

₹100/- ANNUAL



The DIVINE LIFE



Feed
the hungry,
nurse the sick, comfort
the afflicted, and lighten
the sorrow of the sorrowful.
God will bless you. Clothe the
naked. Educate the illiterate. Feed
the poor. Raise the downtrodden.
The world is burning with misery
and suffering. Wake up, O man!
Serve! Serve with love. Serve
untiringly. Attain the peace of
the Eternal.

Swami Sivananda

FEBRUARY 2023

SPIRITUAL CALENDAR 2023—2024

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

		2023	29	Thu	Harishayani Ekadasi
		MARCH	30	Fri	Chaturmasya Vrata begins
22	Wed	Ugadi; Lunar New Year's Day; Vasanta Navaratri begins			JULY
30	Thu	Sri Ramanavami	1	Sat	Pradosha Puja
			2/3	S/Mon	Purnima
			3	Mon	Sri Guru Purnima; Sri Vyasa Puja;
		APRIL			Sri Guru Puja
1	Sat	Ekadasi	11	Tue	60th Anniversary of
3	Mon	Pradosha Puja			Punyatithi Aradhana
4	Tue	Sri Mahaveer Jayanti			of H.H. Sri Swami
5/6	W/Thu	Purnima			Sivanandaji Maharaj
6	Thu	Purnima; Sri Hanuman Jayanti	13	Thu	Ekadasi
14	Fri	Mesha Sankranti (05.04 p.m.)	15	Sat	Pradosha Puja
16	Sun	Ekadasi; Sri Vallabhacharya Jayanti	17	Mon	Somavati Amavasya
17	Mon	Pradosha Puja	29	Sat	Ekadasi
19/20	W/Thu	Amavasya	30	Sun	Pradosha Puja
22	Sat	Sri Parashurama Jayanti	1	Tue	Purnima
23	Sun	Akshaya Tritiya	12	Sat	Ekadasi
25	Tue	Sri Adi Shankaracharya Jayanti	13	Sun	Pradosha Puja
26	Wed	Sri Ramanujacharya Jayanti	15	Tue	Independence Day
27	Thu	Sri Ganga Saptami	15/16	T/Wed	Amavasya
			21	Mon	Naga Panchami
			23	Wed	Tulsidas Jayanti
			27	Sun	Ekadasi
			28	Mon	Pradosha Puja
			30	Wed	Purnima; Raksha Bandhan
			31	Thu	Purnima
		MAY			SEPTEMBER
1	Mon	Ekadasi	6	Wed	Sri Krishna Jayanti
3	Wed	Pradosha Puja	8	Fri	136th Birth Anniversary of
4	Thu	Sri Narasimha Jayanti			H.H. Sri Swami Sivanandaji
5	Fri	Purnima; Sri Buddha Jayanti			Maharaj
15	Mon	Ekadasi			Ekadasi
17	Wed	Pradosha Puja	10	Sun	15th Anniversary of
19	Fri	Amavasya	12	Tue	Punyatithi Aradhana
30	Tue	Sri Ganga Dashahara			of H.H. Sri Swami
31	Wed	Ekadasi (Nirjala)			Chidanandaji Maharaj;
					Pradosha Puja
		JUNE			Amavasya
1	Thu	Anniversary of Sannyasa Diksha of H.H. Sri Swami Sivanandaji Maharaj;	14/15	T/Fri	Sri Ganesha Chaturthi
		Pradosha Puja	18	Mon	Rishi Panchami
3/4	S/Sun	Purnima	19	Tue	Ekadasi
4	Sun	Purnima	25	Mon	Sri Vamana Jayanti
14	Wed	Ekadasi	26	Tue	Pradosha Puja
15	Thu	Pradosha Puja	27	Wed	
17/18	S/Sun	Amavasya			

(Continued on Cover iii)



THE DIVINE LIFE

Vol. LXXXI

FEBRUARY 2023

No. 11

MUNDAKOPANISHAD

CHAPTER I—SECTION I

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥८॥

By Tapas, Brahman swells (with the joy of creation) and from it, food is produced; from food, the Prana, the mind, the Bhutas, the worlds, Karma and with it, its fruits.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

विनयशोभिवचोमृतधारया
 विनतमानवतापविमोचकम्।
 सुनयशालिनमुत्तमयोगिनं
 शिवगुरुप्रवरं समुपास्महे ॥१५॥

I devoutly adore great preceptor Sri Swami Sivananda who is the foremost among Yogis, who ever follows the path of righteousness and who destroys the sins of all people by his nectarine teachings.

साराभिराममधुरोक्तिसुधाम्बुधारा—
 साराभिरञ्जितसमस्तमनुष्यवारम्
 सारानुभावमभिनन्द्यगुणाम्बुराशि—
 माराधयामि सततं शिवदेशिकेन्द्रम् ॥१६॥

I always worship Gurudev Sivananda who shines with divine lustre, who is an exquisite repository of sublime virtues and who delights the hearts of all with his sweet precepts containing the essence of scriptures.

(To be continued)

LORD SIVA'S ASSURANCE

Sri Swami Sivananda

When creation had been completed, Siva and Parvati went out to live on the top of Mount Kailas. Parvati asked, "O venerable Lord! Which of the many rituals observed in Thy honour doth please Thee most?"

The Lord replied, "The 14th night of the new moon, in the dark fortnight during the month of Phalgun, is my most favourite day. It is known as Sivaratri. My devotees give me greater happiness by mere fasting than by ceremonial baths and offerings of flowers, sweets and incense.

"The devotee observes strict spiritual discipline in the day and worships Me in four different forms during each of the four successive three-hour periods of the night. The offering of a few bael leaves is more precious to Me than the precious jewels and flowers. My devotee should bathe Me in milk at the first period, in curd at the second, in clarified butter at the third, and in honey at the fourth and last. Next morning, he should feed the Brahmins first and, after performing the

prescribed ceremonies, he can break his fast. O Parvati! There is no ritual which can compare with this simple routine in sanctity."

Parvati was deeply impressed by the speech of Lord Siva. She repeated it to Her friends who in their turn passed it on to the ruling princes on earth. Thus was the sanctity of Sivaratri broadcast all over the world.

The two great natural forces that afflict man are Rajas (the quality of passionate activity) and Tamas (that of inertia). The Sivaratri Vrata aims at the perfect control of these two. The entire day is spent at the Feet of the Lord. Continuous worship of the Lord necessitates the devotee's constant presence in the place of worship. Motion is controlled. Evils like lust, anger, and jealousy, born of Rajas are ignored and subdued. The devotee observes vigil throughout the night and thus conquers Tamas also. Constant vigilance is imposed on the mind. Every three hours, a round of worship of the Siva Lingam is conducted.

