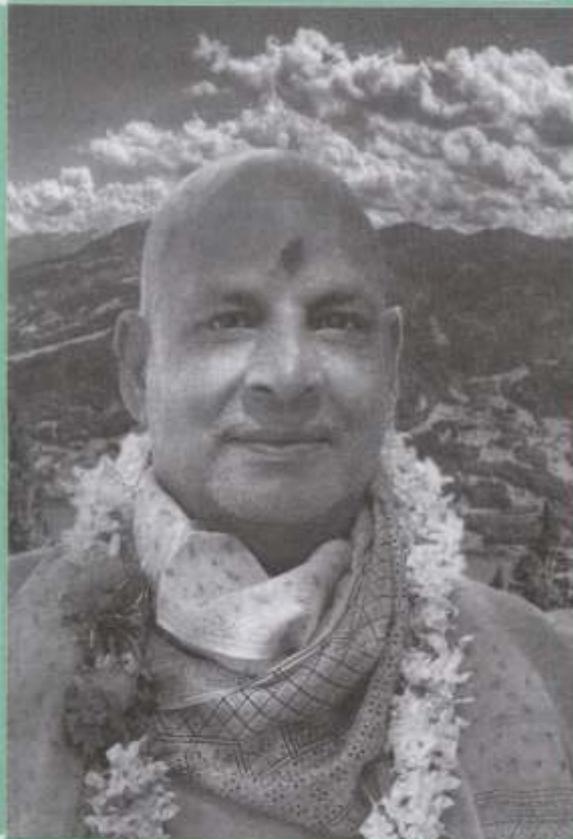


₹100/- ANNUAL



The DIVINE LIFE



The message of the new year is the call of the higher life, the beckoning from the spiritual Presence. To respond to it, is your duty. To realise it, is your right. Sadhana is your duty. God-realisation is your right. Assert the right and plod on with your pursuits. Strive, and you shall triumph.

Swami Sivaramda

JANUARY 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**

HOUSEHOLDER'S SADHANA

“May we hear with our ears or see with our eyes nothing but what is pure, so that with our senses unperturbed, remembering God, meditating on Him, singing His praise, and repeating His Name, we may attain life as that of gods. Om Shanti!”

This is an easy way for attaining God-consciousness. At night, all the members of the household should sit in a circle and do Kirtan for one hour before the picture of the Lord. Endeavour to forget the body and the world and enter into ecstatic state. At night, you will be free from bad dreams. All diseases will be cured.

Swami Sivananda



THE DIVINE LIFE

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No. 10

MUNDAKOPANISHAD

CHAPTER I—SECTION I

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ॥७॥

As the spider sends forth and draws in its web, as herbs grow from the earth, as hairs grow from the living man, so this universe proceeds from the Immortal (Brahman).

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Sivanandanagar

महिततेजसमीशपदाम्बुज-
 प्रहितचेतसमाश्रितपालकम्।
 विहितलोकहितं समुपास्महे
 शिवमुनीन्द्रमुदारमुदान्वितम् ॥१३॥

I devoutly worship Swami Sivananda, the foremost of the sages, who shines with divine splendour, whose mind is always absorbed in God, who ever protects all his devotees, who is constantly engaged in performing benevolent deeds and whose heart is brimming with bliss.

अविरतं निजसूक्तिसुधारसं
 भुवि जनाय वितीर्य शुभप्रदम्।
 भविकशीलममेयगुणाकरं
 शिवमुनीश्वरमेव समाश्रये ॥१४॥

I take refuge at the lotus feet of the great saint Swami Sivananda, who is supremely righteous, who is an abode of virtues and who is continuously showering his nectarine wisdom for the welfare of mankind.

(To be continued)

New Year's Message



Serve all. Love all.

Is there a man whose heart will shed tears of blood at the misery of even the meanest of God's creation? It is in his heart—be sure—that the Lord dwells.

O Man! Years have come and gone! You are yet the same old brute, the same abode of the same old cruel heart which grabs and does not give. Renounce! Serve! Love! Become good this very minute!

What have you learnt from the terrible tragedy which shook the country from end to end? Would you still lean back in your cushioned lounge and ignore the misery of the poor, of the downtrodden, of the ignorant masses, merely philosophising, "It is their lot, it is their own Karma?" Have you not seen that in the twinkling of an eye, the rich man becomes penniless and the pauper becomes a millionaire?

