Universal in all particulars, and a regarding of every event as an act of God. The universe stands transfigured in the Absolute which appears to the perceptual sense as a manifested panorama. In true religion, we love the universe as the Self, as the essence of the Absolute. To love and to serve oneself and to love and serve society or the world would be the same as the love and service of the Absolute.

The Religion of Man is the Way to God. Here, the 'Way' is not a road that extends in space, but a mode of consciousness which transforms itself, by stages, into the Perfection that is the Universality of Being. In this Religion of the Spirit within, the Reality without is comprehended, so that the True Religion becomes a Science of Life, which knows no distinction of East and West, North and South, Black and White,—nay, Space and Time itself.

MASTERY OVER MIND

Sri Swami Venkatesananda

21st September, 1945

[Sri Swamiji Maharaj's Instructions given to a gathering of disciples]

“Everybody should be taught Asanas, according to his age, capacity, etc. Combine Japa with your Asanas. When doing Vajrasana, bow down touching the ground with your forehead and repeat within yourself — 'Om Namō Narayanaya'. Think that the Lord is standing before you. Feel that you are growing younger every time you do so. Mix some humour also with your Asana teaching.” Then Swamiji himself gave an example of it, addressing an old Mahatma “you have spent all your life in eating Laddus. At least now you should try to do something better!”

Swamiji’s gaze then fell upon a devotee, who did not attend the morning class. When questioned, he said that he did not find the item in the programme. “But, why did you not find out yourself and make sure of it. You should have

asked fifteen times and found out whether there was going to be this class or not. You have no Shraddha. This is a quality of the mind. You are only waiting for an opportunity to offer some lame excuse. Analyse. Find out the root cause. ‘Why did my mind offer such an excuse?’ The mind is mysterious. It is very difficult to control it. You will have constantly to apply this method. Analyse, every time it offers some lame excuse. Don’t let your mind rule you. Check it at every stage. You will then evolve quickly. Now, as you have not attended today’s class you have missed so much. There was a good lecture on the Gita. There was an exposition of Vairagya. You have missed all that. Now I am not going to leave you at that. You will have to give up the night food. This will make you more alert tomorrow. This will help you to control your mind. Every time you lose your hold, every time you fail in your duty, inflict a voluntary punishment on yourself.

You will gain more and more control over your mind.”

(Referring to Sri Swami Shashwatananda) “One of the Swamis of this Ashram has developed himself in so many ways. He knows Asanas, Pranayama. He has taught these to thousands. He has got a very kind heart. He will give his whole meal to a beggar, if he found one in need of it. He once gave a lecture which was very beautiful. We have got all the powers. We should only develop them. We should develop in everything — from scavenging to lecturing and Samadhi.

You have come here for a week or ten days. You should get the maximum benefit out of these classes and take notes of what you learn. Then disseminate this knowledge to others when you go back. You will never become poorer by giving knowledge to others. Only when you give knowledge to others will you get more from Hiranyagarbha. Develop all the good qualities. But you won't. You have no Shraddha. Your mind will suggest some excuses and you will at once

succumb to it.

Even in this Ashram itself, I have been hammering this all these years. Somebody will think ‘Swamiji is going on teasing and teasing’, he will get annoyed, and leave the Ashram. True, the bell was rung twice this morning for the class, but why did not somebody go and wake up everybody from each room and bring them to the class? Go round not only once, but a dozen times and invite everybody and see that everybody attends the class. The inmates think their time is wasted. No. This is more powerful than meditation. See with what Bhav you will go and say ‘Come on, Maharaj, let us go to the class’ and lead them to the Hall. ‘What joy you derive from this.’ What an amount of purification you get out of this! A few years ago, I used to go to every room and collect the inmates of the Ashram at 3 o'clock in the morning. Someone will get annoyed with me. But I won't leave him.

Yoga does not lie in sitting in a cave and repeating SOHAM. You must develop the qualities that Krishna has enumerated in

the Shloka:

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

*Amanitvam adambhitvam ahimsa
kshantir arjavam*

Acharyopasanam shaucham

sthairyam atmavinigraha

(Bhagavad Gita-13/7)

(Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control)

Tell me how you can develop these qualities unless you do selfless service. Service, Service, Service; this alone can purify your hearts. Read my article on 'Spiritualise thy nature'. You will find that you have got many of the bad qualities that I have described there. Find out. Introspect. Analyse yourself, your thoughts. It is no use sitting on the banks of the Ganges and doing Japa or meditation for hours together. How long can you meditate? – For half an hour or one hour at the most. Then your mind will begin to wander. You will not be able to control it. Why? – Because of the evil Samskaras. You can get rid of these Samskaras and develop good

Sattvik qualities only by selfless service.

