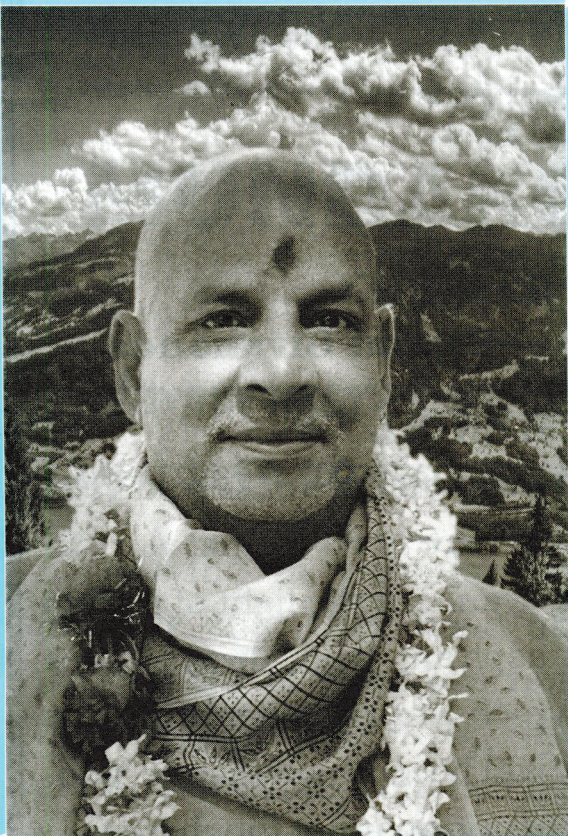


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# The DIVINE LIFE



Resort  
to constant  
Satsanga. Then  
gradually, you will realise the  
incalculable benefits of Satsanga.  
Life is short. Time is fleeting. Death  
is waiting to devour you all at any  
moment. That 'tomorrow' will never  
come. It is very difficult to get again this  
human birth. Utilise it profitably in the  
realisation of your Self through  
Satsanga. Realise the Sat-chit-  
ananda Atman through Satsanga.  
Then alone you can be free.

*Swami Sivananda*

**DECEMBER 2023**



## **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**

## **NO WORK IS MENIAL**

He who has understood the right significance of Karma Yoga will take every work as Yogic activity. There is no menial work in his vision. Every work is Pooja of Narayana. In the light of Karma Yoga, all actions are sacred. That aspirant who always takes immense delight in doing works, which are considered by the worldly men as menial services, only will become a dynamic Yogi. He will have no downfall. The canker of pride cannot touch him.

*Swami Sivananda*





# THE DIVINE LIFE

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*No. 09*

## MUNDAKOPANISHAD

### CHAPTER I—SECTION II

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।  
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥९॥

Living in various ways in ignorance, the ignorant imagine that they have obtained their end. Because the performers of work are not wise, owing to their passions, they become miserable, and after the fruits of their Karma are finished, fall from heaven.



# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRAPUSHHPANJALI

### PART-II

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

मन्दस्मितार्द्रवदनं महनीयशीलं  
 कुन्दप्रसूनरदनं महितापदानं  
 कन्दर्पवैरिपदचिन्तनबद्धदीक्षं  
 वन्दे शिवं शिवकरं वशिमण्डलेन्द्रम्॥३५॥

I devoutly worship the great Sage Swami Sivananda whose face is radiant with a beautiful smile, whose character is pure, whose teeth are glowing like jasmine flowers, whose deeds are praiseworthy, who is ever engaged in meditation on the lotus feet of Lord Siva and who bestows auspiciousness on all.

यस्मिन् समस्तसुगुणा निवसन्ति गाढं  
 यस्माद् गलत्यविरतं नवसूक्तिधारा  
 यस्मै ददाति जनता नुतिमाल्यजालं  
 तस्मै नमोस्तु महते शिवदेशिकाय॥३६॥

Devout prostrations to Gurudev Sivananda, in whom all good qualities find their abode, from whom a stream of divine words is constantly rushing forth, and to whom all devotees offer the garlands of glorious praise.

*(To be continued)*



## TAKE UP THE CROSS AND FOLLOW THE LORD

**Sri Swami Sivananda**

Lord Jesus is the incarnation of bold understanding, determined will and resolute action. Study the Gospels again. Meditate on the resplendent, spiritually glowing Divine Form of Lord Jesus. How sweet, how compassionate, how gentle and loving he was! And yet, he showed no leniency towards himself; He turned resolutely away from Satan—not that he could ever be tempted, but to set an example before us—and he had no patience with the unrighteous impostors and hypocrites.

Could anyone on earth declare in more unequivocal, unambiguous and definite terms the rules of moral conduct, the regulations that govern entry into the Kingdom of God, than Lord Jesus has done? Can we profess allegiance to him and yet ignore his commands? Let every Christian today remember the flaming words of the Lord, "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father, which is in Heaven." And that Will of the

Divine Father, Lord Jesus had not only stated in the plainest language intelligible to the least intelligent among men, but what is even more, he has demonstrated it in an unforgettable graphic manner in his soul-inspiring life.

Lord Jesus declared that it was worse than useless to run after the things of the world, ignoring the supremely important Spirit within. He knew the form of Satan; and therefore he had forewarned his followers not to let Satan enter any part of their being, and if Satan was detected as having tainted any, to 'pluck that part out and cast it out', in order that the entire being might not be tainted, as heedlessness was sure to do. We see the wisdom of his wise words today.

Alas, my Good Shepherd! Many of thy sheep are lost. But, we do not despair. How kind and gracious you are! You take supreme delight in bringing the lost sheep back to the fold. Each lost sheep adds to your delight. Lord, if a man loves you, he will keep your words, and, the Father



will love him and you will come unto him and make your abode with him. Today, people remember your name and have forgotten your words—the comforting balm, the invaluable treasure, the fountain of bliss, the nectar of immortality, the philosopher's stone that transforms man into divinity.

O Saviour! You had given us your great Commandment— "Love one another, as I have loved you," and you have shown us by your own life that you could (and did) give up your life itself for our sake. Not only is such love vanishing from the face of the earth today, but man in his greed, fear and hatred, is ready to cut the throat of his brother. What a painful situation!

Lord Jesus came into this earth to re-establish the Kingdom of God within the heart of man. Deliverance from sin, from ignorance and delusion, from misery and disease, he brought within your easy reach—if only you grasped it.

Faith is the hand that grasps it; grasp his radiant Feet—and what are his Feet but Love and Forgiveness. Faith,—faith is what mankind lacks woefully today. Worse still, mankind has lost faith in the divine realities, and unfortunately

pins its faith on the unreal shadow that looms large over its head. Man believes the unreal to be real and doubts the real! That is the work of Satan, Maya.

The simple fishermen of Galilee have set a shining example before us. What did they do when their faith was shaken and the ship was tossed about by the storm? They awakened Lord Jesus and prayed to him for help. Surely, that is what we must do on this great Christmas day, when the ship of humanity is tossed about by the storm of evil. Take refuge in Lord Jesus. Awaken him within you. Awaken the Christ-Consciousness within you. Yes, He will say, "O ye of little faith, were you afraid?" He will stop the surging waves of destruction, and command the storm of evil to cease. And your faith in him will be restored, too.

Restore to the soul, faith in its oneness with God. "I and My Father are one," said the Lord. This realisation is the key to perennial peace and eternal bliss. Restore to the mind, faith in the glory of righteousness. Sin is manufactured in the mind; the external organs are only the channels of distribution for this sin. Lord Jesus again and again called upon man to be clean inside.

Light the lamp of righteousness in your mind; then you will radiate goodness in all your actions. Be good first; then you will do good.

Restore to the heart, faith in the Lord's Love and Mercy. How loving and merciful is the Lord that He renounces His Divine Abode and takes birth among mortals, in the physical plane of pain and suffering, in order to bring solace and comfort to man! "Be ye perfect, even as the Father in Heaven is Perfect." Let this love and this mercy guide your actions. Open your heart with faith in Lord Jesus, so that he might cast out the devil from your heart—the devil of selfishness, the devil of egoism, the devil of lust, anger and greed.

O Man! Wake up now. There stands the Lord Jesus in all his Divine Majesty, and says, "Follow me." Take up the Cross and follow

him. Be ready to sacrifice everything in order to do his Word. Thus would you earn the Kingdom of Heaven. Thus would you reap the richest immortality and eternal bliss; and the world inhabited by such followers of the Lord will be the Abode of peace, plenty and prosperity.

May all humbly strive to follow in his footsteps, and thus rise from darkness unto Eternal Light, from this unreal world of ephemeral phenomena to the Transcendental Reality of the Supreme Being! May all rise beyond this world of mortality and attain to Life Immortal! May the Power of Divine Love and Grace, lift all from this realm of pain and sorrow into the realm of Everlasting Bliss.

May the choicest blessings of Lord Jesus be upon you all, this joyous Christmas! Amen.

Two thousand years ago, Divinity incarnated upon this planet to show to all humanity the glorious path to everlasting life by actually living the divine life upon this earth. Jesus was not an ordinary human being. He was the divine power and love incarnated upon this globe for a special, divine purpose. His advent was in the nature of a fulfilment of the divine plan for this world process. This will be seen from the very manner of his birth and its background.

**Swami Sivananda**



## GLORY OF THE DIVINE NAME

**Sri Swami Chidananda**

Blessed children of the Divine! In this Iron Age, when your life-span is short, when the constitution of your body is weak, when the obstacles in your path are many, when the state of your mind is restless, the real Sadhana or austerity that was practised by the great stalwarts of spiritual life in the centuries past is, indeed, impossible. In the Kali Yuga, the Sadhana which is suitable for most men consists in singing the glories of God and chanting the Names of God. This Sadhana is complete. It burns off all the impurities in human nature. It subdues the senses, turns the mind inward and brings it into a state of one-pointed concentration. Persistent practice of the Divine Name ultimately generates the necessary power to raise the mind from a state of grossness into a very fine and subtle state, into an absolute stillness. The practice of the Divine Name therefore excels.

If you study the spiritual history of India over the past three or four centuries, you will find that all the great masters have proclaimed

the glory of the Divine Name. They all have invariably emphasised its supreme efficacy in their teachings. Even in this century, Raja Yogins like Aurobindo Ghosh, Bhakti Yogins like Papa Ramdas, Jnana Yogins like Swami Vivekananda and many others encourage and recommend the practice of the Divine Name either in the form of Japa or in the form of Sankirtan (singing or chanting the Names or glories of the Lord) or in the form of Likhita-Japa (writing the Names of the Lord). So, the practice of the Divine Name holds a place of great prominence in the Indian way of life. Among the Sikhs, for instance, constant remembrance of the Lord and repetition of His Holy Name is regarded as the highest Sadhana.