Come, plunge into selfless service. Serve all. Love all. See your God in all. Renounce every penny that you have in the service of the poor, in the regeneration of the fallen. Rush to the aid of the Lord that walks on the road with his begging bowl. Hasten to the aid of the hapless and the helpless sick and relieve their suffering. Greet the half-naked, poverty-stricken God-in-human-form with a smile, reverence and sympathy. Clothe the naked. Feed the poor. Educate the illiterate. Nurse the sick. Raise the downtrodden. Give of your best in their service.

Shame upon the perpetrators of violence, the Asuras in human garb who massacre innocent men and women! Gandhiji lived, loved and died for the sake of the establishment of Ahimsa in the human heart. His life's toil should not go in vain. It is a crime to allow it to be neglected as mere ideology. The immortal glory that Gandhiji achieved

can be achieved by everyone, if only one is prepared to pay the price in the form of loss of personal gains.

God has sent His messengers again and again to teach humanity Divine love. To make this Message of Love more prominent, He sends wars, famines, riots and pestilences! Love shines sharply in contrast. Yet, how long does it take for man to understand the Message of Love!

It is not yet too late. O children of God! This beastly nature is only an outward covering. Your essential nature is Divine. Under the influence of this ignorance-Anesthesia, you commit all sorts of crimes. Your real nature is Purity, Wisdom and Godliness. Come, wake up! Wait not for calamities to put into your heart the wisdom which is available to you in the life and teachings of the Sages of India! Wake up at once, realise the folly of worshipping Mammon and the glory of serving God.

Worship God not only in the temples and shrines, not only in places of pilgrimage; but in every one you see around you, in the poorest of the poor, in the lowliest of the low, in the downtrodden, illiterate masses, in the sick and the suffering. See the Lord in them and love them, express this love in the form of service. This alone will make each one of you a real MAN, nay, a Superman, or a Divine Personality!

It is the One Self or the One God alone that pervades every atom of creation. If, but every morning, this forms your first thought, "My own Self it is that pervades the universe", you will realise that it is you yourself that suffer

through every suffering man! You will then become utterly unselfish and share with the needy what you have and thus bring about a new and glorious Age of Peace, Plenty and Prosperity.

All religious and spiritual organisations, social service leagues and humanitarian institutions, should convert themselves into Sevashrams for the amelioration of the conditions of the poor—the masses. Every one who can afford to, should contribute his mite to these institutions and see that the poor are raised to a normal standard of living. Individually everyone should sympathise with, and comfort every man in distress, every man in need, and rest not till he has been provided for. This is the greatest service. It is only when the heart thus expands that the Lord will be enshrined in it.

It is when every Indian heart is brimming with this universal love that Mother India will assume the motherhood of all nations of the earth and guide her children in all parts of the world to limitless happiness.

Let us all hail the New Year with a heart of Love! Let us melt our differences and unite! Let our heart melt at human suffering! May all be united! May all attain God-consciousness in this very year! May there be peace, amity, plenty and prosperity everywhere! May His blessings be upon you all!

1st January, 1949

Swami Sivananda

ANUSHTHANA

Sri Swami Sivananda

Anushthana is the systematic practice of Japa, worship and Swadhyaya. Anushthana is concentrated spiritual practice. Whole-timed aspirants devote 12 to 16 hours per day when they perform Anushthana for the practice of Japa Yoga. This is meant for quick spiritual progress, to have control over the mind and senses and for acquiring Asana Jaya. One who performs Anushthana for 21 days, 40 days or ten days or even one week, will have great peace of mind and satisfaction. He will be able to notice it even after one week. The thirst for doing more Japa and more Sadhana increases day by day. When you have acquired the habit of sitting for worship and Japa three times daily at fixed hours, you will feel restless if you fail to continue it. If you are to do any other work during that particular time, the mind will automatically go in for Japa. The

force of habit gives strength to the practice of Yoga.

Aspirants, who lead the household life, select some spot on the banks of sacred rivers like Rishikesh, Haridwar, Mathura, Brindawan, Nasik, Uttarakashi, Banaras etc. During the period of Anushthana, they segregate themselves from their household activities. They give up all writing of letters etc. They settle all household affairs for that period and plunge themselves in Sadhana and Anushthana, free from all worries. During Sadhana Weeks and throughout the year also, Sadhakas stay in Sivanandashram for Sadhana and Anushthana according to their time and convenience.