That boy spoke very well today on Vairagya and quoted several passages on Vairagya. Everybody listened with rapt attention. He will go on like this for a few years. Then he will begin to think that he has developed his faculty of lecturing, he has learned all. 'Why does Swamiji ask me to do this and to do that? I am learned and why should I obey him? I can lecture. People admire my talks.' Then he will run away. Develop humility. Be humbler than a blade of grass. Who wants to be humble? I always insist upon that. Without humility, you can't achieve anything. Only when you develop this quality, will Lord's Grace descend on you. Always pray to the Lord for His Grace. Without His Grace, you cannot have Mukti.

Evolve. Destroy the old vicious Samskaras. This you cannot achieve by meditating in a cave. Once there was a learned man who had read the Vedas and who had emaciated his body through Tapas. A South Indian officer gave him shelter and food

in his house. One day the officer found a small piece of blouse-cloth and a silver vessel missing. Where could they have gone? When the "Pundit" was away to the river for bath, the officer searched his belonging and found that the vessel and cloth were there. When questioned, the man flatly denied. The officer had to point out that his name was written on the vessel. At once the man fell at the feet of the officer, and apologised. But his reputation in that village was gone. See, learning and Tapasya had not purified him. He could not get rid of his old Samskaras. There was no ethical culture. So also, as soon as you come out of your cave, the old Samskaras will come back to you with redoubled force. That is no use. One man went to the extent of doing some Tantric Kriyas to kill somebody so as to enable him to swallow some property. In this case, one of the victim's relatives was a firm believer in Ram Nam and she knew when the Tantric Kriyas were being performed, hence she went to the Tantric and said, "Remember, I can counteract

this effectively by my Ram Nam." She did so and the man actually admitted that her power was too great for his Tantric Kriyas. He was a learned man, but had no ethical background. This ethical culture can be attained only through selfless service.

KARMA-YOGA SUITED TO ALL

When you come to the Ashram you think 'I have given Rs. 20 or Rs. 40. Why should I do any of the Ashram work? There are the servants for it.' Quite right! There are servants, and as long as the Ashram is an organisation maintained for the service of humanity, the Lord will give it enough money; and with money we can employ more and more servants. But those who come here and go back will do so without substantial spiritual gain, without self-purification. You have all spent Rs. 400 or Rs. 500 in coming here. What do you gain? Nothing, if you go back the same man as you came here. You would only have wasted your time and money. Instead, if you attend all the classes and functions regularly, do some service, develop

some noble qualities, you will then go back a changed man. Then you can say you were really benefited by your stay here. If I ask you to bring a bucket of water to the Ashram, you will get annoyed. There is no question of youth or old age here. Everybody should feel young. Do what you can do. If you can't bring a bucket of water, bring at least a Lota of water. No, it is not the quantity of service that counts. It is the Bhav behind it. Do it and see what an amount of joy you get out of it. You go on reading the Gita, but have you ever attempted to develop virtuous qualities? Do you imagine these qualities can be developed without performing selfless service?

Do not think either Karma Yoga or Bhakti Yoga is inferior to Vedanta. What is Vedanta? Vedanta is for one who has purified himself by Bhakti and selfless service. Study Vedantic texts by all means. But without selfless service, it would be of no practical use to you. Service alone can purify your hearts. Have you ever served a sick man? Have you ever taken a Chandala, who is sick

and who is passing incessant motions, on your shoulders to the Hospital, and nursed him there for a week? This is much better than just repeating SOHAM, SOHAM. Analyse your thoughts. Don't get offended by what I say. I would myself devote my entire life in the service of others. Let me take a hundred births more for salvation, I don't care, I will serve. This is the only way to salvation, I have been able to find out. And I go on hammering it to everybody, with whom I come into contact.

People quote Sankara as having said "Karma will bind." They are blind. Sankara said so, only in order to bring out his point in regard to certain other subjects clearly. If he had said that Karma will bind and that you should not do any Karma, then he will have falsified the whole teaching of the Gita. You won't care to understand the real significance of these sayings. You only want to pick out some excuses for not doing service.

ROOT OUT SELFISHNESS

The other day I found a glass piece in front of the latrine. It

would have remained there for years together, if I had not removed it. Nobody would bother. If there is a glass piece on the steps leading down to the Ganges, you would not remove it. You are selfish, the embodiment of selfishness. You have no cosmic vision, no cosmic love. You would not think, "O, this glass piece would injure another man's feet. I should remove it." You would be more particular in your bath and Japa and meditation.

You should feel that everyone is your own Self. This is real Advaita. This is real Bhakti, cosmic love. And this you can develop only by selfless service. The little things you do with Bhav will purify you a lot. If you are not able to do any tangible work, go to the temple and sweep the temple. But you think you are a Brahmin and you should not do that. There comes pride. This caste pride is your deadly enemy. Conquer it by service. Again and again I will repeat, you cannot develop any good qualities without selfless service. Selfishness is inherent in man. It is in his very nature. If you

analyse your mind, you will find that you have got so many bad qualities. Counting the beads will get you nowhere, if you have not purified your heart.