Sivaratri is a perfect Vrata.

The formal worship consists of bathing the Lord. Lord Siva is considered to be the Form of Light (which the Siva Lingam represents). He is burning with the fire of austerity. He is therefore best propitiated with cool bathing. While bathing the Lingam the devotee prays, "O Lord! I will bathe Thee with water, milk, etc. Do Thou kindly bathe me with the milk of wisdom. Do Thou kindly wash me of all my sins, so that the fire of worldliness which is scorching me, may be put out once for all, so that I may be one with Thee—the One alone without a second."

Offer this inner worship to

Lord Siva daily, "I worship the jewel of my Self, the Siva residing in the Lotus of my heart. I bathe Him with the water of my pure mind brought from the river of faith and devotion. I worship Him with the fragrant flowers of Samadhi—all this so that I may not be born again in this world."

Here is another formula for the supreme worship of the Lord, "O Siva! You are my Self. My mind is Parvati. My Pranas are Your servants. My body is Your house. My actions in this world are Your worship. My sleep is Samadhi. My walk is circumambulation of You. My speech is Your prayer. Thus do I offer all that I am to You."

Salutations to Lord Siva, the vanquisher of Cupid, the bestower of eternal bliss and immortality, the protector of all beings, destroyer of sins, the Lord of the gods, who wears a tiger-skin, the best among objects of worship, through whose matted hair, the Ganga flows.

Lord Siva is the pure, changeless, attributeless, all-pervading transcendental consciousness. He is the inactive (Nishkriya) Purusha. Prakriti is dancing on His breast and performing the creative, preservative and destructive processes.

When there is neither light nor darkness, neither form nor energy, neither sound nor matter, when there is no manifestation of phenomenal existence, Siva alone exists in Himself. He is timeless, spaceless, birthless, deathless, decayless. He is beyond the pairs of opposites. He is the Impersonal Absolute Brahman. He is untouched by pleasure and pain, good and evil. He cannot be seen by the eyes but He can be realised within the heart through devotion and meditation.

Swami Sivananda

WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ'S LETTER TO THE DEVOTEES

Radiant Immortal Atman!

Beloved Member of the Divine Life Spiritual Family,

Glory be to God. Salutations to Sri Gurudev Swami Sivanandaji Maharaj. May the Grace of the Lord and the choicest blessings of our holy Master Swami Sivananda, Gurudev, be upon each and every one of you.

With much happiness I communicate with you again this month, through the courtesy of 'The Divine Life'. Let me first recall to you the concepts which were shared last month. Dharma or the life of virtue is the only guarantee of inner peace, true happiness and blessedness in life. Real civilisation and culture, real welfare of mankind is possible only through Dharma. Therefore, dear friend, be wise and adhere to Dharma and practise virtue. Thus attain peace, happiness and blessedness.

Secondly, let your example speak more than your words. Make your life and conduct the method of guiding or inspiring others. Reform yourself and yourself be what you want others to be. Live what you wish to preach. Practise what you wish to teach. Otherwise, do not preach or teach. Strive earnestly to mould yourself and discipline yourself first and foremost. Make yourself the living embodiment of Bharatavarsha's noble culture.

The direct way and the unfailing method to elevate yourself and progress towards perfection is to consciously link yourself with the Divine. By this means, you open up the channel for the inflow of the sublime qualities of God-nature into your earthly personality. You make yourself a repository of truth, beauty and auspiciousness. You become a centre of peace, joy and universal love. Purity enters into every part of your life. For, you are now in a state of vital inner relationship with the all-perfect Universal Spirit whom men address as God. This inner state may be attained either through devotion, meditation or metaphysical inquiry and investigation. This process is Yoga-Sadhana. This spiritual science of inner discipline and God-attainment is the most precious and invaluable factor of our culture and heritage. It is the Science of the

Soul. This science helps you to liberate yourself from the limitations and imperfections of earthly existence and to transcend pain and suffering and go beyond sorrow. Practise Yoga therefore, in your daily life. Move towards peace and bliss.

Our beloved and worshipful Gurudev Sri Swami Sivanandaji lived and worked to bring the knowledge of this science of the inner man within the reach of modern humanity. Gurudev worked to show unto all men the path to inner peace and joy. He spared himself no pains to induce man to practise spiritual discipline, conquer the lower nature, master his mind and attain spiritual illumination. His message of Divine Life presents Yoga and Vedanta in simple terms and in an easy, eminently practical way. A call to spiritual Sadhana was the very essence of Gurudev's message to mankind. Blessed Atman! Respond to this message. Practise Yoga-Sadhana. Control the mind and senses. Forget not your goal. Live every moment for the attainment of God. Remember that a life of Yoga is your mission in life.

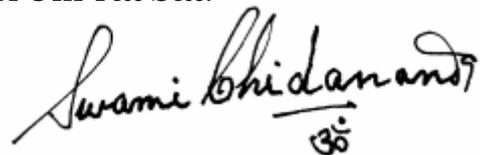
Yoga is the channelisation of your energies and faculties towards the eternal Self which is the central reality indwelling all passing appearances. It is a science of systematically directing the love of your heart, the reasoning of your intellect, the thoughts of your mind and the inner motivation behind all your actions towards the Divine reality which men term God. Yoga is the withdrawal, diversion and the focussing of your entire being from passing outer objects towards your inner reality. This process takes you beyond all sorrow and suffering and lifts you up into the experience of a permanent peace, bliss and illumination. This Yoga is achieved through patient and persevering practice undertaken with earnest interest. It is a process that is progressive and gradual like the ripening of a fruit or the unfolding or the blossoming of a flower. You cannot force it to yield results any more than you can force a natural process that moves under set laws. But, if you fulfil the necessary condition, it is unfailing in its results as day follows night. Thus practised, Yoga becomes the liberator of your consciousness from the bondage of limitation and suffering. This liberation is not a post-mortem experience in another state of being but it is an immediate experience here, now.

Yoga is an activity with inner detachment and without personal desire. It is a state of perfect equipoise and equilibrium in the midst of all conflicting experiences. It is the equilibrium arising out of a firm abidance in the Self, the changeless unshakable reality within you. As a technique, it implies an ultimate mastery over mind activities through a systematic disciplining of your physical body, your daily life and character, your subtle life-force (Prana) and the mind-stuff. Thus, your life's activities in all their aspects — mental, intellectual, emotional as well as physical—are elevated into this higher spiritual level of aspiration, devotion and striving and they attain now a new dimension due to their especial direction and new motivation, namely, Divine Experience and Spiritual Illumination.