This path is open to all men of goodwill, no matter what their defects or weaknesses or imagined shortcomings may be. No one need despair. No one need feel unfit. The Name is enough. No special qualification is necessary. No special equipment is required. Man is born as a human being. He has a tongue with which to articulate sound. Why

can he not repeat the Name of God and attain the highest blessedness? Why does he not do so? "What a great wonder it is" said a poet, writing in Sanskrit, "that in this world there are Divine Names to utter and tongues to utter them, and yet, people here go to hell. It is hard to understand how this can be! With the Name, people should go to the highest state. They should attain liberation itself. They go to perdition instead."

O man, do not neglect the Divine Name! You can take it with you wherever you go—to the office, to the bank, to the art gallery, to the airport, to the park, to the library, to the cottage. You can repeat it at all times—in the morning, in the afternoon, in the evening. Only a little manipulation of the tongue and a little remembrance of the Lord is required. This Sadhana is simple, but it is great. It is effective and complete.

In the tenth chapter of the Gita, Lord Krishna identifies Himself with the glory of the Divine Name. "Among sacrifices, O Arjuna," He says, "I am the sacrifice of Japa". The Gita He delivered to the world at the end of the Dvapara Yuga, and Kali Yuga was about to commence. As though anticipating the

requirements of the new Age, Lord Krishna says so. The repetition of the Divine Name sets into operation a spiritual process which culminates in the vision of the glory of God and satisfies in man the deep yearning for true spiritual experience. When this is done, all is done. Just as watering the roots of a plant, waters the entire plant, so repeating the Name of God, nourishes the entire human being. God's Name, you see, is not different from God. It is the same as God. An awareness of His presence comes easily to those who take to the practice of His Name.

In this Iron Age, materialism is rife, ungodliness is rampant, righteousness is on the low ebb, unrighteousness is rearing its ugly head everywhere, men are money-mad, sense-pleasures are the goal of the social classes, truthfulness is regarded as weakness and goodness is regarded as folly. In such an Age as this, there is yet one easy way to transcend all human bondage and attain to the state of liberation. What is that? Repetition of the Divine Name is the way. There is no other easy way.

He who creates in you a taste for the Divine Name is your real father, your real mother, your real



kinsman and your real friend. The Name itself is so great a thing that he who brings it to you is rightly regarded as your closest relation, your real benefactor and your true friend.

You may be mowing the lawn, cutting vegetables, sweeping the floor, scouring pots and pans, washing clothes or preparing the formula for the baby, no matter what you are doing, you can repeat the Divine Name. While you are engaged in manual work (not intellectual work which requires keen concentration of the mind), your tongue may still be constantly repeating the Name of God. You can, therefore, carry on this Sadhana every minute of the day. That is its unique excellence. For what, after all, is your aim? Your aim in Sadhana is to make your mind dwell constantly on the Lord; to make it live and move and have its being in Him. It is to think of Him ceaselessly, never to forget Him even for a single second. The processes of prayer, worship, enquiry, reflection, meditation and repetition of the Divine Name—all help to create in you a constant current of God-thought, while the over-all aim and object is to establish your mind so firmly in the Supreme

Being that you become entirely integrated in Him. In that state, you stand at the very door of liberation. You have the key to the liberated state in your hand. You have only to put that key into the lock, the door will unlock by itself. At that moment, you can attain the highest state of freedom and independence.

What is the cause of human bondage? How has man been caught here? Man has been caught here through his involvement with phenomena. He has allowed his mind to think of the world, to plan, to scheme, to calculate. He has allowed his emotions and sentiments to delve into worldly affairs. He has totally involved himself in the passing, the perishable, the phenomenal and the non-eternal; and in this involvement he has become bound. In bondage, he has suffered; and in suffering, he has sorrowed and shed tears.

O man, if you would disconnect your faculties from here, as it were, and reconnect them over there, then inwardly a transformation would take place in you. These faculties, when detached from the non-eternal, and attached to the eternal, these self-same faculties would then be your liberators. Now, they are swords.

Beat them into ploughshares. Now, they are instruments of destruction. Refashion them into implements of peace. Convert them from bondage-factors into liberation-factors. They bind you now, but they will liberate you if you direct them towards the Divine. It is the direction that decides whether you will reap joy and peace, or sorrow and tears. If you direct your entire spiritual potential towards God, then you are on the way to blessedness.

The disciples of Jesus once wanted to know which was the greatest commandment of all. And Jesus looked at them. "All right," he said, "I will tell you which is the greatest commandment of all. That commandment is — Love the Lord, thy God with all thy heart, with all thy mind, with all thy soul, and with all thy might, and love thy neighbour as thyself!" So, your whole heart, your whole mind, your whole soul and your whole strength must be totally absorbed in loving the Supreme Being.

"I am a jealous God," Jehovah is said to have warned his people; "I cannot countenance the worship of any other being besides Myself". Some people find this concept crude and rather repellant, but if you

interpret it correctly, you will understand. You will see that it is absolutely necessary to direct all your devotion exclusively to One Being, the One Being alone, not to any other. It is not possible, for instance, to love God and at the same time to love money.

Sri Ramakrishna used to explain, "Why is it that most people don't get anywhere with their spiritual practices?" Why? Because, their devotion is divided. They say their rosaries until they are hoarse. They kneel on the floor until their kneecaps are worn to the bone. But they are like houseflies; not like honey bees. Honey bees go straight to the flowers. They fly directly to the fragrant blossoms, sip up the nectar and straightway store it up in the honey-combs. Houseflies, on the other hand, sit upon the fragrant flowers at one moment and sit on dead rats at the next. At one moment, they are on sugar-cubes, and at the next, on garbage. People who have the nature of a houseflies will not make much progress. But, those who have the nature of the honey bee will go straight to the source of life and sip up the nectar of spiritual bliss. So, it is necessary for you to give your whole heart to the Supreme Being.

Go directly to Him. Saturate your entire being with Him. Feel His presence everywhere. Then store up these impressions of His goodness in your mind. Your whole mind will then become spiritualised.

If you *always* pray to the Lord, then you will ever abide in Him and He will abide in you. Praying is not different from practising the Divine Name. Holding the Name of the Lord in your mind and having His Name constantly on your lips is praying to Him in a way.

He is the Life of your life. He is everywhere. How can you ask where He is? Where He is not? All that you see, hear, taste, smell and touch is God. You meet Him at every moment, and yet you ask where He is. How do you conceive of God? As a Being with a long white beard sitting on a throne

with a golden crown on His head? No. God is fragrance in the flower. He is the blush, the beauty in the rose. He is the strength in the iron. He is the force in the wind. He is the heat in the fire. He is the beholder in the eye. He is the innocence in the glance of the child. He is the wisdom in the heart of the wise. He is the throb in the throat of the nightingale. He is the expertise in the fingers of an expert artist. He is the hush at dawn. He is the silence in the depths of the forest. He is the stillness in the waters of the lake. He is the grandeur in the depths of the ocean. He is the loftiness in the mountain-peak. He is the purity in the virgin snow. He is the All-in-all, the All that is everything. Ah, open your eyes! Behold Him everywhere! All that is, is a part of Him: He is the infinite, all-pervading essence of all.

Rogue Ratnakara became sage Valmiki by repeating 'Mara, Mara', the inverted form of Rama. Tukaram, the Maharashtra saint, had direct Darshana of Lord Krishna several times, by repeating simply 'Vitthal, Vitthal', the Name of Lord Krishna at Pandharpur. Dhruva, that wonderful boy of devotion, repeated 'Om Namoh Bhagavate Vasudevaya', the Dvadashakshara Mantra of Lord Krishna, and had his Darshana. Prahlada uttered 'Narayana, Narayana', and saw Hari face to face. Ramdas, the spiritual preceptor of Shivaji, repeated thirteen crore times the Rama Mantra "Sri Ram, Jaya Ram, Jaya Jaya Ram, " standing in water in the Godavari. He became a great saint. The reputed Swami Vidyananda, author of the Panchadashi, had direct Darshana of Mother Gayatri through Japa of the Gayatri Mantra.

**Swami Sivananda**



## ON THE DESCENT OF GOD

**Sri Swami Krishnananda**

The principle of religious awakening has been mostly, in the organisations of the world, equated with two great trends of human thinking and understanding. These paths of the human evaluation of religious principles took the shape of a twofold emphasis on the practice of religion, which, as everyone knows very obviously, is regarded as the way to God—life in consonance with the Law of God. There has been, in certain sections of religious living, an emphasis on legalistic disciplines, especially, as we can read in the religion of the Mosaic Law of the ancient Jews, where Law predominated and overwhelmed the other aspects of religion. There has also been the other side to it, namely, the emphasis laid on feeling, bordering upon the emotional reaction of human nature to the religious ideal. The legalistic religion has a series of do's and don'ts. There is a mathematical system of introducing regulations and regiments of different types, so that human conduct is manoeuvred to allow the patterns of certain rails, as it were, along which moves the train of human existence. You cannot move either this way or

that way under this restriction. Your path is set for ever. This is the religious tradition, the religion of Law, the religion of routine, which is handed down to us as a legacy of ancient times, and it can never brook interference in the form of change of any type.

But, this is not the only side of religion. As I mentioned, there has been the emotional evaluation of religious principles, and the balance swung to the other side. There was an overweight felt on the side of human feeling, and the disciplines of the understanding were overlooked as something irrelevant to the practice of religion. Reason and understanding have nothing to do with religion. This is one over-emphasis, which we can observe, as having been practised in some of the religious cults and faiths in the world.

Now, the disciplinary type of religion of the legalistic category had also a concept of the Almighty,—God as the Transcendent Creator, the Ideal beyond human reach and comprehension. Naturally, the Creator is above the Cosmos. He cannot be inside because He was there even when the world was not there.