I will go on saying these things. Somebody will get annoyed. But I can't help pouring forth. People think I am lenient. I am a very hard task-master. Only my method is such that others don't feel so. They should try to learn themselves, and they should evolve.

Everybody should be regular in attending the classes. Punctuality is the key-note of success. Always keep a paper and pencil, and take down notes of what you learn. That will give you lasting impressions. Then only will you be benefited. I am myself a student. Immediately on going back from the class, you will find me making a note of things said here. Only by doing so can one evolve quickly. After going back, read your notes. Reflect. Meditate. Then it will be easier for you to develop good Samskaras. You will become a changed man.

CHILDREN'S WORLD



Blessed Immortal Selves!

Always act with faith and determination. Be firm in your resolve and fiery in your determination. Have an iron will.

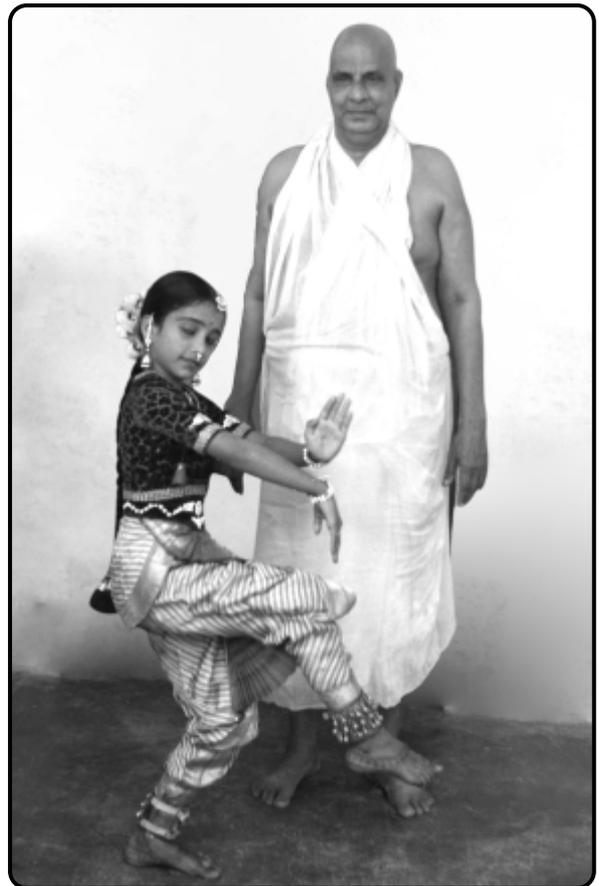
Let bygones be bygones. Let the past be buried. There is a brilliant future for you. Exert. Exert. Exert.

Be always cheerful and smile away your worries. Develop your will by eradicating desires, egoism and hatred.

Swami Sivananda

CULTIVATION OF VIRTUES MANNERS

'Manners' is good behaviour or respectful deportment. It is good character. It is good breeding.



A man of good manners is free from rudeness. He is well-behaved. He is complaisant, civil, courteous and polite.

Manners are the result of much good sense, some good nature and a little self-denial for the sake of others.

Good manners make the road of life smooth. They render a superior amiable, an equal agreeable and an inferior acceptable.

Swami Sivananda

ERADICATION OF VICES

MEAN-MINDEDNESS

This world abounds in mean-minded people of every sort. This is due to Tamo-Guna.

The heart of a mean-minded man burns when he sees others in prosperous condition. It burns when he hears of the success and attainments or virtuous qualities of others. He vilifies them and aims at their downfall.

A mean-minded man fights with others for trifling things. He is of a quarrelsome nature. He is proud, egoistic and irritable. He is of highly suspicious nature. He is ever gloomy and depressed.

The remedy for this dire disease is the cultivation of the opposite virtue which is nobility or magnanimity. Charitable nature, cosmic love and the spirit of service should be developed.

Swami Sivananda



WE ARE HIS RESPONSIBILITY

A party of six people were having a pleasure-ride in a motor-boat near the Bombay Harbour. Suddenly the weather grew bad and the sea became turbulent. Several people in the boat grew panic-stricken; but one Sikh alone remained unperturbed.

An Anglo-Indian woman was greatly worried over her safety and was annoyed to see the Sikh sitting apparently without the least worry, with a serene smile playing on his face.

“Are you mad”, asked the Anglo-Indian woman. “The boat is about to sink and you are sitting there as though nothing has happened.”

“Mother! Did we create ourselves? No. God has created us. Does He not have the power to protect us? Is He not protecting us? Who is responsible for our life? It is God. Who feeds us daily? God. Who makes our breath flow in our nostrils? God. Who enables us to digest our food? God. Who makes our heart pump blood? God. We are His responsibility. His Will be done, mother. Fear not. He will protect us.”