Sri Gurudev summed up this vital process in the twin words: Detach, Attach — meaning thereby that you inwardly detach yourself from a life of mere self-seeking and sense-gratification and desire-satisfaction, and attach and bring to bear your personality and its faculties to the higher objective of inner unfoldment and God-realisation which is the real purpose of your life here on this earth. This inner transformation of your motivation is to be simultaneous with your normal life as an individual in human society and is to be incorporated with your day-to-day life and activities. It is compatible with your present life as it is and whatever and wherever you are. Such a life of Yoga ceaselessly pursued is the Key to Blessedness. Such Yoga in your daily life is the unique ideal of your Culture and View of Life evolved in Bharatavarsha. Such a life permeated by the Yoga Ideal and oriented toward Divine Experience and Perfection is Divine Life, to use the term by which Sri Gurudev Sivanandaji referred to it.

Beloved Atman! Be thou a Yogin in your daily life. Lead thou the Divine Life and attain true Success in Life. It is my joy and privilege to remind you of your sublime mission and to draw your attention to it. Fulfil this central purpose of your life and shine as an illumined person of Wisdom, Peace and Bliss. God bless you! Hari Om Tat Sat!

1st February 1974



Swami Chidananda

RELIGION AND DIVINE INCARNATION

Sri Swami Krishnananda

The essence of religion is adoration of God. The permanency of a religion is based on its substantial foundation, which is dependent on the extent of the universality of its outlook. The more universal we are, the more permanent also we are. Religion, to be permanent, to be Sanatana, should cater to the needs of all people, and to the extent it excludes others from its fold, it is subject to destruction. Sanatana-Dharma is eternal religion. It does belong to the creation as a whole. It shows that it is capable of adjusting itself to the vicissitudes of time.

An idea or concept cannot be eternal unless it is capable of endurance. But everything here is perishable. The body perishes. The world is subject to change and destruction. The world is Anitya (impermanent) and Asukha (joyless). How, then, can we have something which is eternal in this

transient world? Man is not eternal. Even the greatest saviours have gone. Even the Avatars like Rama and Krishna have cast off their physical bodies. Yet, there is something enduring in the midst of all unenduring things, 'the eternal among those which are not permanent', as says the Upanishad. When everything is unenduring, we speak of an eternal Dharma, Sanatana-Dharma, notwithstanding the fact that none of us has seen it. The culture of Bharatavarsha is identified with eternal religion.

Sanatana-Dharma is capable of adapting itself to changing time. Some opine that the caste-system is one of the causes for its endurance. Others think otherwise. Some others hold that it is capable of absorbing everything into itself, and so it is eternal. But, where lies the centre of this religion? What is the substance of religion, which is the

cause of its Sanatanata? As mentioned, it is the adoration of God that is the quintessence of religion.

Now, the concept of God differs in different religions, and, accordingly, the idea of the relation between man and God, also, differs. A perpetual relation would be the relation of the essential nature of the human being, and not the outer relation of the body, merely. That which is eternal in us establishes a relation with that which is eternal in the cosmos, so that the relationship, too, is eternal. There cannot be a meaningful relation between the eternal and the non-eternal. So, this eternal relation is the summoning of the inner in the outer. It is the cry of the soul for God. As God is eternal, religion must be eternal; for, it is the relation between man and God, between Nara and Narayana, between Arjuna and Krishna.

How can we establish any relation with God? We have not seen God. He is unknown, unthinkable. The relation would

fade away if one of its ends is not clear to the mind of man. This is one of the reasons why religions shake at the bottom. Here, a clear understanding is necessary. It is one of the qualifications of an aspirant. He must have an unshakable conviction, and a fixed conception of God. It must be a 'perception', a clear 'vision'. Our seers have emphasised that a person who is to be initiated into the Sanatana-Dharma should pass through the Gurukula. This system of training is not like the present-day education. After coming out of the college, the youth, generally, do not know what to do. The student has not been taught to 'live'. He is filled with all unwanted information, not useful for a living. But, in the Gurukula, the inner man is trained, and faith is given the greatest importance. The human intellect cannot function except in terms of duality, such as, 'I and you are different', 'The world is outside me', and 'I have a function to perform in the world, which is outside me', etc. Religion is not

rooted in the reason of man, entirely, but in faith based on understanding. It is a symbol of inner culture. This inner training, imparted in ancient times, was of a permanent nature, and was to help the student throughout his life. Today, we see so much gap between education and life. There is nothing which touches the soul of man. This Gurukula training, during the Brahmacharyashrama, was a process of initiation of the soul to true living in the consciousness of a higher life. The students were told that we always live for something higher, as the present life is not complete in itself. Life is taught as a process for higher living, a journey to reach a distant destination. Religion, therefore, takes that higher value of life into consideration. At every step in the journey, an inner connection is established between the soul and God. *Religion is what we do when we are alone*, and not the way we worship in public temples. It is the unfoldment of consciousness towards a larger dimension.

Sanatana-Dharma has the capacity to include every faith and every philosophy in itself, because of its universality of approach. It sees God everywhere. To make this concept easy of understanding, the idea of Avatara, or incarnation, is introduced as a tenet peculiar to religion. Avatara means, 'getting down'. It is the descent of God into the world. How can God descend when He is universal? Then, what is Avatara? This descent divine is not like a person getting down the steps. It is a grander and more profound principle. Avatars, as generally understood, are possible only when there is a collective cry of humanity for redeeming it from some serious calamity. Such Avatars, as the Ten Avatars of Narayana, then come. We have also lesser Avatars, like Vyasa, Dattatreya, etc., called 'Amshavatars'. It is one of the fundamentals of religious belief that God is in the world, immanent. He sees us, hears us. Hence, religion becomes a matter of the heart, of love, adoration and

feeling. God is all-pervading, omnipresent, just here, not apart from us, even by a few inches. This idea is the soul or essence of religion. Mere speculation is not religion. Philosophy put into practice is religion. Religion is, thus, divine living, Divine Life. It is not your or my religion. It is the religion of humanity. It is the relation between Man and God,—not the Hindu and God, not the Christian and God,—but Man and God. Religion, essentially, cannot be manifold. It has, perforce, to be one sweep of human nature in the direction of Absolute-Universality. Any genuine step taken towards this end is, also, true religion.