Anushthana can be done even for one day. It is making use of one's every spare time in divine contemplation. In Anushthana, you make a resolve to do Japa for eight hours, four to eight hours for Swadhyaya or Parayana with

devotional worship and prayers to the Lord at the commencement and end. It is better to have three sittings — one at 4 a. m., another at 12 noon and the other at 6 p.m. You can do Japa of any Mantra into which you have been initiated. If you have not been initiated, you can repeat the Mahamantra viz. "Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare" or mere Sri Ram or Hari Om. During Anushthana, you can do one complete study of Srimad Bhagavata, Ramayana, Srimad Bhagavad Gita or any scripture in which you have immense faith. You can select any particular Upanishad that you like or Sri Vishnu Sahasranama or any Stotra you like best and repeat it with full Bhav and faith for a fixed number of times daily during all the sittings of the day and continue the practice till the end of the period of Anushthana.

Every whole-timed Sadhaka, Sadhu, Bhakta or Sannyasin should invariably engage himself in a series of

Anushthana, one after another. He has dedicated his life for that, and it will be a serious drawback or blot on his sacred order if he fails to do so. He should engage himself in the service of his preceptor during the spare time. He can also devote his whole time in service of Guru or service of humanity. In any case, he should act according to the instructions of his own Guru.

Regularity and punctuality in Sadhana is of paramount importance. Those who can afford to do charity should do so at the end of an Anushthana by way of feeding the poor, arranging for service of the sick or any kind of selfless service. You should sacrifice your Tan (body), Man (mind) and Dhan (wealth). Then and then alone you will have quick Self-realisation.

Anushthana can be done both for attaining material and spiritual prosperity. But a hermit or a Sadhu should never do Anushthana with the object of attaining material prosperity, name or fame. Even if a householder does Anushthana

with expectation of particular object in view, he should do so with God-realisation as the ultimate goal and keep material progress or prosperity as a means to the final end, i e., emancipation. The Sakamyā (selfish) devotion will soon become Nishkamyā (selfless) by the grace of the Lord.

Bhakta Dhruva worshipped Lord Narayana with the object of getting his father's throne, which was denied to him. But when the Lord appeared before him, he entirely gave up that idea and prayed, "O Lord! I crave for nothing. Thy Darshan is the culmination of all my desires. Do not tempt me with any boons. May I have unflinching devotion for Thee!" Such is the unique glory of Anushthana or spiritual Sadhana.

During Anushthana, you should try to live on milk and fruits. If that is difficult, live on one meal a day and one glass of milk at night. If you cannot do this also, at least take moderate diet (Mitahar) twice. If you stuff your stomach with food thrice, tea,

coffee, fruits etc., you cannot sit for Japa. You feel sleepy even in half an hour.

You should be on the alert. You should not hurry your repetition. Repetition of a Mantra or study of a Grantha should not become mechanical. You should think over the significance of each word that you repeat and keep the mind steadfast, turning a deaf ear to other sounds around you, if any. Never be discouraged if you are not able to fulfil all the conditions in a few days or weeks. Strive hard to attain perfection in concentration. Gradually, all other sounds will melt away. In the beginning, you can close your ears with cotton, wax or any other substitute for some time to shut out gross sounds which disturb your Japa and concentration.

Even a few Shlokas repeated with sincerity count much. During the period of Anushthana, you should always endeavour to centralise your thoughts upon only one object—your Ishtam. A distracted mind will considerably hinder your progress, and you will hardly be able to achieve any

tangible result. In the beginning you will encounter many difficulties, but persistent efforts will gradually make the path easy, and ultimately you will succeed in your attempt. Persist in your attempts with a determined heart. Failure is only a stepping stone to success. Every failure must make your endeavour more adamant and determined.

Start with one week's practice of Anushthana and gradually you can increase the period. Once you know its taste, you can never leave it.

All luxurious way of life, self-shaving, drinking tea, coffee, etc., smoking, taking meat, reading newspaper, novel etc., should be eschewed during Anushthana.

You should observe Brahmacharya, practise Mouna, sleep on coarse bed, restrict sleep to 5 hours and keep a continuous watch on the Vrittis of the mind and keep up the Divine Bhav, the Smaran (remembrance) of the Lord, during the period of Anushthana. This will bring the maximum result of Anushthana. For householders and

Vanaprasthis, Anushthana is a preparation for Sannyasa and for Sannyasins, an easy process towards God-realisation, through quick attainment of Samadhi and Brahmakara Vritti.