“Fool!” cried the Anglo-Indian woman, “your foolishness is surely going to land you at the bottom of the sea. Come, be wise; put on the life-belt and jump with us. We will float along till someone rescues us.”

The Sikh looked away apparently deeply immersed in



thought. The Anglo-Indian lady jumped off the boat with some others. They were promptly seized by a shark which had a nice meal of her. Tossed about on the waves, the motor-boat danced its way to the shore, safely with the Sikh and a few others. The co-passengers of the Sikh admired his faith in God and became his followers.

Swami Sivananda

RULES OF SPEECH

Save your lips from slips. Weigh every word when you speak. Never speak ill of any one. Do not exaggerate. Be true and accurate in your speech. Control your speech very carefully. Talk only a little. Talk measured words. Give up talkative nature.

Before speaking, think carefully whether, what you are going to speak is true, kind and helpful. If it is not, do not speak. Mind your own business. Do not interfere with the affairs of others.

If you hear a scandal about another person, do not repeat it to others. Never wish to appear clever. Learn the virtue of silence. Do not give opinions if no one has asked you to give it. If you observe the above rules, you will be peaceful and happy. People will respect and admire you. You will attain success in life.

Swami Sivananda



Celebration of 135th Birth Anniversary of Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj



निरन्तरं सूक्तिसुधाभिवर्षणैः निरस्ततापं निखिलाभिवन्दितम् ।

दुरन्तसंसारगदार्तिहारिणं शिवं समीडे शिवमग्रमानसम् ॥

Worshipful adorations to Gurudev Swami Sivananda who removes the agony of all people by constantly showering on them nectarine words of divine wisdom, who is adored by the whole world, who uplifts mankind that has fallen into the ocean of Samsara, and whose mind is ever absorbed in Lord Siva.

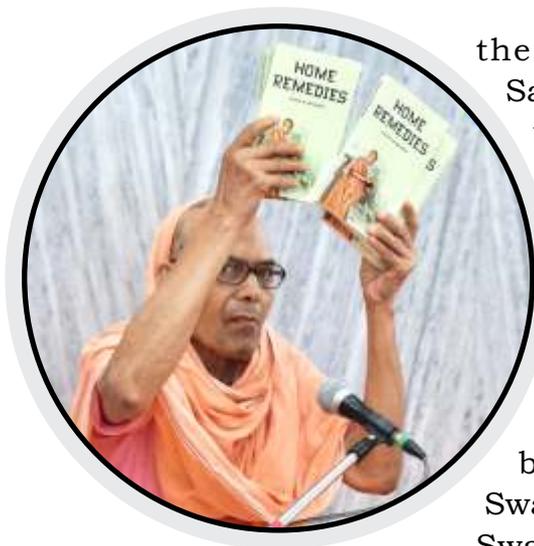


The sacred day of 135th Birth Anniversary of the most adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devotion and rejoicing on 8th September 2022 at the Headquarters Ashram.





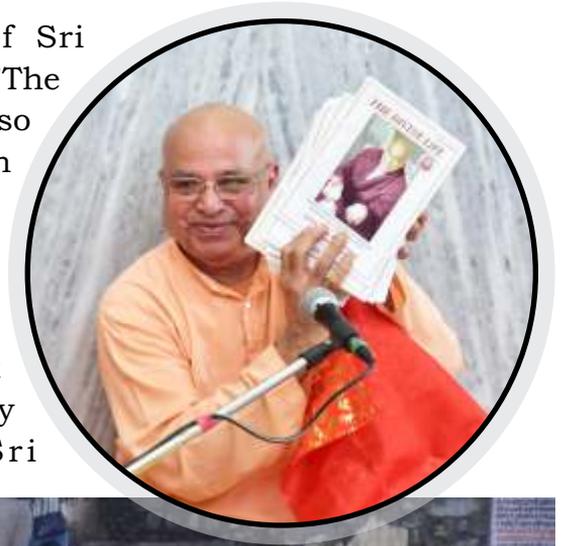
The day's programme commenced with early morning prayer and meditation followed by inspiring message by H.H. Sri Swami Yogaswarupanandaji Maharaj. At 6-00 a.m., the beautiful portrait of Sri Gurudev was taken out in a Prabhat Pheri with soulful and joyous singing of the Divine Name. A special Havan was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



In the forenoon session, after the ceremonial worship at the sacred Samadhi Shrine, a grand Puja was offered to the holy Padukas of Worshipful Gurudev. The Samadhi Shrine hall was packed with the inmates, devotees and guests of the Ashram who had assembled to pay their loving tribute to Beloved Gurudev. After the Paduka-Puja, Bhajans-Kirtans glorifying the Divine Master were sung. It was followed by the blessing messages of H. H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Yogaswarupanandaji Maharaj. On

this auspicious day, four books of Sri Gurudev and special Birthday Issues of 'The Divine Life' and 'Divya Jeevan', were also released. The Satsanga concluded with Arati and distribution of Prasad.