Yet, a universal religion is not possible, because each one's way is different; the approach is different, due to the difference in temperaments and capacities. Thus, what we can really achieve is tolerance towards other faiths, instead of a homogeneity of belief. Universal religion should, therefore, mean the following of one's own religion, with tolerance

to all other religions. It is impossible to think of God as He is. To think of God *as He is*, we have, first, to cease to be. So, the idea of Avatara is bequeathed, representing God as what He is to man, as He is manifest, relatively. Avatara is the connecting link between the ordinary human nature and the divine reality. Avatara is a manifestation of God through Mula-Prakriti. That is why we have to recognise an Avatara, though God is everywhere and can be worshipped in that highest capacity, if possible.

Whether an Avatara is a descent of God to man or man's ascent to God, is immaterial for us. Literally, Avatara means descent or manifestation. When the need for the higher values of life is felt more, the Avatara becomes a helpful stepping stone. The farther we are from God, the greater is the need we feel for the higher life. When humanity drifts too much from truth, the Avatara becomes necessary. To some extent, God tolerates our mistakes. When we go too far, He comes down with a

rod to correct us. Just as a mother allows a child to play, and go here and there, but when the child is about to fall into a pit, she runs to its help, God manifests Himself when it is necessary to correct mankind's perspective of life.

God incarnates Himself in the world, whenever there is decline of righteousness and rise of unrighteousness, for the purpose of the protection of the good, the vanquishing of the wicked and establishment of justice in every age.

The theory of divine incarnation has been a controversial issue in the philosophy of religion and has been one of the intriguing questions in theology. It is impossible metaphysically, to interpret to the mind of man, the divine secret of the movement of spiritual force in the world. When a solution is attempted, the Avatara reveals itself as the answer of God to the needs of man. There is an internal bond of inseparable relation between the relative and the Absolute,

and the descent of God on earth is the pressure or power of truth, forcing itself into the realm of the relative, when the harmony of this bond and relation gets dissipated by centrifugal psychic energies, that seem to run counter to the integrating centripetal call of God to all manifestation. The descent of God as the Avatara, is said to be for the ascent of man to his divine home. As the health-giving forces of harmony in the body perpetually wage a war with the disease-producing toxins, the universal balancing power of the Absolute introduces itself as a corrective element amidst the disturbing forces of darkness. The Avatara is a perpetual activity of God who manifests Himself at every juncture or critical situation (*Yuge, Yuge*) in the life of the world. The Avatara is the recurring reminder of God to man that it is impossible for the undivine to triumph over the essential goodness and divinity immanent in creation.

VEDANTA IN PRACTICE

Sri Swami Venkatesananda

24th APRIL, 1948

"Constant reflection on the great utterances of the Great like

Janma dukkham jara dukkham jaya dukkham punah-punah

Samsarasagaram dukkham tasmajagratajagrata

Sarvam dukkham vivekinah

Janma mrityu jara vyadhi dukkha doshanudarshanam

Anityam asukham lokam imam prapya bhajasva mam

and developing Mithya Drishti or Dosha Drishti in relation to the objects of the world through discriminative thinking — these will help you to develop true Vairagya," said Siva when Sri Jaydayal Goendka of the Gita Press, Gorakhpur, sought Siva's Darshan this morning.

As soon as Jayadayalji came in, Siva noticed a wound on his foot, immediately got necessary dressing from the dispensary and applied the bandage.

Such tender care for everyone and a spontaneous flow of compassion, keep the current of Siva's love and service so perennial and powerful that the dynamo of practical Vedanta in him floods his soul with Divine Light, sufficient to illumine humanity for all time to come. "Keep your eyes and ears open; you will find enough fuel to keep the fire of selfless service bright in

you"—is Siva's advice to every Sadhaka. How often do we ignore the opportunities for rendering selfless service that present themselves to us and complain we have none, all the time, confining selfless service to 'flood relief' or 'famine relief'!

AN ITINERANT MONK GETS A HEARTY WELCOME

"Om Namo Narayanaya! Swamiji, are you all right now?.....Oh. Yes, we met on the way to Kailas."

After thus re-establishing the friendship, Siva turned to a disciple and extolled the Titiksha of the monk who had gone to Kailas without shoes, spectacles and woolen clothing. Then Siva found out that the monk had come the day before and had received scanty attention at the hands of a few Ashramites. "Yes, yes the Ashram has grown. There is a lot of work for everybody that one gets easily upset. Further there are tigers, wild boars and cows. If you had approached Sridharji (Swami Chidanandaji) or Sivanarayanaji, they would have treated you differently. They are the cows."

They both had a hearty laugh. When the chief behaved like an old acquaintance and admirer, the whole Ashram was busy attending to the itinerant monk—Swami Rama Tirtha.



CHILDREN'S WORLD

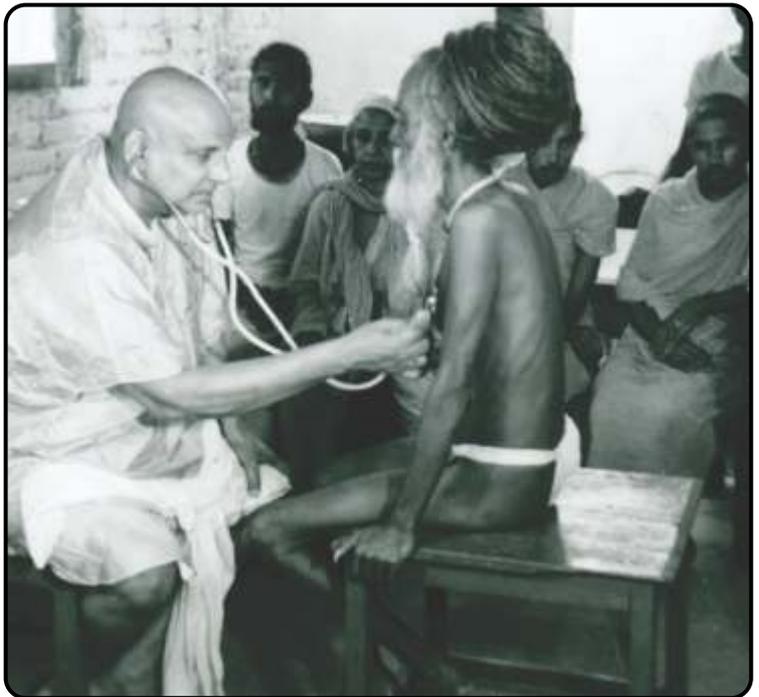
SERVE, LOVE, GIVE

Blessed Immortal Selves!

While doing selfless service, an insidious feeling of self-approbation may creep in unnoticed. This may later manifest itself in the form of a sort of indulgent attitude and a lofty contempt for those who are not following a similar life. A constant humility kept alive by a ceaseless exercise of it in service is the sure armour against this foe.