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The human way of logic easily introduces the necessity to place God above Creation on account of the fact that God is prior to Creation. The Transcendence of God is a speciality in the Jewish way of thinking, and naturally a difficulty has to be felt in the feelings of the human heart. We cannot reach up to a God Who is beyond the world, beyond the cosmic boundary, and so there was, naturally, a necessity felt later on to implant religion in the other side of human nature, which has been ignored, and then we have the over-emphasised devotions, which sing and dance, which pray from the bottom of the heart in an ecstasy of mood and a feeling of rapturous overcoming of the usual bounds of human understanding and logic. There is always an overemphasis laid in the lives of people, whether it is in religion or politics or social existence, or even in one's own day-to-day routine. The reason is that the human nature gets fed up with whatever it does. It cannot be satisfied with what it observes, what it acquires, what it can enjoy in the world. Nothing can satisfy the cravings of the deepest in human nature. Therefore, it innovates various types of conduct and behaviour for the purpose of coming in contact with what it misses in life, which it

imagines is the way to the fulfilment of its deepest urges. And what is religion except the deep urge rising from the bottom of soul of the human individual, towards the vastness of the completeness which it craves, not knowing what actually it is that it is in need of. Though we are dissatisfied, it is not true that we are always aware of what we need. We are only dissatisfied, and there ends the matter. We live a life of suffering on account of not being able to understand what has happened to us. So, we will have routines of religion, the practices which go like arithmetic, and the beaten track is laid before you, with the rod of punishment which can descend upon only like Democles' sword, either from God that is above or from man that is below. This type of religion succeeds, of course, for some time, as the enactments of the Governmental parliaments succeed for some time, and they have to succeed. But they need an amendment for obvious reasons; because, these rigid disciplines are not actually in consonance with the flexible structure of human nature. We are not made in terms of laws and disciplines. We are not a conglomeration of the principles of logic. Therefore we cannot be tied down to the edifice of established

religion, which is constituted of the building bricks of systems of syllogisms and routines of mathematical disciplines, the do's and don'ts of social morality. "If you do this, you are religious; if you do the opposite, you are irreligious and you go to hell." This threat is placed before our eyes as a directive principle to take us along the path of what it regards as the true religion. Human nature has naturally to rebel and revolt against anything that is unnatural to its own structure. It tolerates everything, usually. Our constitution is of such a character that it can tolerate anything for some time, just as our body is made in such a way that it can tolerate extreme cold and extreme heat for some time, but never for all time. Thus it is that we can cooperate with any kinds of doctrine, any faith, any principle and any teaching for the time being. But there is always a sense deep within us that speaks a language of inadequacy, and tells us that our needs are more than what our human logic and routine can decipher. There has to be a coming down of the Transcendental Ideal of the Creative God to the level of immanence in humanity.

It is unfortunate that the religious ideal should be regarded, in most of the religious cults, as a future

achievement, a thing that you will have after death, perhaps, if not after several lives. And you all very well know that our contact with God or attainment of God, as we conceive it, is a future ideal to us. It has yet to come. It is far away, and it is not anywhere near us, in space or time. And we are afraid of the future. Nothing can frighten us so much as that which is in uncertain future. Because, we do not know what it can be, how far it is, and when will it come near us, in contact with us. We are insecure even with the religion of the future, which places God as the Transcendent, Unreachable Creator Who is there as a Justice of the Court with the punishment that He can mete out to us if we violate His Law. But, the Immanent Doctrine of the mystics in many of the religions, well intentioned no doubt, and most glorious in many of its characters, went to the other extreme of a rapture of emotion, forgetting that God cannot be completely limited to the structure of the world. He is also Transcendent, and there is a truth in it. It is not true that He is outside the world wholly. It is also not true that He is limited to the world entirely. He is not Immanent. He is not Transcendent. He is both. There is thus, the need of a descent of God into the practical affairs of human



existence. Religion is the way we live, and not the way we merely think.

We can think what ought to be, what has to be in the future. But, what we live today at the present moment is something vital, and that is inseparable from our very existence. What makes us happy or unhappy is what we are, and not what is going to be in the future. If religion is to be a solace to mankind, if it is to be our saviour and protector, and a guide in our day-to-day existence, it has to incarnate into our hearts, in human society, and God has to walk with us in the streets, hand in hand, directing us as our friend, well-wisher and philosopher. This was the need that the totality of human thought began to feel at a time when there was an extremist attitude of the legalistic disciplines of the Transcendent Religion in the Middle East, many years ago.

It is an Incarnation of the communion of Divinity with humanity which is the great ideal of goodness and godliness, that we are here to adore today. That Incarnation had to be, and it shall also be in the future, of Eternity. God loves only Himself. He cannot love anything other than Himself. This statement may look very strange, but it is simple if we ponder a little while, as to the true nature of

God. God loves only Himself because He can see only Himself. He cannot see anything else. This is because of the fact that He is within the world, in the same way as He is beyond the world. He entered the world as a Spirit. You may call it the Holy Ghost, if you like, in the language of Christian Theology, and this Holy Ghost, in my opinion, is nothing but the immanent Spirit of God that is pervading every nook and corner, every atom of Creation, and God became Man, and He has to become Man, if religion is to become our daily life, and our daily routine, something pulsating and throbbing through our veins. If religion is our practical day-to-day life, God has to become Man, and when God becomes Man, we give that particular phenomenon the appellation of an incarnation.

Incarnation, or the Avatara, is God becoming Man. When God becomes Man, He does not assume the ignorance of man or the limitations of human thought and conduct. It is the assumption in human form of a Godly completeness, a vision that is universal, getting implanted in the frame of human nature. This is what we call an Incarnation, or Avatara. When does the Avatara come, or the Incarnation happen? It occurs when humanity needs God. When 'you' need

God, or 'I' need God, also, there can be a descent of God, an Incarnation. As a matter of fact, especially in the language of the Bhagavadgita, we should accept that there is an Incarnation of God every moment of time. Whenever there is a juncture or a critical conflict between two sides or aspects of an issue, there is a solution coming therein, and that is Incarnation. But, in a larger dimension, it takes the shape of what we usually understand as Incarnation or Avatara, when the whole of humanity cries for redemption from the boredom and agony of the discipline and law that stifles the aspirations of the soul. When the heart of man feels the inadequacy of whatever is the world and is in the world, whatever society can give to man, and when religions become merely social forms of conciliatory conduct, they cease to be the vehicles of Divinity. Then they cannot satisfy us. Society does not always satisfy us. This is why we turn to religion. But, if religion also becomes a social phenomenon like any other form which society can take, then we are nowhere. Such a religion is not going to help us. If social regulations are going to interfere with truly religious practices, if man begins to command God Himself, then religion is a

failure,—a peculiar shape religion is taking these days, very unfortunately though, when it appears as if religion is a dope. Religion seems to be now on deathbed because of the fact that the religious spirit has been wrested out of its true context, and it has been thrust into the brains of the human individual and compelled to follow the track of socialistic and even political mandates. The descent of Christ is one occurrence in the history of Humanity, wherein we are given a colourful picture of what religion can be in its essential spirit, when it takes possession of human nature here in its empirical level. When man lives religion, how does he behave, how does he conduct himself, what does he speak, how does he think and what is the attitude generally that he has in respect of all things? This is demonstrated in the Incarnation. The resentment of the great teacher, the master, in regard to the old law is because of the fact that it did not even touch the skin of man. It was merely outside like the air that blows externally, without entering us, and there were no humane feelings. Human beings ceased to be humans. There was the law, —a tit for a tat, a tooth for a tooth, etc., and a human interpretation of the whole story of Creation, a human evaluation of how

God thinks, how God creates and how man should attain God. Everything becomes human, while true religion is not supposed to be merely a human affair; for, it is something superhuman. Else, how could it be expected to bring solace to man? That is the reason why when we turn to religion, when we begin to lead a religious life, it makes us divinely happy and gives us the solace that we need. If it cannot give us that solace, religion has no meaning in life. This is why the Mathematical Religion of the Jews came in conflict with the Spiritual Religion of Divinity, which was taught by the Christ, as has been the case with all the great teachers of the world.

Whenever there is an extremist movement of human nature in the direction of an anti-religious ideal, God takes the Incarnation, because God cannot be separated from this world. When human nature denies the existence of God, an act we perpetrate everyday in every perception of an object through the senses, it becomes the duty of God to assert Himself. And when Cosmic Divinity asserts itself, there is a catastrophe brought about in social evolution. All the great teachers and the prophets of religion were catastrophic types of individuals who brought into light a revolutionary

ideal. One may wonder why they should be so,—such revolutionaries. Because, they come at a time when things go astray. It is a peculiar game of God, as it were, that it does not take effect when things are moderate or tolerable. When things become intolerable, when the soul cannot tolerate the way of life that the society conducts, then the hour comes and takes possession of the whole scene. Thus it is that we have, in the religion of the Christ, which you call Christianity, — and you may differentiate it from Churchianity, — an amiable, a malleable and flexible attitude towards all things, where love of God and love of man were not two different things, and they were not incompatibles. It does not mean that our love for man should be in a forgetfulness of God, nor should it mean that our love for God should be a forgetfulness of true human needs, —a very difficult thing, indeed, to conceive. We cannot easily bring about a reconciliation, in the apparent difference that we see with our senses, between what is real and what is ideal, what is before our eyes and what ought to be. That God Who is Transcendent, the God that is a future for our senses, becomes a present to the spirit within us is a miracle of religion. God is not a past or a future,

because He is timeless. And when the Eternity which is God descends into our daily life, it becomes not merely a history, but a vital flow of our own being, and religion becomes the way in which we think and feel and act. You can imagine what a difference there is between the religion that you practise in the temples, the churches and the monasteries, and the religion that you practise in the market-place, in the shop and in the open streets of human society. We live a double life generally, one life which is segregated, to the temples or the churches, another life which we see in the office, in the war-field and in the shops that we frequent. We seem to think that there is a tremendous gulf between these two attitudes of our existence. They may not be reconciled. We cannot think in a cloister in the same way as we think in the open, and vice versa, and this is something that is accepted as very obvious. But when we feel, with a deep conviction, that we can think and feel and act in the open of human thoroughfare quite in consonance with the ideal that we hold religiously, religions come to our succour. This is why, perhaps, we say that the Christ was the Son of Man and also the Son of God. These two phrases, Son of God and Son of Man, both of which are applied as descriptive epithets of the

Christ, signify the capability of the blending of God and man, the possibility of a reconciliation between the Divine Way of living and the ordinary work-a-day life of a factory-goer, office-worker, or a sower of seeds in the field. So, the Christ has brought God to man, to the earth down, as all saints have done. This is the glory of the great religion, the Gospel that has been taught to us, in the personality which, he demonstrated, and which surpassed even whatever he spoke. It is the personality of the Incarnation, or the supremely religious person, which speaks the true Gospel, more than the words uttered in the language of the public.

So, here, we have this glorious Ideal of true religion embodied in Personality, God becoming flesh and blood, the Eternal walking with two legs on the very roads on which cars run and tongas ply. This is the Incarnation. This is Religion. Can we imagine such a religion? If such a thing is possible, peace of mind is also possible, and the true solution to the world's problems is, perhaps, not very far. May this be the Message to be contemplated deeply in our hearts for the practice of True Religion, which is not going to be a mere demonstration to the public, but a satisfaction to the Soul. May this be our humble prayer. God bless you all.