Sages of yore, saints of recent times like Swami Madhusudan, Vidyananya, Samarth Ramdas etc., have done a series of Anushthana. Saint Haridas did one lakh of Ramnam every day. Dhruva attained God in six months. All of them attained God-consciousness through regular Anushthana and Purashcharana of the names of the Lord.

Friends! Waste no more time. You cannot postpone death even by a minute. Lord Yama is deaf to all lame excuses which you have to offer. Be earnest. Be regular and sincere in your Anushthana. Convert your life itself into a series of Anushthanas! Taste the bliss of the Eternal through constant repetition of Divine Names. All your miseries will come to an end!

May you all become Jivanmuktas in this very life!

**WORSHIPFUL SRI SWAMI CHIDANANDAJI
MAHARAJ'S LETTER TO THE DEVOTEES
THE HOLY TRAIL BLAZED BY THE LIVES OF SAINTS**

Immortal Atma Swarupa!

Om Namō Narayanaya! Jai Gurudev!

Please accept my most reverential salutations at thy holy feet and my loving greetings and good wishes for this NEW YEAR. May all health, prosperity, happiness and fulfilment be yours throughout this year and the years ahead. God grant you joy, wisdom and grace and bless you, thy home and all that are dear to you with auspiciousness and highest good.

My prayerful good thoughts go out to you all, wherever you may be, and I seek from the Almighty thy welfare and advancement, here in this world, as also thy highest blessedness and illumination in the spiritual realm. May the Divine abide with you! And may you abide in Him! At this auspicious beginning of a bright New Year, let us sanctify ourselves by the devout remembrance of the great holy men of God, the saints, sages and divine messengers of this world, who have declared to us the true meaning and lofty purpose of our life, shown us the way of its fulfilment, and inspired us to follow this holy upward path towards God and divine experience. Let us sanctify ourselves by remembering their ideal lives and exalted teachings. Turn your thoughts now, and lift up your thoughts to a devout and joyous contemplation on sage Vyasa and Vasishtha, on Narada and Valmiki. Contemplate on the glorious Lord Buddha, Jesus the Christ, prophet Mohammed, the noble Zoroaster (Zarathushtra), Lord Mahavira, the holy Guru Nanak. Think of the great saints and sages of all ages, like Yajnavalkya, Dattatreya, Sulabha and Gargi, Anasooya and Shabari, Lord Gauranga, Mirabai, Saint Theresa and Francis of Assisi. Remember St. Augustine, Jallaludin Rumi, Kabir, Tukaram, Ramdas, Ramakrishna Paramhansa, Vivekananda and Rama Tirtha. Adore in thy heart the

sacred memory of Mahatma Gandhi, sage Ramana Maharshi, Aurobindo Ghosh, Gurudev Sivananda and Swami Ramdas. They verily are the inspirers of humanity towards a life of purity, goodness and godliness. Their lives, their lofty examples, their great teachings constitute the real wealth and greatest treasure of mankind today.

To think of these saints, to carefully study their lives and to live by their teachings is the only way of rising above suffering and sin, of going beyond pain and death, and attaining true peace and perennial joy in the Divine. There is no other path to true welfare and blessedness than to follow the footsteps of the holy men and saints. There is no greater blunder than to forget the saints and live an aimless life. It is a great loss to waste away your life in meaningless pursuits of fleeting sensations and perishable objects here. There is no greater folly than to ignore and neglect the teachings of these great souls and destroy your own welfare and weep at the time of death.

Beloved child of God! Awaken to thy great heritage. Walk the way of purity, truth and goodness. Serve the world and worship God. Diligently work out thy supreme welfare. Fulfil Dharma at every step. Remember God at every moment. You do not belong to this material world. Beyond this physical and mental existence, there is a life spiritual. Therein lies your true avocation and true and loftiest function. Live in this Spirit. Know thy true Swarupa. It is Satchidananda. Thou art immortal Spirit. Thou art the deathless Soul. Thou art eternal Self. Thou art divine. Live divinely.

Live in God. Wherever thou art, whatever thou doest, in whatever condition you are whether in joy or sorrow, whether in health or illness, whether at home or in foreign land—live in God always, everywhere, in all conditions. This is wisdom. Herein is happiness. Herein lies thy true good. Do not postpone for tomorrow that which you ought to, and must, do today. “Tomorrow” is a deceptive thought that ensnares soul the unwary and binds him in the net of forgetfulness. Time is fleeting. Days, nights and years pass away. Death snatches you suddenly. This rare opportunity is

lost. Beware. Remember death. Cultivate virtue. Do good deeds. Live for God. Do not waste time. Be up and doing. Utilise every moment in virtuous living and spiritual Sadhana.