Spiritualise all activities. Feel you are an instrument in the Lord's hands and that all the Indriyas (senses) belong to

Him. Repeat the formula 'I am Thine; all is Thine; Thy Will be done.'



Swami Sivananda

CULTIVATION OF VIRTUES

MODESTY

Modesty is freedom from excess, exaggeration or extravagance. It is decent reserve or propriety of manner or speech. It is purity of thought, character, feeling or conduct. It is decorousness.

A modest man does not brag. He turns away his ear from his own praise. He is free from vanity and pride. He is very very simple.

An egoistic man will always speak of himself, but a modest man ever shuns making himself the subject of his conversation.



The speech of a modest man is inspiring, and elevating. It touches your heart. It penetrates your heart. It breathes love and wisdom. It gives lustre to truth.

Make no display of your talent or attainments. Do not blow your trumpet. Be modest. All will admire and acknowledge your talents, abilities and achievements. A pot full of water makes no sound. Empty vessels make much sound. Modesty is eloquence itself.

A modest man wins the heart of all. He is respected and adored by all. Therefore, be modest. Cultivate modesty to a maximum degree.

Swami Sivananda

ERADICATION OF VICES

OVER-CREDULOUSNESS

Some people are over-credulous. This is also bad. They are very easily cheated by others. You must know his nature, qualities, his antecedents and his behaviour. You must try and test him on several occasions. When you are fully satisfied, then you can place your entire confidence in him.

Man cannot hide his nature for a very long time. His face is the advertisement board that registers all his inner thoughts and, in short, all that take place in the inner factory. After close examination and test only, one should place his confidence and trust in another man.

Swami Sivananda

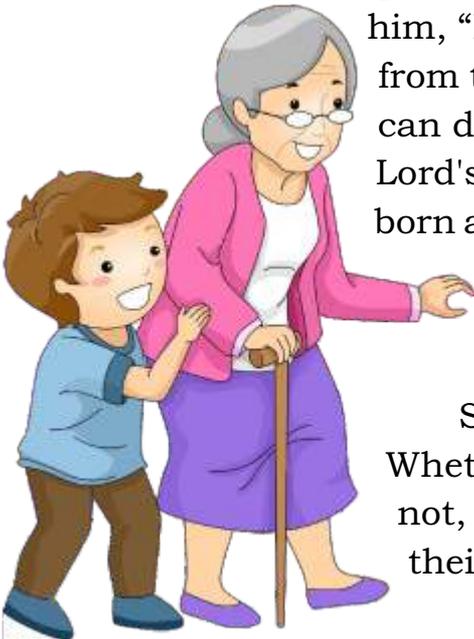
MOKSHA THROUGH SERVICE OF SAINTS

Lord Krishna playfully entered the house of a cowherd. This Gopa at once locked the door and said to Krishna, “O Lord! You are caught now. Please bless me. Place your Divine Palm on my head. I will attain Moksha. Then only I will let you go.” However much Krishna tried, the Gopa refused even to entertain the thought that Krishna was only a cowherd. The Lord was pleased; He blessed the Gopa. The Gopa at once said, “Bhagwan! Please place your hand on that pot also.” The Lord playfully did so. At once, a deer jumped out and fell at the Lord's feet; the deer also attained Moksha.

In his previous birth, the Gopa was a Maharshi. He had a deer which ate of his leavings and was highly devoted to him. When he departed from this world, the deer prayed to him, “Maharshi! Please grant me also release from this Samsara. If you remember me, you can do so. You are going to take birth as the Lord's playmate in your next birth. I will be born as a pot in your house. Please secure the Lord's blessings for me also.” The Maharshi promised. The next birth was their last birth.

Serve the saints. Be devoted to them. Whether you have other qualifications or not, you will attain Moksha when they get their Liberation.

Swami Sivananda



CULTURAL TOUR OF H.H. SRI SWAMI YOGASWARUPANANDAJI MAHARAJ

In response to the kind invitation from BAPS Akshardham, H.H. Sri Swami Yogaswarupanandaji Maharaj visited Ahmedabad to attend Shatabdi Mahotsav of Pujya Pramukh Swamiji Maharaj in the second week of January 2023.

BAPS Akshardham had organised the Shatabdi Mahotsav of Pujya Pramukh Swamiji Maharaj in a grand manner from 15th December 2022 to 15th January 2023 at a newly developed gigantic 600-acre site called Pramukh Swami Maharaj Nagar at Ahmedabad. H.H. Sri Swami Yogaswarupanandaji Maharaj was invited to grace the occasion on 9th January on behalf of the Divine Life Society. Upon his arrival at the venue of the celebration, Swamiji was received with full honours with band beat and then taken around the Nagar. Firstly, Swamiji Maharaj garlanded the footprints of Pramukh Swamiji Maharaj and then went around to see the exhibitions depicting the life and works of Pramukh Swamiji Maharaj. Thereafter, Swamiji was taken to a theatre that showed a documentary film about Pramukh Swamiji Maharaj, and then to a walk-through exhibition that depicted the life-history of the founder of BAPS, Bhagawan Swaminarayana. Swamiji also attended one of the shows presented by the children.

In the evening Mahasabha, Swamiji Maharaj shared the stage with Pujya Sri Mahant Swamiji Maharaj, the present Head of the institution. In his message, Swamiji spoke about the long association between the Divine Life Society and Akshardham, the deep friendship shared by Pujya Sri Swami Chidanandaji Maharaj and Pujya Sri Pramukh Swamiji Maharaj and also his own meeting with Pujya Sri Yogiji Maharaj of Akshardham in the year 1969. Thereafter, Swamiji witnessed the grand light and sound show.

Prior to this programme, Swamiji Maharaj attended a Satsanga called 'Divya Sammelan' on 8th January organised by the Divine Life Society Ahmedabad Branch. Around 250 devotees from all over Gujarat i.e. from 18 different branches of the Divine Life Society had gathered for the event. The programme started with the lighting of lamp, followed by Jai Ganesh Kirtan and message by Sri Swami Tyagavairagyanandaji Maharaj. Following that, Sri Swami Yogaswarupanandaji Maharaj delivered a talk on the Srimad Bhagavadgita. The talk was later translated into Gujarati by Sri Swami Tyagavairagyanandaji Maharaj. Swamiji Maharaj also released two booklets titled 'Thus Spoke Swami Krishnananda' and 'Amrut Kumbh'.

Sri Swami Tyagavairagyanandaji Maharaj, an ardent devotee of Sri Gurudev and a Trustee of the Divine Life Society Headquarters has entered into his 75th year. In appreciation of his dedicated services to the holy mission of Sri Gurudev, Swamiji Maharaj felicitated him with garlands and gifts. The Satsanga concluded with the distribution of Prasad.