## ANECDOTES FROM SIVANANDA DAY-TO-DAY

**Sri Swami Venkatesananda**

13th DECEMBER, 1948

### **ATI RUDRA YAJNA**

Today there was a unique Havan in connection with the Ati Rudra Yajna. This Ati Rudra in Kali Yuga is comparable to Ashvamedha Yajna in the previous Yugas. It entails enormous expense. It is only due to Siva's divine presence and grace that the Ashram has been able to undertake to perform the Ati Rudra Yajna. Otherwise, it is difficult even for Rajas and Maharajas. A visitor remarked significantly that if Yudhishthira, who had performed Rajasuya Yajna was alive today, he would himself have found it difficult to perform this Ati Rudra Yajna.

This Ati Rudra Yajna has been going on in the Temple for more than a month. Today witnessed the completion of the second Maha Rudra portion of the Ati-Rudra. (According to one view—which has been adopted in the Ashram—Ati Rudra is the recital of Rudra 14641 times.) Maha Rudra is 1/11th Ati Rudra.

The Maharaja of S.....had  
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Taken from Sivananda-Day-to-day

contributed towards the expenses in connection with today's function. A Bombay devotee's request to conduct Sadhu Bhojan in connection with Gayatri Havan also had to take effect today; for, yesterday was Ekadashi (Vaikuntha Ekadashi). Besides, a devotee from Africa had also requested us to arrange for Sadhu Bhojan today, on his behalf. All these made today's function an unprecedented and unique one.

All these devotees are highly blessed, indeed; for, they could not have chosen a better day for propitiating the Lord. Monday: Pradosh: the day of completion of the second Maha Rudra: the day of completion of Gayatri Havan: the day next to Vaikuntha Ekadashi and Gita Jayanti (and, therefore, the Sadhus who were entertained had the added glory of having observed a fast yesterday combined with a whole-night vigil and Akhanda Maha Mantra Kirtan: they are fit to be worshipped indeed).

A unique feature in the Ati Rudra Yajna Havan is the Vasor-

Dhara. Ghee is poured into the fire through a "plantain-stem-canal" when the Chamaka is repeated. Two people assist the devotee who offers the Ghee into the sacred fire, both ready with fresh cups of Ghee: for, flow should not stop! This is worth seeing.

Lord Siva is highly pleased by this Ati Rudra Yajna and Havan. Siva is easily pleased: with even once chanting of Rudri-Path. What to speak of countless repetitions of Rudri!

15th DECEMBER, 1948

### **NO AUTHORITY**

The Avadhuta Swamiji is seriously ill. Jyotirmayanandaji and Chidanandaji are in constant attendance; through their efforts and by the Grace of Siva, the old Swamiji had actually been rescued from the jaws of death, two days ago.

Siva was at Avadhuta Swamiji's bedside, affectionately enquiring about his health.

Govindaswamiji who had a malaria attack came to the spot.

"How are you?" enquired Siva.

"Swamiji! He had high fever in the afternoon," explained Chidanandaji.


Siva noticed Govindaswamiji's

unshaven face. "I think a good shave is urgently necessary. It will relieve him of half the feverish appearance. I always believe that a neat and clean appearance goes a long way in the cure of a disease."

"Swamiji!" said Chidanandaji, "I thought it would be wise to clip Avadhuta Swamiji's beard also a bit; because, now he is greatly inconvenienced while taking milk or coffee on account of the beard."

Quick came the reply, "No, no. We should take Sendamangalam Swamiji's permission. (Sendamangalam Swayamprakash Swamiji is the Avadhuta Swamiji's Guru.) Without his Guru's permission, you cannot cut his hair."

How considerate! Anyone else in Siva's position would be apt to go out of the way and discount the aspirant's faith in 'the other man' and declare himself to be superior and therefore in a position to overrule 'the other man.' And, particularly so, as this Avadhuta Swamiji had more or less made Siva's Ananda Kutir as his own Ashram and had great veneration for Siva himself! But no; Siva would help, lodge, feed and take care of the Sadhu, not claim him as his own disciple!

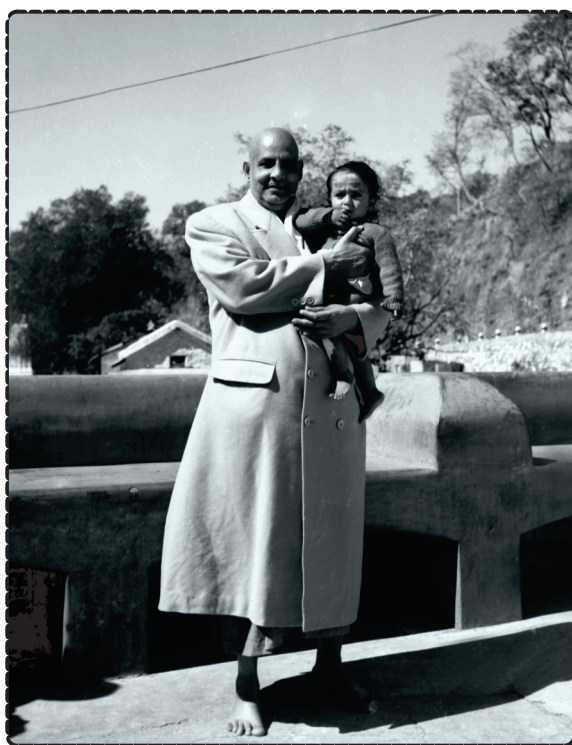


# CHILDREN'S WORLD

## **Blessed Immortal Selves!**

Do not brood over your past mistakes and failures as this will only fill your mind with grief, regret and depression. Do not repeat them in future. Be cautious. Just think of the causes which led to your failures and try to remove them in future. Strengthen yourself with new vigour and virtues. Develop slowly your will-power.

Watch your thoughts, words and actions very carefully. Know the power of words and use them cautiously. Respect all. Speak sweet measured words. Be kind. Cultivate patience, love and humility. He who gives respect, gets it.



**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **SELF-RELIANCE**

Self-reliance is reliance on one's own abilities, powers, resources or judgement.

Rely on your own self. Help thyself and God will help thee.

He who depends upon himself lives happily.

Self-reliance constitutes the true source of your success, vigour, strength and growth.

Dependence on others enfeebles you and brings failure. You can never prosper.

He who has no faith in himself and his powers is the weakest man.

There is a vast, limitless magazine of power and wisdom within you. Rely on your own self and tap it.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **SMOKING HABIT**

Smoking is an evil habit. You will not get an iota of benefit from smoking.

Short-sightedness, palpitation of the heart, irregular action of the heart, angina pectoris (a painful disease of heart), gastric catarrh, throat troubles, inflammation of the wind pipe or trachea, tremors, muscular weakness etc., have been traced to smoking and the consequent nicotine poisoning.

The correction of any evil habit is very simple. Feel strongly first that you have got an evil habit and feel strongly also that you should give up that evil habit immediately. Will strongly: "I will give up this intolerable habit this very second." You will succeed. Giving up any bad habit at once is better. The habit of slowly giving up by gradual reduction generally does not turn out to be productive of good results.

Prayer, Japa and meditation will also help in the eradication of this evil habit. There is nothing impossible under the sun. Where there is a will, there is a way.

**Swami Sivananda**



## **DHANNA BHAGAT**

He lived one hundred years ago in Punjab;  
He was an agriculturist.  
He was illiterate but pious, faithful and devoted;  
He was simple, God-fearing and open-hearted.

On one occasion, he met a saint.  
The Saint was worshipping a Shaligram:  
Dhanna said to the Saint,  
“What are you doing, O adorable saint?”  
The Saint said, “I am worshipping Lord Hari in this stone.”

Dhanna said, “O saint, kindly initiate me  
And give me a stone for my worship.”

The saint gave a big stone to Dhanna  
And said, “Worship this big stone, Dhanna.”  
He taught him the method of worship also.  
Dhanna took the stone to his house  
And worshipped it with intense devotion.

He gave up his food;  
He placed some food before the stone  
And said, “I will not take my food unless you take my offering.”  
He was adamant in his resolve.  
Lord Krishna came out of the stone  
And took the bread and vegetable joyfully.

What is wanted is intense faith and devotion.  
Such a strong faith abides in the heart  
Of illiterate devotees.  
But not in M.Sc's, Ph.D's and D. Litt's.  
Glory to Dhanna Bhagat.

**Swami Sivananda**

## Deepavali Celebration, Go-Puja and Govardhan Puja at the Headquarters Ashram



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

Sadgurudev Sri Swami Sivanandaji Maharaj

The glorious festival of lights i.e. Deepavali was celebrated with great spiritual rejoicing at the Headquarters Ashram on 12<sup>th</sup> November 2023. As per yesteryears, the entire Ashram was illuminated with multihued lights and thousands of earthen lamps. During the night Satsanga, Mother Lakshmi, installed in a beautifully decorated altar in







holy Samadhi Mandir, was offered a special worship. After the regular chants, H.H. Sri Swami Padmanabhanandaji Maharaj recited Kanakadhara Stotra and Mahalakshmyashtakam and read the Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj as well. Thereafter, H.H. Sri Swami Nirliptanandaji Maharaj in his brief message extended his heartiest wishes for Deepavali and enlightened the gathering on the true





significance of Deepavali Celebration. Sri Gurudev's book 'Hindu Fasts and Festivals' was also released to mark the sacred occasion. It was followed by the floral Archana of the Divine Mother with Lakshmi Ashtottarshata-namavali, Arati and distribution of special Prasad.

On 14<sup>th</sup> November, Go-Puja and Govardhan-Puja were performed by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj at the Vishwanatha Goshala of the Ashram. The cows were devoutly worshipped and lovingly fed.

May the abundant blessings of Mother Lakshmi and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.





## Special Satsanga at the Holy Samadhi Shrine

From 7<sup>th</sup> to 9<sup>th</sup> November 2023, special Satsangas were organised at the holy Samadhi Shrine wherein Pujya Swami Sri Ramanacharana Tirthaji Maharaj of Tirvannmalai gave discourses on Jagadguru Adi Sankaracharya's 'Manisha Panchakam'. Swami Sri Ramanacharana Tirthaji, premonastically known as Sri Nochur Venkataraman, is an ardent devotee of Bhagavan Sri Ramana Maharshi and a great exponent of Vedantic wisdom. Through his lucid and illuminating exposition of 'Manisha Panchakam', Swamiji Maharaj enlightened the gathering on the nature of True Self and also inspired all to strive sincerely to realise one's True Self.