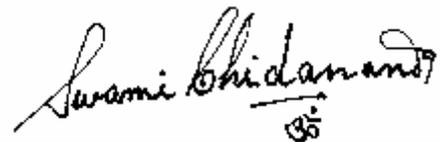
There is no pleasure in the perishable objects of this world. There is no true happiness and peace here. Senses deceive. Mind is the enemy. Samsara is full of defects, pain, bondage, fear and a thousand afflictions. You must transcend them all by attaining God and realising the Self. This is the true aim of life. This is life's ultimate goal.

God is bliss. God is peace. God is eternal life. To attain Him is to go beyond all sorrow, pain and suffering and enter into a state of unalloyed joy, fearlessness and freedom. This is the supreme blessed state you have come to achieve. The sure and unfailing way to this attainment is shown by the radiant lives of saints. Live in the light of their shining lives. This is the path unto perfection. By their lives, the saints show you the gateway to God. O man! Wander not any longer in this vast forest of earthly existence. Tread the radiant path that leads to Divinity. Start now upon this auspicious period of a New Year. One more year has gone by. Life is shorter and time flies away. Be wise. Be resolute. Heedfully awake, alertly vigilant, sincerely aspiring and earnestly striving and praying, live wisely and move towards God, and thus make a true success of this precious life of thine.

May God bless you all. May the spiritual benedictions of all the holy saints and sages be upon you! May you lead a divine life and attain your highest welfare here and now.

With regards, Prem and Pranams,

Yours in Gurudev,

A handwritten signature in black ink that reads "Swami Chidananda". Below the signature is a small, stylized symbol, possibly a Sri Yantra or a similar sacred geometric figure.

Swami Chidananda
1st January, 1965

***Radiant Immortal Atman,
Blessed Divinity,***

***Om Namo Narayanaya!
Om Namo Bhagavate Vasudevaya!
Om Namo Bhagavate Sivanandaya!
Om Namo Bhagavate Chidanandaya!
Om Namo Bhagavate Krishnanandaya!***

The New Year 2023 has now opened its door to welcome us and we all have stepped on the red carpet that extends to the greatest blessedness the mankind can aspire for. How fortunate all of us are to walk on this path well trodden by the great Masters like our Worshipful Gurudev and others, where even now their footprints and helping hands are available to one and all! Yes, nothing can stop us on this path. Let us march on boldly and cheerfully.

The past three years were a testing period for all, that came in the guise of pandemic. Though times were catastrophic, you came out victorious in the end gaining inner strength and

courage. Such sufferings are great contributors towards spiritual enhancement. To realise this, look back and recognise how the hands of Lord ever supported you, during all the adversities of life.

We wish a most promising and fruitful New Year 2023 to you and your near and dear ones in the family and society as well, with special blessings from Lord Vishwanath and Worshipful Gurudev for good health, happiness, prosperity, inner spiritual strength and courage.

With loving regards,
Yours in the service of Gurudev



Swami Yogaswarupananda
President

FUNDAMENTALS OF THE YOGA SYSTEM OF PATANJALI

Sri Swami Krishnananda

It is difficult to believe that the implications of the teachings of Patanjali can be easily grasped even by the highest academic intellect, because it is nothing but intricate practice that is being taught in this system. It is not merely a theory, not a doctrine or a faith or a religion that is propounded in these famous aphorisms. It is a technique of practice or conduct in personal life which is supposed to go into the very roots and vitals of the system and bring about a thorough transformation of the various patterns of manifestation of the individual organism. The system of Patanjali is an utter realism in the sense that it does not go beyond the ken of immediate experience or perception at any stage of practice. It avoids any kind of extreme idealism or theory or dogma and concerns itself only with those aspects and features of experience

in human life which are part and parcel of one's practical existence.

In this practice, not one step is missed. Not one step is ever taken into consideration if it had not become a practical content of one's day-to-day experience. Thus it is that we can very safely call this a scientific method of approach to life. It is scientific because it is the most systematic approach to life and it is the most inclusive of all the approaches. It includes all possible aspects of human nature. It starts from the lowest type of experience and aspires to reach the highest possible existence. It is a very graduated technique and it is a system of living that can be applied to every human being.