CULTURAL TOUR OF H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation from Anandashram, Kanhangad, Kerala, H.H. Sri Swami Padmanabhanandaji Maharaj visited Anandashram to attend Pujya Papa Ramdas's Sannyasa Centenary Celebrations in December 2022.

Pujya Papa Ramdas took Sannyasa on 27th December 1922 and then commenced his itinerant life in search of God. To commemorate the sacred occasion of his Sannyasa Centenary, Anandashram had organised a yearlong celebration by taking up in-depth study of Beloved Papa's book IN QUEST OF GOD, to draw inspiration and to get spiritual guidance as well from various anecdotes narrated by Pujya Papa in that book. Upon the invitation from Anandashram, H.H. Sri Swami Padmanabhanandaji Maharaj visited Anandashram last year also in December 2021 and inaugurated the yearlong programme on 27th December 2021.

This year too Swamiji Maharaj was there to conclude the Worshipful Papa's Sannyasa Centenary programme. The concluding programme was held from 24th to 31st December 2022. The programme commenced on 24th December morning with Rama-Nama chanting followed by regular Satsanga sessions held twice a day along with videos, PPTs and soul-elevating Bhajans by devotees on each day, until 31st December 2022.

Sri Swamiji attended the programme from 24th to 28th December and gave inspiring talks on all the days. On the auspicious day of 27th December, the celebration commenced with the flag hoisting by Swamiji Maharaj followed by Swamiji's discourses on 'How to become Receptive by Identifying Completely with the Master' and also on 'Practising the Presence of God'. Since Swamiji Maharaj was not able to stay till the end of the celebration, a video recording of his concluding talk was played on the last day of the programme i.e. on 31st December 2022.

At the humble request of the devotees of Andhra Pradesh and Telangana, Swamiji visited Andhra Pradesh and Telangana in the second week of January 2023. On 14th January, Swamiji went to Hyderabad to have the Darshan of the 'Statue of Equality' built in honour of Param Pujya Sri Ramanujacharyaji. That day being the auspicious Sri Godadevi Rangantha

Kalayan Utsavam, Swamiji participated in the ceremony and also had an audience with Pujya Chinna Jeeyar Swamiji Maharaj at the end of the ceremony.

After the ceremony, Swamiji was first taken to the Swarna Murti of Sri Ramanujacharya for Archana and Aarati and then for Darshan of the main Statue. Swamiji was very impressed and appreciated the marvellous work done by Pujya Chinna Jeeyar Swamiji Maharaj. Following that, Swamiji visited a few of the 108 Divyadesam Temples situated around the Statue.

On 15th January, Swamiji blessed the devotees with his discourse at a Satsanga organised at the Divine Life Society Branch Padmaraonagar, Secundrabad. Next day, Swamiji Maharaj proceeded to Vishakhapattanam and interacted with the devotees at an evening Satsanga at the Divine Life Society Vishakhapattanam Branch. On 17th January, Sri Swamiji proceeded to Annavaram to attend the 47th All Telugu Divine Life Society Spiritual Conference held in the sacred precincts of Sree Veera Venkata Satyanarayana Temple from 18th to 20th January 2023.

Sri Swamiji Maharaj was accorded the Ceremonial Welcome with Poorna Kumbha by the Temple authorities on 18th January. After the Darshan of the Lord at Sree Veera Venkata Satyanarayana Temple, Sri Swamiji inaugurated the Conference with the hoisting of Divine Life flag and lighting of the sacred lamp. Sri Swamiji Maharaj presided over the Conference and also blessed the gathering with his talks on all the three days of the Conference. The Conference was well attended by nearly 1200 devotees from all over Andhra Pradesh and Telangana.

From Annavaram, Swamiji Maharaj proceeded to Santi Ashram, Thottapalli to attend the 129th Birthday Celebration of Pujya Sri Swami Omkarji Maharaj on 21st January 2023. As per yesteryears, Sri Swamiji presided over the function and participated in the Paduka Puja. Following that, Pujya Sri Jnaneswari Mataji read the elevating Birthday Message of Pujya Sri Swami Omkarji Maharaj. Sri Swamiji read out the English version of the message. In the evening Satsanga, Swamiji gave an inspiring talk on the lofty teachings of Pujya Sri Swami Omkarji Maharaj. Sri Swami Muktanandaji Maharaj of Anandashram also gave an elevating talk on the life and teachings of Pujya Sri Swami Omkarji Maharaj. Sri Swamiji Maharaj returned to the Headquarters Ashram on 25th January 2023.

47TH ALL TELUGU DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE



To propagate the divine message of Sadgurudev Sri Swami Sivanandaji Maharaj throughout Andhra Pradesh, All Andhra Divine Life Society Conferences were started in 1969 with the blessings of Param Pujya Sri Swami Chidanandaji Maharaj and Pujya Sri Swami Devanandaji Maharaj. Since then, these Conferences are regularly being organised every year. But due to Covid-19 pandemic, the Conferences could not be organised for the last two years.

After a gap of two years, the 47th All Telugu Divine Life Society Conference was organised with great spiritual fervour in the sacred precincts of Sree Veera Venkata Satyanarayana Temple at Annavaram from 18th to 20th January 2023. Nearly 1200 devotees from all over Andhra Pradesh and Telangana devoutly participated in the three-day



Spiritual Conference.

At the humble request of the devotees of Andhra Pradesh and Telangana, H.H. Sri Swami Padmanabhanandaji Maharaj visited Annavaram to attend the Conference. On 18th January, Swamiji Maharaj was accorded the Ceremonial Welcome with Poorna Kumbha by the Temple authorities. After the Darshan of the Lord at Sree Veera Venkata Satyanarayana Temple, Sri Swamiji inaugurated the Conference with the hoisting of Divine Life flag and lighting of the sacred lamp. Sri Swamiji Maharaj presided over the Conference and also blessed the gathering with his talks on all the three days of the Conference. Pujya Sri Swami Muktanandaji Maharaj, present Spiritual Head of Sri Anandashram also graced the occasion and addressed the devotees in one of the sessions of the Conference.

Every morning, the programme commenced with Nagar Sankirtan followed by Yogasana Class and recitation of Srimad Bhagavadgita.



During the day, eminent saints and scholars from different places addressed the gathering on various subjects pertaining to spiritual life. Among them were Sri Swamini Chandrananda Mataji of Sri Anandashram, Sri Swamini Vinamrananda Mataji of Sri Santi Ashram,





Sri Swamini Sheelananda Mataji of Chinmaya Mission, Sri Prakashananda, Sri M.T. Alwar, Sri Ramakrishnananda and Sri Hayagreevacharyulu.