On the concluding day i.e. 9<sup>th</sup> November, H.H. Sri Swami Nirliptanandaji Maharaj expressed heartfelt gratitude towards Pujya Swami Sri Ramanacharana Tirthaji Maharaj for his visit and inspiring discourses. Thereafter, Swamiji Maharaj was felicitated by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj.





## Sri Skanda Shashthi Celebration at the Headquarters Ashram



The auspicious occasion of Sri Skanda Shashthi was celebrated with great sacredness at the Headquarters Ashram from 14<sup>th</sup> to 19<sup>th</sup> November 2023 with the devout participation of the inmates, guests and devotees of the Ashram.

During the forenoon of the first five days, grand Abhisheka of Lord Skanda was performed to the chanting of Vedic Mantras and Bhajans-kirtans at Bhajan Hall. It was followed by floral Archana of the Lord to the Trishati-namavali, Arati and distribution of





sacred Prasad. Every evening, Sri Swami Sadasivanandaji sang 'Kandara Anubhuti' Stotra in Tamil extolling Lord Skanda and the devotees sang divine names of the Lord. The evening Satsanga concluded with Archana and Arati of the Lord.

On 19<sup>th</sup> November, Sri Skanda Shashthi Day, the celebration commenced at 7.30 a.m. with a Kavadi procession from the Ganesh Temple on the banks of Mother Ganga to the Bhajan Hall wherein the devotees, ecstatically singing the Divine Name, carried the holy waters of Mother Ganga in Kavadis for the Abhisheka of the Lord. Following this, grand worship was offered to the Lord. The beautiful idol of Lord Sri Skanda was then anointed with sandal paste and splendidly embellished with glittering ornaments and variegated flowers. After the Archana and Arati of the Lord, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri





Swami Nirliptanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj, Sannyasis, Brahmacharis and devotees of the Ashram worshipped six 'Kumaras' representing the six-faced Lord Skanda.

During the night Satsanga, the devotees got the blessed opportunity to have Darshan of Worshipful Sri Swami Chidanandaji Maharaj and to listen to his soul-stirring discourse as well through a Video Show. The Satsanga concluded with Arati and distribution of the sacred Prasad.

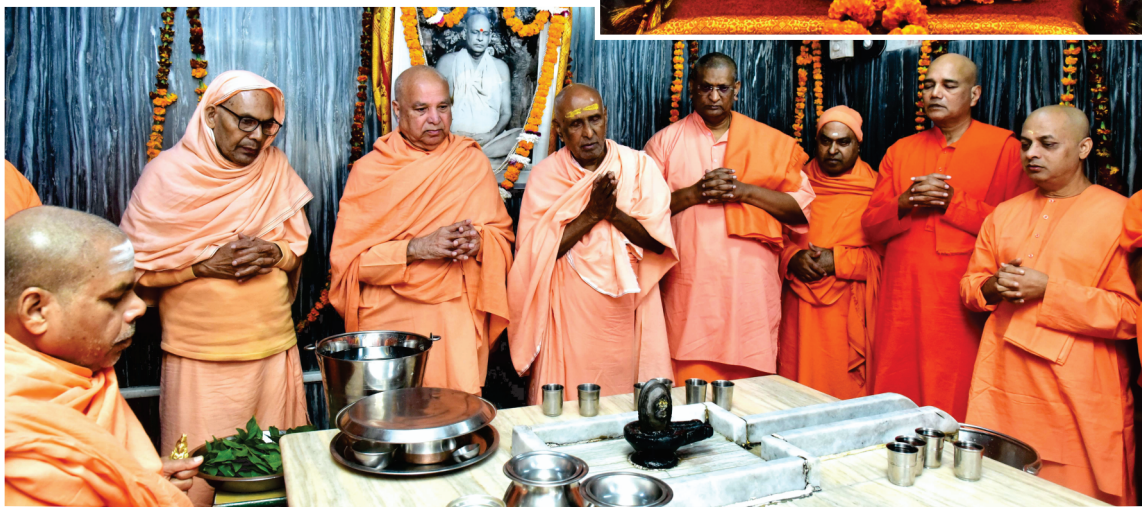
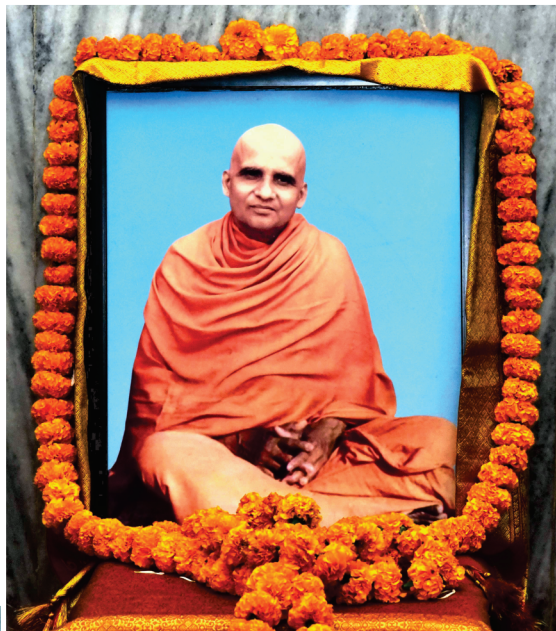
May the abundant blessings of Lord Skanda and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.



## Celebration of 22<sup>nd</sup> Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj

With great devoutness, the 22<sup>nd</sup> Punyatithi Aradhana day of Worshipful Sri Swami Krishnanandaji Maharaj was observed at the Headquarters Ashram on Gopashtami day i.e. 20<sup>th</sup> November 2023.

On this sacred day, the programme commenced with early morning prayer-meditation session followed by a special Havan at the Ashram Yajnashtala. In the forenoon, grand worship was offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine. After the Paduka-Puja, Sannyasis and Brahmacharis of the Ashram presented Bhajans-Kirtans as their loving tribute to Worshipful





Sri Swami Krishnanandaji Maharaj. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj paid their reverential homage to Pujya Swamiji Maharaj through their brief messages highlighting his spirit of renunciation and dedicated services to the divine mission of Sri Gurudev.



During the night Satsanga, Sri Arunachalamji of Mumbai offered Vedic Pushpanjali at the feet of Param Pujya Swami Krishnanandaji Maharaj with his sonorous chanting of Vedic Suktas. Thereafter, the Darshan of Pujya Swamiji Maharaj and listening to his inspiring message through a Video Show delighted the hearts of one and all present. The Satsanga concluded with Arati and distribution of sacred Prasad.

May the divine grace of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj be upon all.





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## A discourse by Pujya Sri Ajahn Pasanno at the Holy Samadhi Shrine

A special Satsanga was organised at the holy Samadhi Shrine on 24<sup>th</sup> November 2023 wherein Pujya Sri Ajahn Pasanno of the Thai Buddhist Forest Tradition gave an illuminating talk on 'Nibbana' according to Theravada Buddhism.

Lucidly elucidating the different interpretations of word 'Nibbana'(Nirvana), Pujya Sri Pasannoji highlighted the significance of relinquishing and letting things go to attain the peace of mind. The Satsanga concluded with the felicitation of Pujya Sri Ajahn Pasannoji, Arati and distribution of sacred Prasad.



## **Drishti Dana Yajna at the Headquarters Ashram**



The Divine Life Society Headquarters Ashram, in collaboration with, Shivananda Mission Virnagar, Gujarat and the Divine Life Society Rajkot Branch successfully organised the Drishti Dana Yajna (Eye Camp) at the Sivananda Charitable Hospital, Shivanandanagar, Rishikesh from 25<sup>th</sup> October to 6<sup>th</sup> November 2023.

Prior to the Camp, a team of 27 volunteers from DLS Rajkot came and started doing the publicity work. In six days, they visited nearly 70 villages of Tehri and Pauri districts to give publicity for the upcoming eye camp. This was followed by the Screening Camps in the hilly regions as well as at the different places in







Rishikesh conducted by the OPD team consisting of Para Medical Staff, technicians and volunteers of Sivananda Mission Eye Hospital, Virnagar. 150 patients were examined during Screening Camps in the hilly regions and 80 patients were examined during Screening Camps in Rishikesh. All those patients who were screened for the cataract were referred to the Ashram for the consultation of Eye Surgeons during the final OPD.

On 2<sup>nd</sup> November 2023, the final OPD was conducted at Swami Sivananda Satsang Bhavan (Auditorium) of the Ashram. It commenced with the devout prayers offered to Sadgurudev Sri Swami Sivanandaji Maharaj and Swami Yajnavalkyanandaji Maharaj followed by the lighting of the





sacred lamp by H.H. Sri Swami Yogaswarupanandaji Maharaj and H. H. Sri Swami Padmanabhanandaji Maharaj along with other senior Swamijis. Thereafter, both the Swamijis felicitated Dr C. L. Verma, CMO Sivananda Mission Eye Hospital, Virnagar, Smt. Uma Bhen Verma and other doctors. The Inauguration Ceremony

concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, the final OPD was conducted by Dr. C. L. Vermaji and his team of doctors wherein 462 patients were screened for various eye problems. 692 cases in all were examined during these OPDs, out of which 220 were selected for the cataract surgery. Finally, 208 patients were found fit for surgery as 12 patients suffered from different ailments making them unfit for the surgery.

On 3<sup>rd</sup> and 4<sup>th</sup> November, these 208 patients were successfully operated with Inter Ocular Lens by the team of eye surgeons under the leadership of Dr. Vermaji. Following the surgery, the patients along with their attendants were accommodated at the Auditorium of the Ashram. Post operative care with necessary medicines and diet were provided to them.







The Ex-students of Yoga Vedanta Forest Academy and the students of Sri Ved Mahavidyalaya, Rishikesh rendered their valuable services to the patients on all the days of the Camp, right from pre-surgery to post operative care. On 6<sup>th</sup> November, the patients were discharged with medicines and instructions by Dr. C.L. Vermaji as well as Prasad and blessings by H.H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj.



The Divine Life Society Headquarters acknowledges and appreciates the dedicated efforts of Sivananda Mission Eye Hospital Virnagar, volunteers of Rajkot branch, Ex-students of Yoga Vedanta Forest Academy, students of Sri Ved Mahavidyalaya, the hospital staff of the Ashram and all others who directly or indirectly contributed in making this Yajna a success.