In the evening, devout worship was offered to Mother Ganga in the sacred memory of Sadgurudev at the Vishwanatha Ghat. During the night Satsanga, everyone felt immensely blessed and blissful to have Sri



Gurudev's Darshan through a DVD show. The celebration concluded with Arati and distribution of special Prasad.

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

Celebration of 106th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj

With great devoutness, the auspicious day of 106th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated at the Headquarters Ashram on 24th September 2022.

As a prelude to the Celebration, Sri Arunachalam, along with the devotees of DLS Karikudi Branch Tamilnadu recited 'Thiruvachakam', a beautiful composition by





the great saint Manikkavachakar, on 23rd September at Sri Vishwanatha Mandir.

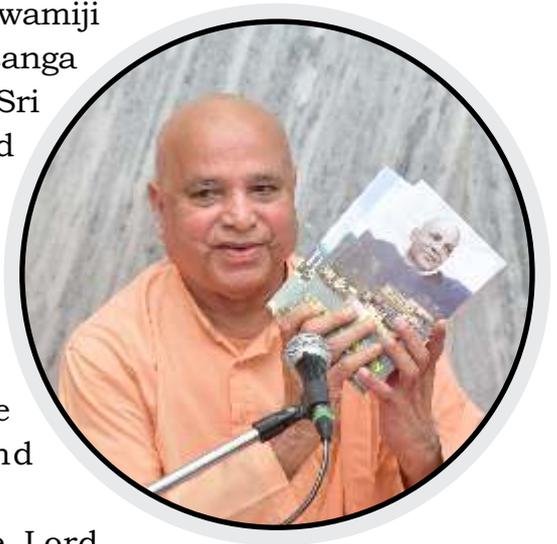
On 24th September, the programme commenced at 5.00 a.m. with prayers and meditation in the divine presence of Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj at the holy Samadhi Shrine. It was followed by the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj and Prabhat-pheri. A Havan was also performed in Ashram Yajnasala for the peace and welfare of the world.

In the forenoon, holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj were devoutly worshipped in the sacred Samadhi Shrine. Sannyasis, Brahmacharis, Sadhakas and devotees gathered together to offer their grateful adorations to Beloved Sri Swami Chidanandaji Maharaj. Soon after the worship, a brief Satsanga was organised wherein the Sannyasis and Brahmacharis of the Ashram presented soulful Bhajans and Kirtans as their loving offering to Worshipful Swamiji Maharaj. To commemorate the sacred

day, one book and booklet of Pujya Swamiji Maharaj were also released. The Satsanga concluded with a brief message of H.H. Sri Swami Yogaswarupanandaji Maharaj and distribution of Jnana Prasad and Prasad.

During the night Satsanga, the devotees and guests felt greatly blessed to know about the inspiring life-story of Worshipful Sri Swami Chidanandaji Maharaj through a DVD show. The Satsanga concluded with Arati and distribution of special Prasad.

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



Cultural Tour of H.H. Sri Swami Padmanabhanandaji Maharaj

At the kind invitation of the devotees of Odisha and Andhra Pradesh, H.H. Sri Swami Padmanabhanandaji Maharaj undertook a tour of Odisha and Andhra Pradesh. Swamiji Maharaj, along with his entourage, left the Headquarters Ashram on 28th July 2022 for Bhubaneswar and stayed at the DLS Bhubaneswar Branch. Swamiji blessed the devotees with his discourse in the Satsanga held at the Branch.

In order to fulfil a long pending commitment with Swami Sivananda Sevagram, Gaham village, Swamiji left Bhubaneswar for Gaham village on the next day. On 30th July, Swamiji inaugurated the newly constructed 'Sadhana Kutir II' – a four storied building with a total of 32 rooms. Though, the construction work was completed two years ago, the devotees were waiting for Swamiji to inaugurate it. Swamiji also inaugurated the newly built Yajna Shala and performed the first Havan. The Inauguration Ceremonies were followed by a special Satsanga wherein Swamiji delivered his Ashirvachan for the devotees who had gathered in large numbers. During the night Satsanga, devotees from the nearby DLS Branches (Sri Radhakrishna Odishi Sankirtan Mandali) came and presented Odishi Kirtan – a folk-art involving dance, percussion instruments and singing of hymns.

33 tribal children from Kaliapani, associated with the DLS Sukinda Chromites Mines Branch also came to Gaham to have Darshan of Swamiji. They stayed at Gaham Ashram for a day and attended all the programmes. Swamiji blessed them in a special Satsanga. Some of the children also took Mantra Diksha from Swamiji Maharaj.