The evenings featured cultural programmes by the students of Sivananda School, Karavadi and other children. They enthralled the gathering by their beautiful performances of Bharatanatyam and Kuchipudi





dance on 18th and 19th January respectively. On 20th January, it being the concluding day of the Conference, Swamiji Maharaj distributed Sri Satyanarayana Temple Prasad to all the devotees.

The Temple authorities of the Sree Satyanarayana Temple were kind enough to provide free food to all the devotees and helped in many other ways to make the conference a grand success. The Divine Life Society extends its heartfelt gratitude towards the authorities of Devasthanam for their noble Seva.



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

ANNOUNCEMENT

DIVINE LIFE SOCIETY, CHANDIGARH BRANCH CONFERENCE

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Chandigarh Branch is organizing a Spiritual Conference at Sivananda Ashram, Chandigarh, from 17th to 19th March 2023 to celebrate its Annual Day.

Senior Saints from Headquarters Ashram and other Institutions shall grace the function. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the programme.

For further information and enrolment, please contact:-

- | | | | |
|----|--------------------|----------------|--------------------------------|
| 1. | Sri Ram Avtar | Vice President | Ph:8847622075 |
| 2. | Sri A.K. Handa | Vice President | Ph:9888043406
Ph:9888514009 |
| 3. | Sri Dharshan Kumar | Secretary | Ph:9216704041 |

Sivananda Ashram,
Divine Life Society Branch,
#2, Sector 29-A,
Chandigarh – 160 030.

Smile with the flower and the green grass. Play with the butterflies, birds and deer. Shake hands with the shrubs, ferns and twigs of trees. Talk to the rainbow, wind, stars and the sun. Converse with the running brooks and the waves of the sea. Speak with the walking-stick. Develop friendship with your neighbours, dogs, cats, cows, human beings, trees, flowers, etc. Then you will have a wide, perfect, rich, full life. You will realise oneness or unity of life. This can be hardly described in words. You will have to feel it yourself.

Swami Sivananda

CAUTION

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

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

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

Give to the poor, the sick, the helpless and the forlorn. Give to the orphans, the decrepit, the blind, the helpless widows. Give to the Sadhus, Sannyasins, religious and social institutions. Thank the man who gives you an opportunity to serve him by doing charity. Give with the right mental attitude, and realise God through charitable acts. Glory to those who do charity with the right spirit.

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 **97th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **3-5-2023** to **25-6-2023**. 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. Candidates can also apply for the Course using Online Mode through the link given in our website www.sivanandaonline.org. Duly filled Application Form should reach the undersigned by **31-3-2023**.
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
February, 2023

Registrar,
Yoga-Vedanta Forest Academy,
Phone: 0135-2433541, email—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 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st April 2021: –

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

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

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

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

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Brahmapur (Bam) (Odisha):

The Branch continued Guru Paduka Puja on Thursdays and 8th and 24th of every month. Mobile Satsangs were arranged on 4th and 16th December. There was Gita chanting on Ekadasi day. Sadhana day was held on 18th. Special satsangs were conducted on 26th and 31st December with Paduka Puja and talk on Sivananda Philosophy.

Bhimkand (Odisha): The Branch had daily Paduka Puja and weekly Satsang on Sundays. Gita Jayanti was celebrated on 4th December with Paduka Puja, chanting of “Om Namō Bhagavate Vasudevaya”, Gita Path, Hawan and Narayan Seva.

Bikaner (Rajasthan): The Branch continued daily Yoga class, recitation of Hanuman Chalisa and Sundarakand Parayan on Saturdays. Besides this, Hawan was conducted on Amavasya day. The Branch also distributed food and clothes to needy people. Besides this, from 9th to 16th December, special Satsang was conducted by Sri Swami

Devabhaktanandaji of DLS HQs, Rishikesh.

Chandapur (Odisha): Daily Puja, weekly Satsang on Saturdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayan was done on Sankranti day. Gita Jayanti was celebrated on 4th December with chanting of Bhagawad Gita and Hawan. There was recitation of Hanuman Chalisa on 6th, 17th and 27th, and Special Satsang on 28th.

Chhatrapur (Odisha): Weekly Satsang on Thursdays and Paduka Puja on 8th and 24th of every month were continued by the Branch. Sri Ramcharith Manas Parayan was concluded on 7th December with Purnahuti. Special Satsangs were held on 5th, 16th, 18th, 27th and on 29th December. There was Sundarakanda Parayan on 26th.

Gaham (Odisha): In the month of December, the Branch has successfully rendered service to poor patients through Chidananda Centenary Charitable Dispensary. Around 450 patients were

examined and provided with free medicines.

Gandhinagar (Gujarat): The Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Spiritual books were distributed to the students as Jnana Prasad.

Kakinada (A.P.): The Branch conducted Meditation and weekly Satsang on Mondays with Pravachan on Devi Bhagavatam. Kartika Vanasamaradhana on 6th and Eka Vara Rudrabhishekam on 23rd November were arranged by the Branch with Bhajans, Pravachan and quiz competition. This was concluded with Prasad Sevan.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Sadhana day was observed on 6th and 27th November with Paduka puja, Bhajan and Kirtan. Gita Jayanti was celebrated from 28th November to 5th December with Gita Path, Havan and Narayan Seva.

Kakching (Manipur): The Branch continued daily Puja with Rudri Path and Mahimna Stotra.

Monthly Satsang was held on 8th December with Akhand Mahamantra Kirtan and Bhajans. Special Satsang was arranged on 28th at the residence of devotee in connection with death anniversary of M. Arunkumar Singh.

Khatiguda (Odisha): The Branch continued its daily Puja and weekly Satsang on Thursdays. Gita Jayanti was celebrated on 4th December with Gita Path, Bhajan and Kirtan etc.

Lucknow (U.P.): The Branch conducted special Satsang at Lekhraj Homes on 4th and 11th December with Prayer, Bhajans, and Mantra Japa etc.

Nandinagar (Chhattisgarh): The Branch had morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Siva Abhisheka on Mondays. There was Mahamantra Kirtan on 3rd December. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa.

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

Patiala: The Branch celebrated foundation day on 19th and 20th November. In this connection Swami Devbhaktanandaji of DLS Hqs Rishikesh conducted Kirtan, Pravachan and Narayan Seva at leprosy Ashram. Swamiji also inaugurated free medical camp on 20th November.