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



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## A Health and Cancer Screening Camp at the Headquarters Ashram



A Health and Cancer Screening Camp was successfully organised at the Sivananda Charitable Hospital, Shivanandanagar, Rishikesh on 18<sup>th</sup> November 2023 in collaboration with Ganga Prem Hospice, Rishikesh and Rajiv Gandhi Cancer Institute and Research Centre, Delhi. The camp aimed to provide accessible healthcare services to the community, with a focus on cancer screening and general health check-up.

A team of specialised doctors including gynecologists, ENT specialists, cancer specialists and dental specialists, with the help of Para Medical Staff of Ganga Prem Hospice and Ashram Hospital, attended upon patients. A total number of 96 patients were screened, out of which one was diagnosed with cancer, and six others were suspected of having the disease. These individuals were given counseling and recommended for further investigations.

Additionally, 89 patients sought consultations for routine health check-up, benefiting from the expertise of the medical professionals present at the camp. The services offered during the camp included free blood test,

sugar level check, and blood pressure monitoring. Furthermore, medicines were also distributed to those in need, ensuring that patients had access to the necessary treatment and medication.

This Health and Cancer Screening Camp not only provided crucial medical support to the needy patients but also enhanced awareness about cancer and general health issues. The

collaborative efforts of Ganga Prem Hospice, Rajiv Gandhi Cancer Institute and Research Centre, and Ashram Hospital played a significant role in making this camp a success.



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**48<sup>th</sup> TELUGU DIVINE LIFE SOCIETY  
SPIRITUAL CONFERENCE  
From 26<sup>th</sup> to 28<sup>th</sup> January 2024  
at Yadadri, Yadagiri Gutta, Telangana**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Lord Lakshmi Narasimha, the 48<sup>th</sup> Divine Life Society Spiritual Conference "Divya Gyanalahari" will be held from 26<sup>th</sup> to 28<sup>th</sup> January 2024 at Yadadri, Yadagiri Gutta, Bhuvanagiri District, Telangana.

The Conference will be blessed by senior monks from the Headquarters and saints and scholars from the other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the Conference aimed at dissemination of spiritual knowledge.

For Registration and Information, please contact:

- |                              |                 |
|------------------------------|-----------------|
| 1. Sri Shamala Pramod Kumar  | M: 0 9248134848 |
| 2. Sri Venkata Sameer Kumar  | M: 0 8333890999 |
| 3. Sri Ananda Gajapathi Raju | M: 0 9848306585 |
| 4. Sri Janardhan Ji          | M: 0 7013242585 |

Man's essential nature is divine, the awareness of which he has lost because of his animal propensities and the veil of ignorance. Man, in his ignorance, identifies himself with the body, mind, Prana, and the senses. Transcending these, he becomes one with Brahman or the Absolute who is pure bliss.

**Swami Sivananda**



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**THE DIVINE LIFE SOCIETY  
CHANDIGARH BRANCH  
ANNUAL SPIRITUAL CONFERENCE  
From 15<sup>th</sup> to 17<sup>th</sup> March 2024**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, The Divine Life Society, Chandigarh Branch will be holding its Annual Spiritual Conference from 15<sup>th</sup> to 17<sup>th</sup> March, 2024 at The Divine Life Society Branch, Sivananda Ashram, Plot No. 2, Sector 29-A, Chandigarh.

The Conference will be blessed by senior monks from the Headquarters and saints and scholars from the other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the Conference aimed at dissemination of spiritual knowledge.

For Registration and Information, please contact:

- |  |                 |
|--|-----------------|
| 1. Sri S.K Mahajan, President            | M: 0 9814118034 |
| 2. Sri Ramavtar, Vice President          | M: 0 8847622075 |
| 3. Sri Darshan Kumar Vashisht, Secretary | M: 0 9216704041 |

Brahman or the Absolute is the fullest reality, the completest consciousness. That beyond which there is nothing, that which is the innermost Self of all is Atman or Brahman. The Atman is the common Consciousness in all beings. A thief, a prostitute, a scavenger, a king, a rogue, a saint, a dog, a cat, a rat—all have the same common Atman.

**Swami Sivananda**



# IMPORTANT ANNOUNCEMENT

## YOGA-VEDANTA FOREST ACADEMY

### THE DIVINE LIFE SOCIETY

**P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand (INDIA)**

### ADMISSION NOTICE

Applications are hereby invited for undergoing the **99th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2024** to **29-4-2024**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years
3. Qualifications:
  - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health
4. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda
  - (b) There will be final examination after the completion of syllabus.
  - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Candidates can also apply for the Course using Online Mode through the link given in our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Duly filled Application Form should reach the undersigned by **31-1-2024**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar  
1st October, 2023

Registrar,  
Yoga-Vedanta Forest Academy,  
Phone: 0135-2433541, email—[yvfacademy@gmail.com](mailto:yvfacademy@gmail.com)



## IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

### General Donation

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

### Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

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

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

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

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

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

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

### INLAND BRANCHES

**Bargarh, Odisha:** In the month of October, regular worship of Lord Viswanath with Anna Bhog, daily Morning & evening Aarati of Sadgurudev, daily Swadhyaya, Yoga & Pranayama class, Rudrabhishek on Mondays and Birthdays of Life Patron members, Sadguru Paduka Pooja on Thursdays, Satsang on Saturday and Bhagavad Geeta recitation and discussion on Sundays continued. Charitable homeopathy treatment of poor patients was also arranged.

**Barbil, Odisha:** In the month of September four weekly Satsangs and four residential Satsangs from 7:00pm to 9:00pm were conducted by the Branch. Sri Krishna Janmashtami on 6th, 136th Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj on 8th, 15th Punyatithi Aaradhana of H.H. Sri Swami Chidanandaji Maharaj on 12th and Sadhana Day on 24th with various programmes were observed. Three days Pravachan by Swami Satya Chaitanya ji of Nigamananda Ashram, Cuttack, was organized from 22nd to 24th. In total 475 patients were treated by Sivananda Charitable Homeo Dispensary with free medicines. The Branch conducted four weekly Satsangs on Thursdays in October from 7:00pm to 9:00pm and five residential Satsangs on Mondays in the Ashram premises for the members, their families and neighbours. 24th of the month was observed as Sadhana Day with Paduka Pooja and Satsang. Sivananda Charitable Homeo Dispensary served 432 patients with free consultation and medicines.

**Balangir, Odisha:** Daily Yogasana class at 5:30am & Paduka Pooja at

8:00am, and weekly night Satsang on Saturdays were continued in September. Sri Krishna Janmashtami was celebrated on 6th. The Branch celebrated Swami Sivananda Jayanti on 8th with special Paduka Pooja, Guru Nama Sankirtan, Bhajan, Pravachan and a quiz competition on the life sketch of Swami Sivanandaji Maharaj, participated by 200 devotees. Punyatithi Aaradhana of Sri Swami Chidanandaji Maharaj was observed with various programmes on 24th. The Vedanta Study Circle functioned daily except Saturdays, from 7pm to 8pm. Ladies members of Balangir Branch recited Shri Vishnu Sahasranama and Sundarakanda with Bhajan Kirtan on Ekadasi and Sankranti days.

**Bhimakand, Odisha:** In the month of October, the Branch conducted regular activities, Sri Guru Paduka Pooja every day at 6.00 am and weekly Satsang on Sundays at 4.00pm without any other special programme.

**Bhubaneswar, Odisha:** During October, besides daily Paduka Pooja and Narayan Seva, the Branch conducted weekly Satsang on Thursdays and free health care Seva four days in a week. Satsang from 6:00pm to 8:00pm includes Jai Ganesh prayer, Guru Stotra etc., Geeta chanting, talk on philosophy of Swami Sivnanda ji Maharaj, Bhajan, Kirtan and concluding prayer. Special Satsangs were on 1st, 2nd, 11th and 26th with chanting of "Maha Mrityunjaya Mantra." Navaratra Pooja was observed from 15th to 23rd with Saptasati Chandipath, Archana & Aarati. Mobile Satsang was conducted on 23rd with Geeta Parayan & Mahamantra Kirtan at Shahid Nagar. Birthday of H.H. Swami Chidanandaji Maharaj was celebrated on

24th by chanting “Sri Ram Jai Ram Jai Jai Ram” from 6:00am to 6:00pm, followed by Harikatha and Bhagavata Parayan.

**Brahmapur, Odisha:** The Branch celebrated Sharadiya Navaratri from 15th to 23rd October, with chanting of Lalita Sahasranama and Sri Durga Saptasati. Kumari Pooja was performed on Maha Navami day. Regular programme like Sri Guru Paduka Pooja, Bhagavad Geeta Parayan, Sundara Kanda Parayan, weekly Satsang on Sunday evening and mobile Satsang at the residence of devotees were arranged. Sadhana Day was organized on 3rd Sunday.

**Chatrapur, Ganjam, Odisha:** During September, the Branch conducted four weekly Satsangs from 7:00pm to 9:00pm on Thursdays and three mobile Satsangs at different places. 136th Sivananda Jayanti was celebrated on 8th from 5:00am with various spiritual programmes up to 1:00pm. Similarly, 15th Punyatithi Aaradhana of H.H. Swami Chidanandaji Maharaj was observed on 12th with befitting programmes from 5:00am to 10:30am, followed by Aarati and distribution of Anna Prasad to 32 aged destitutes at Jarashram in Gopalpur on Sea. Chidananda Jayanti on 24th, Sri Krishna Janmashtami on 6th, Sri Ganesh Pooja on 19th and special Paduka Pooja of Sri Swami Sivanandaji Maharaj and Sri Swami Chidanandaji Maharaj were performed on 8th & 24th respectively. Sundarakanda Parayan in the Branch on 30th and at different places on 17th and 26th were also arranged.

**Chandapur, Odisha:** Daily twice worship & Aarati, weekly Satsang on Saturdays, Guru Paduka Pooja on Thursdays, Mobile Satsang in the house of members/devotees on 8th & 24th of October, and Sundara Kanda Parayana of

Ramcharita Manas on Sankranti day were the programs of the Branch.

**Cuttack, Odisha:** Twice-a-day worship of Guru Paduka and mobile Satsang for three days in a week were the regular programmes in September. Special Satsang on 7th & 8th with Sri Swami Sankarananada Saraswati ji Maharaj on 'Param Bhagavata Swami Sivananda' as part of Sivananda Jayanti were arranged with various activities. Similarly, on 11th & 12th special Satsang with Br. Satya Chaitnya ji on 'Param Bhagavata Swami Chidananda' with various programmes took place which concluded with prayers followed by Narayan Seva at Jashoda Sadan. Another special Satsang on 23rd & 24th with Shri Swami Swaroopanandaji Maharaj was arranged to celebrate Swami Chidananda Jayanti with various programmes followed by Narayan Seva at Anantapur Village and Saraswati Vidya Mandir. Sadhana Day was observed on 3rd with Guru Paduka Pooja in the presence of Swami Krishnadasanandaji Maharaj and special Maha Mantra Kirtan for 6 hours with 25 devotees from Gaham Ashram, Angul. On 29th Indra Utsav Purnima was also observed.