Swamiji left Gaham for Baliguali Ashram, Puri. En route, he visited

the DLS Angul Branch for a very brief period. Being Sunday, the regular weekly Satsanga was already going on when Swamiji arrived. Then, Swamiji proceeded towards Baliguali Ashram. Swamiji stayed at Baliguali Ashram for two days. During his stay, Swamiji visited Jagannatha Puri temple for the Darshan of the Lord Jagannatha. Swamiji also paid a visit to the Atharvaveda Pathashala at Puri and interacted with the students and Acharyas.

On 2nd August, Swamiji went to Chidananda Divya Dhama at Agastinuagaon village. Sri Swamiji inaugurated the newly constructed building block named 'Sant Niwas'. In the evening, a Satsanga was organised wherein 480 school students along with the devotees participated. These students were beneficiaries of 10 tuition centres run at different locations by Chidananda Divya Dhama as a part of its student welfare activities. Swamiji blessed the students and the devotees in the Satsanga.

Thereafter, Swamiji proceeded to Sri Santi Ashram, Thotapalli Hills, Andhra Pradesh. Swamiji used to visit Santi Ashram regularly in the month of January to preside over the Birthday Celebration of Pujya Sri Swami Omkarji Maharaj. But due to Covid-19 pandemic, Swamiji could not visit the Ashram for the last two years and could not have Darshan of Pujya Jnaneswari Mataji, the present Spiritual Head. Swamiji stayed at Santi Ashram for three days and had Satsanga with Pujya Mataji.

From Santi Ashram, Swamiji went to Vishakhapatnam. On 7th August, Swamiji presided over the special Satsanga organised at the DLS Vizag Branch. Swamiji also visited Sri Santi Ashram Branch at Vizag for a brief period. In response to the earnest request of Sri Chella Ramakrishna, an ardent devotee of the Ashram, Swamiji visited Kovvada Peta village near Vizianagaram on 8th August, and gave Mantra Diksha to the villagers. After Diksha programme, Swamiji blessed the devotees with his inspiring words. Swamiji Maharaj returned to the Headquarters Ashram on 9th August 2022.

CAUTION

This is to caution all the members, devotees and well-wishers of The Divine Life Society that some fraudsters have launched a website impersonating the official website of the Divine Life Society, with the address **<https://sivanandaashram.co.in/>**, Email Id **info@sivanandaashram.co.in** and phone number 9668461538 in order to mislead the public and collect money in the name of booking rooms, joining Yoga Courses, etc in Sivananda Ashram, Rishikesh, Uttarakhand, India.

Those who are devoted to the Ashram and Gurudev Sri Swami Sivanandaji Maharaj know very well that the Ashram does not charge anything for any Seva at the Ashram and it has never been a practice of the Ashram to let the devotees or guests book rooms or register for Yoga Courses through phone or Whatsapp. Therefore, all are advised to be cautious of such fake websites and fraudsters, and not to fall prey to such scammers.

Please also take note that the official websites of The Divine Life Society are **<https://www.sivanandaonline.org>** and **<https://www.dlshq.org>**, Email Ids are **generalsecretary@sivanandaonline.org** and **gs@sivanandaonline.org** and the online donation portal is **<https://donations.sivanandaonline.org>**

A real seeker will be ever vigilant. He will be ever engaged in active introspection. He will be ever on the guard with drawn sword to slay, at the first sight, the hoards of internal enemies that assail him at every step on the path of light. He will protect himself by purity and truth, and many attributes.

Swami Sivananda

5th ANNUAL SADHANA SHIVIR AND SPIRITUAL CONFERENCE

**at the Divine Life Society Gaham Branch,
(Sivananda Sevagrama), Angul, Odisha**

By the Grace of Almighty and Worshipful Gurudev, The Dibya Jivan Sangha, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), is organizing its 5th Annual Sadhana Shivar and Spiritual Conference from 11th to 15th December 2022 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

Senior saints from the Headquarters Ashram and other eminent dignitaries will grace the Conference. All the devotees and the Divine Life Society Branches of Odisha are cordially invited to participate in the Sadhana Shivar and Conference.

For Enrolment and Information, please contact:-

Akshaya Kumar Dash - 7978141003, 9437043225

Ananda Chandra Pradhan - 7978015962, 9437081735

Communication Address:- Dibya Jivan Sangha

Swami Sivananda Sevagrama Charitable
Society, P.O. Gaham, Dist: Angul, Odisha
PIN-759100

Worldly life is a bed of roses till a thorn pricks you in your foot. When the thorn starts pricking you, then you realise that the world is a bed of thorns. The man then awakens to reality. The world is an illusion. Friends are hypocritical cheats. Relatives are selfish bugs. There is none on whom you can depend except God. Therefore, Beloved aspirants! Awake! Arise! Realise! Resort to the feet of the Lord. Practise Yoga. Come, start today. Waste not a minute.