Puri (Odisha): The Branch had daily Satsang, weekly Satsang on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th. There were recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. The Branch arranged Jagannatha Pancharatra from 3rd to 7th November.

Rourkela (Odisha): Daily Yoga class and weekly Satsang on Thursdays and Sundays continued

with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual free Accupressure treatment and medicines were provided to needy people. Gita Jayanti was celebrated on 4th December. Special Satsangs were arranged by the Branch on 18th and 21st December.

South Balanda (Odisha): Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis. Srimad Bhagavat Parayan and Pravachan were conducted from 2nd to 8th November. There was Akhanad Mahamantra Sankirtan on 28th November and 17th December. Special Satsang was held on 15th.

Visakha Rural Branch (A.P.): The Branch had daily Puja and Bagavannam Sankirtan on Mondays at Vishwanath Mandir. Six days in a week Satsang was conducted at different neighbouring villages. In addition

to this, Monthly Satsang was held on 20th November with Bhajan, Kirtan and Pravachan. The Branch with the help of Surabhi clinics and RV Eye Hospital free medical camp was conducted on 20th.

Warangal (Telangana): The Branch celebrated Gita Jayanti on 4th December with talk on importance of Bhagavad Gita. Viswanath Temple Prathista day was observed on 31st.

OVERSEAS BRANCH

Hong Kong (China): The Branch had 1hr. Mahamantra chanting on 5th November in both Cheung Sha Wan and North Point Yoga Centre of the Branch. In addition to this, online Satsangs continued on Wednesdays and Saturdays. Besides this, special talks were arranged by the Branch like: Yoga Vedanta Sutras on 12th, Viveka Chudamani on 9th, 16th and on 23rd, Bhagavad Gita on 19th and 26th.

What is the object in Seva or service? Why do you serve poor people and the suffering humanity at large? Why do you serve the society and the country? By doing service, you purify your heart. Egoism, hatred, jealousy, idea of superiority vanish. Humility, pure love, sympathy, tolerance, and mercy are developed. Sense of separateness is annihilated. Selfishness is eradicated. You get a broad outlook of life. You begin to feel oneness or unity of life. You develop a broad heart with broad, generous views. Eventually, you get Knowledge of the Self. You realise the 'One-in-all' and 'all-in-One'. You feel unbounded joy.

The first step in the spiritual path is selfless service of humanity. Selfless service is the watchword along the road to salvation. Selfless service of humanity prepares the aspirant for the attainment of cosmic consciousness, or the life of oneness or unity with God. Aspirants should direct their whole attention in the beginning towards removal of selfishness by protracted selfless service.

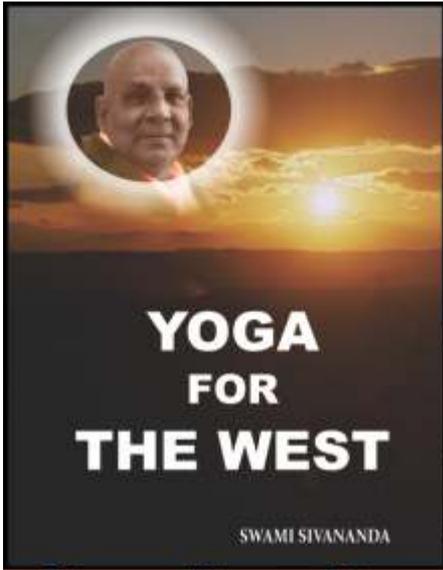
Swami Sivananda

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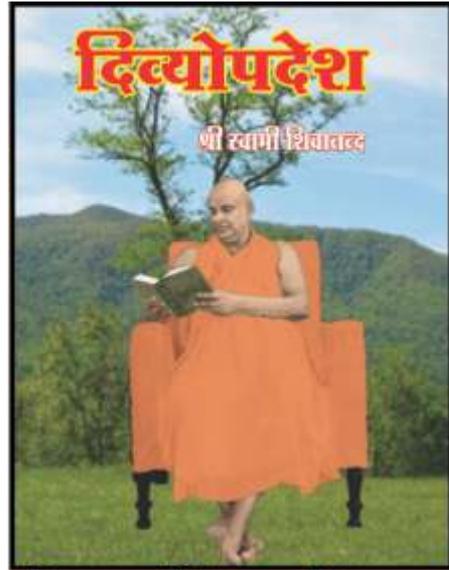
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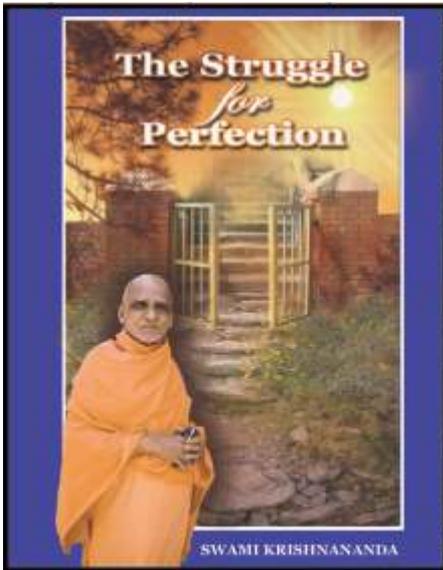
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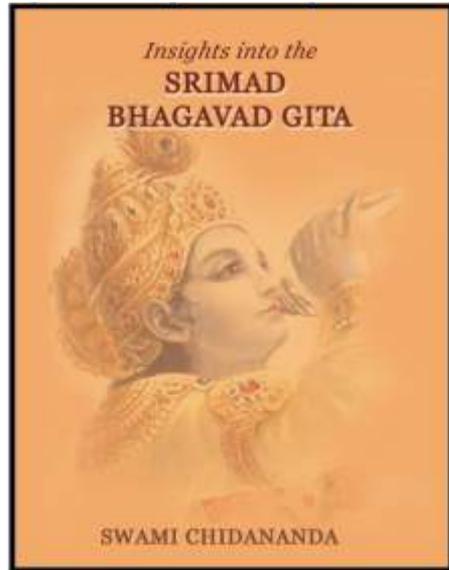
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DATE OF PUBLICATION: 15th OF EVERY MONTH

DATE OF POSTING: 15th OF EVERY MONTH

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

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Final emancipation through the realisation of union of the Jivatman and the Paramatman alone is the goal; and this can be achieved by constant strenuous Sadhana. Pursuit of any other end is fraught with pain and horror of rebirth. A peaceful life comes through proper understanding of God, world and Jiva; a peaceful death is ensured by a clear conscience where shines the knowledge of the Immortal Self.

Swami Sivananda

To