**Dunguripali, Sonepur, Odisha:** During the month of October, the Branch conducted Guru Paduka Pooja and mobile Satsang in the evening on the first Sunday. There was also Weekly Satsang on Sundays, besides monthly Satsang at RMC, Gunguripali.

**Hong Kong:** On 16th September, the Branch conducted the regular one hour chanting of Maha Mantra at Cheung Sha and North Point Yoga centres of the Branch. It also celebrated the 136th Birth Anniversary of H.H. Swami Sivanandaji Maharaj and 107th Birth Anniversary of



H.H. Swami Chidanandaji Maharaj. Sri Hari Cheng gave series of three talks, each of one hour duration on topic, “The holy heritage of Gurudev's teaching in Hong Kong – Historical Review and Foresight.” On 16th, Mr. Fung King Shu gave a one hour talk about “Decades of Yoga teaching and learning” at North Point Yoga Centre. On 9th, as part of Birth Anniversary celebration of H.H. Swami Sivanandaji Maharaj, the Branch continued to participate in the “Give Blood” activity at the Blood Donor Centre of Honk Kong Red Cross. On 16th, members of the Bhajan group conducted a one hour chanting practice session in the Sivananda Ashram at North Point.

From 7th to 17th November H.H. Sri Swami Yogaswarupanandaji Maharaj, the President of the Divine Life Society, Headquarters visited Hong Kong Branch on invitation to disseminate the teachings of Gurudev. Swamiji received a warm welcome from the devotees and members of HK Branch. On 8th, Swamiji gave a public talk at the North Point Yoga Centre on “How to stay peaceful during the challenges of life”. Chinmaya Seva Ashram invited Swamiji on 9th and Swamiji gave a talk on “Insight into the Ramayana”. A Yoga camp was held from 10th to 12th and Deepavali was celebrated with Swamiji at the Yoga retreat on 11th, with Bhajan & Kirtan. Swamiji gave three lectures on “The Yoga of Imperishable Brahman–Chapter 8 of The Bhagavad Geeta”, followed by question- and- answer session. On 13th & 14th, Swamiji met with many Indian devotees in Hong Kong and conducted Geeta classes with the study group organized by Mrs. Ritoo Ahujaji. Swamiji spoke on “Mission and Vision of Divine Life Society (Hong Kong Branch) with personal Sadhana” at North Point

Yoga Centre on 15th. On 16th, Swamiji accompanied by devotees of the Branch, visited the Big Buddha at Po Lin Monastery in Lantau Island.

**Kabisurya Nagar, Odisha:** Besides daily Narayan Seva and biweekly Satsang, the Branch had special pravachan on 10th to 15th October 2023, by Brahmachari Anuraga Chaitanya on Bhagavad Geeta. Geeta Parayan on Ekadasi days, special evening Satsang from 22nd to 25th & 29th to 31st and Guru Paduka Pooja on 24th were the other activities of the Branch.

**Kakching, Manipur:** Daily morning and evening worship with Siva Mahimna Stotra, Siva Pooja on Mondays with Rudram, Chamakam, Purusha Suktam and Guru Paduka Pooja on Thursdays were observed by the Branch in the month of October. Akhanda Mahamantra Kirtan on Sundays for two hours, monthly Satsang and a Tarpan Utsav with Bhajan & Kirtan offered by Dr.N. Nabakishore Singh on 8th were the other programmes.

**Kakinada, Andhra Pradesh:** In the month of September on all Mondays, practice of meditation and Pravachan on Bhagavad Geeta were conducted by Smt. J. Satya Moulika at Sivananda Kshetram, Sarpavaram. On 8th Sadguru Sivananda Jayanti and on 24th H. H. Swami Chidananda Jayanti were observed with Guru Paduka Pooja. Monthly Satsang was on 10th from 8:00am to 1:00pm, with programmes of Bhajan, Japa, Meditation, speeches by invitees and chief guest, followed by Universal Prayer, 'Neerajanam' and the Satsang Programme concluded with offering of Maha Prasadam to all.

**Ladies Branch, Lanjipalli, Brahmapur, Odisha:** The activities in October were daily worship, morning and evening Aarati and reading of Srimad

Bhagavatam in the evening. Weekly Swadhyaya & Satsang on Sundays, Guru Paduka Pooja & mobile Satsang on Thursdays, Chanting of Bhagavatam and Bhagavad Geeta on Ekadasi days and Hanuman Chalisa and Sundara Kanda Parayan were the other activities. Besides, Narayan Seva by offering Sattwik food to the poor and needy, in a school for blind children and in Anaatha Ashram along with Satsang in the evening was also arranged.

**Lakhna, Naupada, Odisha:** The Ashram of the Branch celebrated its Silver Jubilee on 24th October on Vijaya Dasami day, with Prabhatpheri, Paduka Pooja, Akhanda Maha Mantra Sankirtan for 12 hours and special Havan for world peace. After Prasad Seva by members, devotees and visitors, the function concluded with Nagar Sankirtan in the evening.

**Lahanda, Bargarh, Odisha:** In the month of Shravan, the Branch performed Siva Sahasra Nama Havan & Archana at Chausathi Yoginee Mandir in Balangir, by the devotees of Branch with prayers for peace and welfare of the world. The Birthdays of H.H. Swami Sivanandaji Maharaj on 8th and H.H. Swami Chidanandaji Maharaj on 24th September, were celebrated with Guru Paduka Pooja, Bhajan and Mahamantra Kirtan. Between these two auspicious days, daily Akhanda Mahamantra Kirtan from 7:00pm to 9:00pm was performed by the devotees of the Branch. On 24th Narayan Seva with Anna Prasadam was offered to village people. The Branch has decided to do Parayana of Bhagavata Purana daily from 29th onwards from 7:00pm to 9:00pm.

**Lucknow, Uttar Pradesh:** Regular Satsang was conducted on 01st and 15th October, from 10:00am to 11:30am at 20

Lekhraj Homes with Jai Ganesh Prayer, Kirtan, Mantra Japa, Bhajan, special Maha Mrityunjaya Mantra Japa for the well being of all, followed by Aarati.

**Nayagarh, Odisha:** On all Wednesdays in September, weekly Satsang took place in the Branch at 7:00pm. Birthday of Gurudev Swami Sivananda ji Maharaj was celebrated on 8th from 8:00am onwards, with prayers, meditation, Ishta Mantra Japa, Guru Paduka Pooja, recitation of Bhagavad Geeta, Hanuman Chalisa, Vishnu Sahasranama and discussion on life and teachings of Swamiji Maharaj. Aaradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 12th, from 8:00am, with morning prayers, meditation, Guru Paduka Pooja and recitation of Bhagavad Geeta & Hanuman Chalisa. Members discussed on the teachings of Swamiji Maharaj. Swamiji Maharaj's birthday was also observed on 24th befittingly. During October, on 18th, Parayan of Sundarakand, Abhisheka and Archana of Lord Hanuman with chanting of Hanuman Chalisa followed by Vishnu Sahasra Nama and Bhagavad Geeta were performed. Swami Dharmaprakashanandaji Maharaj spoke on Sadhana and Ishta Mantra Japa. Swamiji conducted Likhita Mantra Japa on the occasion of Holi Dashahra.

**Panchkula, Haryana:** The Branch offered Narayan Seva at Civil Hospital, Sector 6, Panchkula to celebrate Swami Sivananda Day on 8th October, and Chidananda Day on 24th was observed by offering green fodder to Govansh, in Gau Van Goshala, sector 23, Panchkula. Satsang was conducted on 8th & 15th at the residences of devotees followed by special prayers for world peace and well being of all.

**Puri, Odisha:** During September, the Branch continued with weekly Satsang on Thursdays in Unit-1 from 7:00pm to 9:00pm and in Unit-2, on Sundays from 10:00am to 12:00noon. Besides this, daily Satsang from 4:00pm to 6:00pm in the Unit-2 and daily Paduka Pooja at both Units I & 2, from 07:00am to 08:00am and 9:00am to 10:00am respectively were conducted. On 17th, Sankranti day, 108 times Hanuman Chalisa was chanted. On Ekadasi days, 10th & 25th, full Bhagavad Geeta Parayan was done. As special events, Birthday of H.H. Swami Sivanandaji Maharaj on 08th and Birthday & Punyatithi of H.H. Swami Chidanandaji Maharaj on 24th and 12th respectively, were observed with Nagar Sankirtan and Narayan Seva.

**Raja Park, Jaipur, Rajasthan:** On every Sunday, in the month of October, at 8:00am, Prayers, chanting, meditation followed by Havan with Gayatri Mantra and Mahamrityunjaya Mantra for the welfare of all were conducted. As Welfare measures for the needy, financial assistance was provided to 29 poor and helpless widows. Narayan Seva from Monday to Saturday, every week, was performed at 11:30am to all those present at Sidheshwar Temple with Daliya or Kichdi. On Sundays, Puri and vegetables were given to the needy and poor as Narayan Seva. Swami Sivananda Scholarship was given on 8th to 80 poor and meritorious students, selected by the Principals of five Government Schools of the area. Swami Sivananda Charitable Homeopathy Dispensary continued daily Seva from 10:00am to 11:30am with free consultation and medicines. Mahila Mandal offered Bhajan & Kirtan on every Monday from 5:00pm to 7:00pm in the temple premises, followed by Aarati and

Prasad distribution. Navaratri festival from 15th to 23rd was celebrated devotedly. The Programme continued for nine days with collective recitation of Shri Ram Charita Manas from 5:00pm to 8:00pm and was concluded with Purnahuti Havan next day, followed by Garba and Dandiya dance in the evening, participated by many devotees.

**Rourkela, Odisha:** During October, regular weekly Satsang on Thursdays at the Branch Ashram from 6:30pm to 8:30pm with Jai Ganesh prayer, Bhajan, Swadhyaya etc., followed by spiritual discourses by senior devotees of the Branch with concluding prayers were continued. In the mornings on Thursdays and Sundays, Paduka Pooja, Abhisheka and Archana were performed by members and devotees. 24th anniversary of Ashram Pratishtha day was observed on 22nd with Paduka Pooja, Abhishek and Archana. Daily Yoga Class was held in the Ashram from 6:00am to 7:00am under the guidance of Sri B.K. Paniji. Free Acupressure treatment daily from 9:00am to 11:00am under the guidance of Sri Surendra Behra was continued.