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

Barbil (Odisha): In the month of July, the Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. 428 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Guru Purnima was celebrated on 13th July with Nagar Sankirtan and Paduka Puja. Sadhana day was observed on 24th.

Bargarh (Odisha): The Branch conducted daily Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays and weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Sri Krishna Janmashtami was celebrated on 18th August.

Brahmapur (Odisha): The Branch celebrated Sri Krishna Janmashtami on 18th August with Abhishek, chanting of "Om Namoh Bhagavate Vasudevaya",

Bhajan and Kirtan. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 25th with Nagar Sankirtan and Paduka Puja. There was recitation of Sundarakand on Sankranti day and Paduka Puja on Thursdays.

Bikaner (Rajasthan): The Branch celebrated Sri Krishna Janmashtami on 19th August, and Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 25th. The Branch continued daily Yoga class, recitation of Hanuman Chalisa and Sundarakand and Japa of Maha Mantra on Saturdays. Besides this, Hawan was conducted on Amavasya day, and food and clothes were distributed to needy people.

Bhimkand (Odisha): The Branch had daily Paduka Puja and weekly Satsang on Sundays. Sri Krishna Janmashtami was celebrated on 18th August, and Punyatithi Aradhana Day of

Worshipful Sri Swami Chidanandaji Maharaj was observed on 25th with Paduka Puja, Bhajan and Kirtan.

Bhubaneswar (Odisha): Daily Paduka Puja, weekly Satsang on Thursdays, and Ramataraka Mantra chanting on 24th of every month were the regular programmes of the Branch. Mobile Satsang was arranged on 2nd, 3rd and 7th July at the residence of devotees. Guru Purnima on 13th, and Sadhana Saptah from 14th to 21st, were observed. 59th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 22nd was celebrated and on this occasion Nagar Sankirtan, Paduka Puja, chanting of Hanuman Chalisa, Gita Path, talk, Bhajan, Kirtan and Narayan Seva were arranged. The Branch Foundation day was observed on 25th July.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the

Branch. Sundarakanda Parayan was done on Sankranti day. The Branch celebrated the special occasions, namely Sri Krishna Janmashtami on 18th August, 14th Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 28th and Ganesh Chaturthi on 31st August.

Chatrapur (Odisha): The Branch continued weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Guru Purnima on 13th July, and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd were celebrated with Paduka Puja, recitation of Hanuman Chalisa, Bhajan and Kirtan etc., and concluded with Narayan Seva and distribution of clothes. Sadhana Saptah was conducted from 14th to 20th with morning Prayers and Japa. There was recitation of Sundarakanda Parayan on 30th.

Dhenkanal (Odisha): The Branch celebrated the auspicious occasion of Guru Purnima on 13th July with Paduka Puja, Bhajan

and talk on life and teachings of Gurudev Sri Swami Sivanandaji Maharaj.

Jamshedpur (Jharkhand):

The Branch had its weekly Satsang on Fridays, and organised free drawing and Yoga classes for children of the Antyodaya Bastee every Sunday. Guru Purnima on 13th July and 59th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd were celebrated by the Branch.

Kabisuryanagar (Odisha):

In the months of July and August, daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Guru Purnima on 13th July, Sadhana day on 17th, 59th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd July, Sri Krishna Janmashtami on 19th August were celebrated. The 14th Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 25th was observed by the Branch with Nagar Sankirtan, Paduka Puja, Bhajan and Kirtan.

Kakinada (A.P.): The Branch continued Satsang on Mondays with Pravachan on Devi Bhagavatam. Monthly Satsang was arranged on 4th July with Bhajans and Bhagavad Gita Adhyayanam. There was also talk on Bhaja Govindam. Guru purnima was celebrated on 13th with Nagar Sankirtan, Prayers and Paduka Puja.

Kakching (Manipur): Daily Puja, Shiva Abhishek on Mondays, Paduka Puja on Thursdays and special Satsang on 8th of every month were the regular programmes of the Branch. Guru Purnima was celebrated on 13th July and Sri Krishna Janmashtami was observed on 19th August with study of Bhagavatam, Akhanda Mahamantra Kirtan, Nanda Ustav and Bhajans.

Lanjipalli Ladies Branch (Odisha): The Branch had daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita, and recitation of Hanuman Chalisa and Sundarakanda Parayan and

Narayan Seva on Sankranti day. Sri Krishna Janmashtami was celebrated on 18th August with Nanda Ustav, Nama Sankirtan, Hawan and distribution of food and snacks at the Blind school and Anathashram.

Lucknow (U.P.): The Branch conducted special Satsang at Lekhraj Homes on 7th and 21st August with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nayagarh (Odisha): The Branch had weekly Satsang on Wednesdays. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on 17th August. 14th Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 25th was celebrated by the Branch with Prayers, Paduka Puja and Gita Path.

Panchkula (Haryana): The Branch continued mobile Satsang on Sundays at the residence of devotees with Swadhyaya and Prayers for world peace etc. Besides this, Narayan Seva was done on 8th June at Civil Hospital, and on 24th, green fodder was offered at a Gowshala. 14th

Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was celebrated by the Branch on 25th August in the presence of Sri Swami Akhilanandaji Maharaj.

Puri (Odisha): Daily Paduka Puja, weekly Satsang on Thursdays, and special Satsangs on 8th and 24th of every month were the regular programmes of the Branch. There was recitation of Hanuman Chalisa on Sankranti day and Gita path on Ekadasis. Mobile Satsang was arranged on 12th and 13th August.

Rourkela (Odisha): Weekly Satsang on Thursdays and mobile Satsang on Sundays were continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. 14th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was celebrated by the Branch on 25th August.

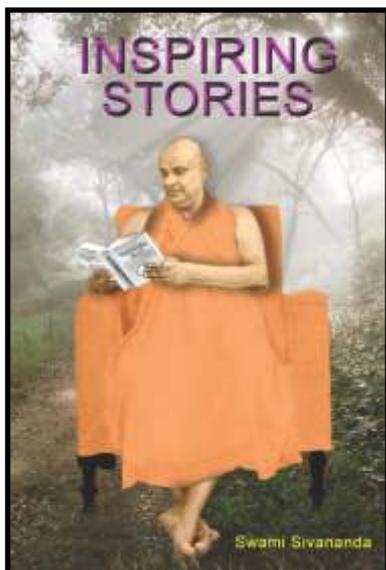
Warangal (Telangana): The Branch celebrated 14th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj on 25th August with Paduka Puja and talk on Guru Krupa etc.

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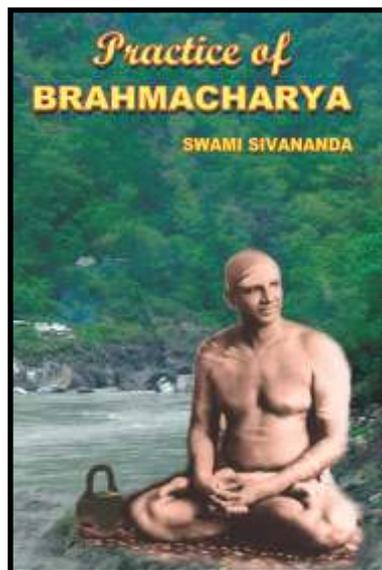
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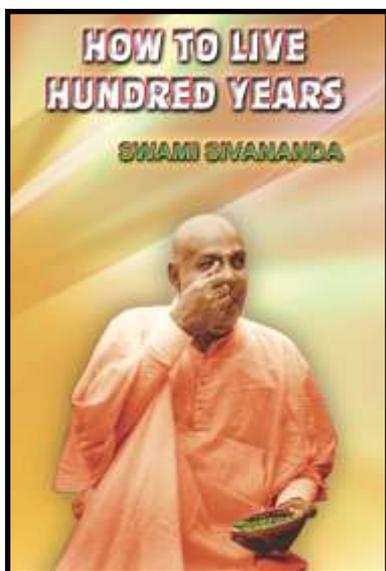
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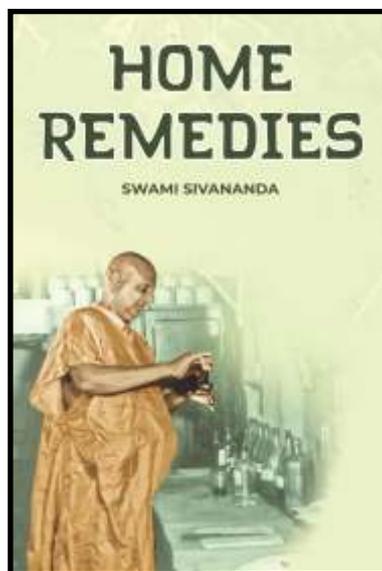
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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.

**OCTOBER
2022**

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SAMADHI AND CERTAIN SIMILAR MENTAL STATES

For a short time, sometimes the mind finds itself in quiescence. In this state of mind, there is neither Raga nor Dvesha; this silent mental state is called Tushnim Avastha. It occurs in waking state, the Jagrat Avastha. The aspirant mistakes this neutral state of mind, for Samadhi. This is an obstacle on the path of God-realisation, and should, therefore, be overcome by careful introspection and vigorous meditation. Through experience and acute acumen, a Sadhaka can find out exactly the nature of the various states of mind. He should adopt effective methods to control them.

Swami Sivananda

To