**Sant Hirdaram Nagar, Bhopal, Madhya Pradesh:** During July to September the Branch conducted daily Yoga session from 7:00am to 8:00am by Sri K. L. Rangwani, Ph.D in Yoga and secretary of the Branch. Daily Satsang was organized for the devotees from 7:00pm to 9:00pm. Birthday of H.H. Sri Swami Sivanandaji Maharaj and Punyatithi of H.H. Shri Swami Chidanandaji Maharaj were celebrated with special Satsang and Prasad distribution. Certificate course in naturopathy CNYS was organized in collaboration with Madhya Pradesh Prakritik Chikitsa Parishad, Bhopal (Registered Society). On all Sundays



Hawan was performed from 10am to 11am.

**Sivananda Sevagrama, Gaham, Odisha:** Through Chidananda Centenary Charitable Dispensary about 658 needy patients were examined and provided free medicines in the month of October. Dr. Ashok Kumar Panda, Pharmacist, Shri Hrudananda Behera, Shri Chaturbhuj Samal and other paramedical staff rendered free services.

**Steel Township, Rourkela, Odisha:** In the month of September, six mobile Satsangs in morning/evening were organized in the Ashram of the Branch/residence of devotees, and one ladies special Satsang on 2nd. Guru Paduka Pooja on Thursday mornings, Swadhyaya on Saturdays, free music class on Mondays and Yoga class were the other activities, besides Nagar Sankirtan on 8th & 24th.

**Swami Sivananda Cultural Association, New Delhi:** Swami Sivananda Cultural Association organized a 3-day grand Satsang and cultural function from 15th to 17th September to celebrate the completion of 60 years of the foundation stone laying ceremony of Swami Sivananda Satsang Bhavan. On this grand Diamond Jubilee Celebration, Swami Dharmanishtanandaji Maharaj with a group of saints & Brahmacharis from The Divine Life Society Headquarters, Rishikesh and Swami Sivachidanandaji Maharaj from Odisha were given a Purna Kumbham welcome by the President of the Organization Sri Mohan Sharmaji and General Secretary Sri R.K. Jindal and others. The programme commenced by lighting the lamp. On 16th a cultural programme was presented by the students of Swami Sivananda Vidya Bhavan which captivated the hearts of everyone. In the evening Swami Dharmanishtananda ji

Maharaj addressed the audience which was well received. Swami Sivachidanandaji Maharaj, through the memoirs of Swami Sivanandaji Maharaj, made everyone taste the devotion welling up in their hearts. Dr. Jugesh Gujral and devotees from Faridpur Branch of The Divine Life Society, did Sundarkand Path. The next day on 17th, again various programmes including cultural and spiritual discourses were held in the presence of Sri Ajay Bhaji.

**South Balanda, Odisha:** In the month of September, the Branch continued the regular programmes of daily worship in morning & evening, and general Satsang from 7:00pm to 9:00pm. On Ekadasi days, ladies conducted Geeta Parayan, Vishnu Sahasra Nama Patha and Hanuman Chalisa. On 8th, Guru Paduka Pooja was performed in the morning and Satsang in the evening hours observing Gurudev Swami Sivasnasndaji Maharaj's Jayanti. On 17th, Sankranti day, a special Satsang was arranged from 7:00pm to 9:00pm. "Sree Krishna Janmashtami" was celebrated by Akhanda chanting of "Om Namo Bhagavate Vsudevaya" from 06:00am to 6:00pm, followed by worship from 7:00pm. "H.H. Sri Swami Chidanandaji Maharaj's Punyatithi Aaradhana Divas" was celebrated on 12th with various programmes starting from Brahma Muhurta with Prayer, Nagara Sankirtana, Guru Paduka Pooja, Bhajan, Kirtan and discourse by Pujya Antaryami Das Ji Maharaj followed by Narayana Seva at Anantha Ashrama, Balaram Prasad, Angul. From 7:00pm to 9:00pm with a special Satsang, the functions of the day concluded. On 24th Swami Chidanandaji Mahatraj's Jayanti was also celebrated with Guru Paduka Pooja, Akhanda Maha Mantra Sankirtan for three hours and a special Satsang from 7:00pm to 9:00pm.

# AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

**By H.H. Sri Swami Sivanandaji Maharaj**

Adhyatma Yoga .....	₹ 125/-	Isavasya Upanishad .....	35/-
Ananda Gita .....	75/-	Inspiring Songs & Kirtans .....	130/-
Ananda Lahari .....	40/-	Japa Yoga .....	120/-
Analects of Swami Sivananda .....	55/-	Jivanmukta Gita .....	75/-
Autobiography of Swami Sivananda .....	110/-	Jnana Yoga .....	120/-
All About Hinduism .....	255/-	Karmas and Diseases .....	25/-
Bazaar Drugs .....	60/-	Kathopanishad .....	80/-
Beauties of Ramayana .....	120/-	Kenopanishad .....	65/-
Bhagavad Gita (One Act Play) .....	35/-	Kingly Science and Kingly Secret .....	165/-
Bhagavadgita Explained .....	55/-	Know Thyself .....	65/-
Bhagavadgita (Text & Commentary) .....	110/-	*Kalau Keshavkirtanat .....	300/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.) .....	U.P.	Life and Teachings of Lord Jesus .....	90/-
" " (P.B.) .....	500/-	Light, Power and Wisdom .....	85/-
Bhagavad Gita (Translation only) .....	65/-	Lives of Saints.....	U.P.
Bhakti and Sankirtan .....	150/-	Lord Krishna, His Lilas and Teachings .....	170/-
Bliss Divine .....	395/-	Lord Siva and His Worship .....	155/-
Blood Pressure—Its Cause and Cure .....	65/-	Maha Yoga .....	20/-
Brahmacharya Drama .....	50/-	May I Answer That .....	125/-
Brahma Sutras .....	U.P.	Mind—Its Mysteries and Control .....	340/-
Brahma Vidya Vilas .....	75/-	Meditation Know How .....	185/-
Brihadaranyaka Upanishad .....	U.P.	Meditation on Om .....	80/-
Come Along, Let's Play .....	80/-	Moral and Spiritual Regeneration.....	75/-
Concentration and Meditation .....	285/-	Mother Ganga .....	70/-
Conquest of Mind .....	330/-	Moksha Gita .....	55/-
Daily Meditations .....	110/-	Mandukya Upanishad .....	40/-
Daily Readings .....	115/-	Music as Yoga .....	85/-
Dhyana Yoga .....	155/-	Nectar Drops .....	40/-
Dialogues from the Upanishads .....	120/-	Narada Bhakti Sutras .....	165/-
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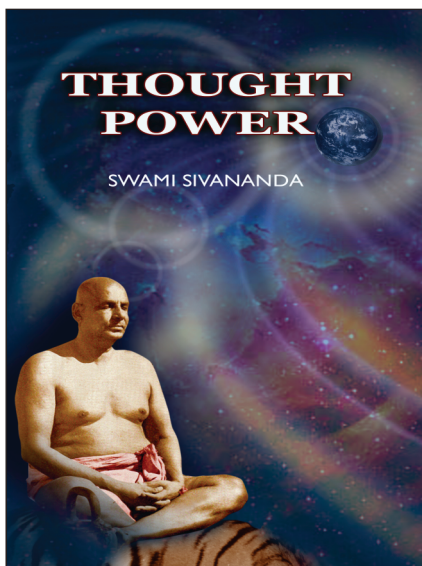
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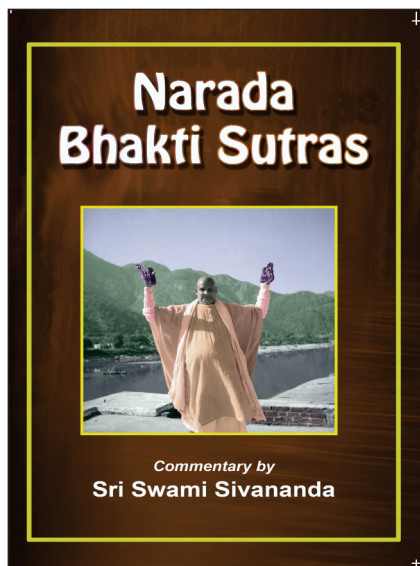
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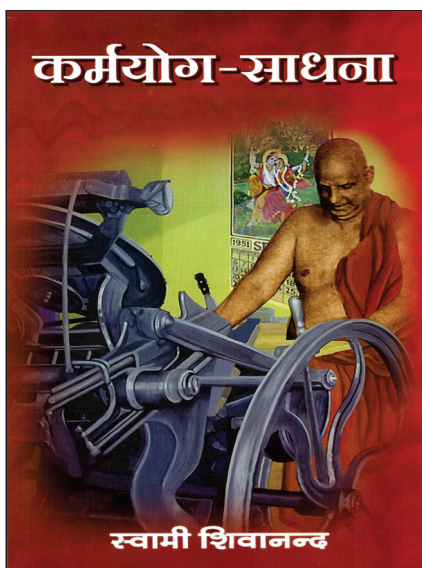
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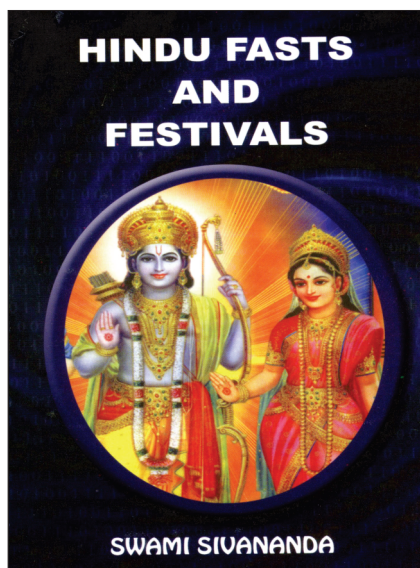
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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.

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## **Dependence on the Divine**

Be frank and confess all your troubles before Him. Speak to Him like a child. Even before you express, the Lord understands your difficulties. He is the Life of your life, Soul of your soul. Depend upon Him alone. All other help will fail, but this divine company will never fail. Ever repeat His Name. He will take care of you.

Rely on God alone. Do not depend on money, friends, or anyone. When the friends are put to test, they will desert you. Lord Buddha never relied even on his disciples. When he was seriously ailing, he himself jumped into the river to drink water. Be not bound to anybody, any place, or thing.

*Swami Sivananda*

**To**