The Yoga system is an impersonal approach of a psychological character and it may be said to be nothing but psychology applied to practical life, or one may say, it is applied

psychology going deeper into the roots of human nature, not exhausting its researches on the conscious level merely as the Western psychologists are prone to do. The levels of human personality are the objects of research here and therefore Yoga is not only psychology and psycho-analysis but also the theory of perception of things. It is also a philosophy, a metaphysics, and it is at the same time an ethical and moral goal,—it is the highest spiritual philosophy. So you have in it everything that any system of thought can regard as the essential of a teaching on the Higher Life.

It is not possible to understand this system unless one has some acquaintance with psychology, because, it is a system of psychological analysis and synthesis. It analyses threadbare every fibre of human nature and personality and also synthesises these analysed parts into an organic whole. What it does exactly is the isolating of the parts of human nature for the purpose

of arranging them once again into a new pattern altogether,—a necessity that arises on account of the fact that the existing pattern is a chaotic one. The parts or aspects of human nature as they operate in normal or ordinary life are disorganised patterns, a kind of confusion and a muddle, which is the reason why people are unable to think dispassionately, impersonally and thoroughly. Patanjali's system adopts a diagnostic system of analysis. It pulls apart every aspect of human nature into its minutest components. For this purpose, it lets nature be reduced to the minimum essentials to be analysed, until you find it is not possible to analyse further, exactly as in medical science. And then the constructive aspect of the system begins.

What is the condition in which one is now at this given moment of time, and what is the reason for the prevalence of this condition? The prevalence of any particular state is due to the character of a particular pattern of

the arrangement of the parts of the personality as it appears on the surface. Is it a satisfactory pattern, is the question. Well, the answer is simple. It is not a satisfactory one; otherwise there would have been no sorrow, no aspiration to achieve something more than what we have already. That we are restless and hope to achieve something more than what we have at present is an indication that our present system of living is inadequate, incomplete and therefore not satisfactory. This is the stand which the Yoga system, as a psychology, takes, and tries to reorganise this system into a proper form or shape which can reflect in its perfection the character of Reality. The sufferings of human life, the sorrows through which we pass and the shortcomings that we see in our personal lives are an indication that the present pattern of our psychological set-up is incapable of reflecting the character of Reality.

The Real is a perfect whole; it is an invisible completeness; and

what we seek in life is perfection or completeness, because Reality is a well-ordered completeness. When this ordered system of completeness or perfection is reflected in the psychological condition of human nature at any given moment of time, then there is a feeling of satisfaction, joy, a sense of freedom and a feeling that we have achieved something worthwhile in life. But the absence of this feeling is an indication, again, that the nature of Reality has not been reflected in our system, which means that the medium of reflection is not properly constructed. So the Yoga system of Patanjali endeavours to prepare the individual for the reception of the nature of Reality into one's system, so that life becomes an ordered whole not only personally or individually but also in all its manifestations such as social life, political life, etc.

The Yoga system, therefore, is a universal science; it is not an individual practice that one adopts privately in one's room for one's own salvation. There is always a

misconception born of a shortsighted notion of the purpose of the practice of Yoga, due to which many people wrongly think that the practice of Yoga is a system of an individual salvation.

It is not. Though the preparatory techniques are individual in the sense that it is 'you' or 'I' that have to make the preparation for the ideal on hand, yet, the aim is not personal. The preparation may appear to be personal or individual, because everyone is to be prepared in a specific manner, according to one's endowments, but the purpose is something more than the individual organism or thought-pattern. The aim of this practice is a growth, gradually, into universality, which is the mother even of the individual natures or personalities that are visible in practical life. We are persons, individuals, not apparently related to one another. That is the reason for the prevalence of selfishness in human life. But, that we are really unrelated to one another is not a fact. There is an

interconnectedness among individuals, which is hidden behind their visible disparity, and which is the reflection of the universal in their personal and social lives.

The universal need not necessarily be the absolute universal always. When we speak of the universal from the point of view, of the system of Yoga according to Patanjali, the universal is any comprehensive state which immediately supersedes any given condition of psychological life. When there is a vision of the presence of a more inclusive state psychologically, socially and spiritually, one is supposed to be aware of the presence of a universal transcending one's individual existence. And when the next higher state of universality is envisaged, that becomes a part of one's practical experience. These are actually the stages of practice known as Samapattis, sometimes known as Samadhis, —acquirements or achievements. We have very strange terms used

in the Sutras of Patanjali such as the words, Vitarka, Vichara, Ananda, Asmita, etc., all which refer to the various gradations of the manifestation of the universal in individual experience wherein and by which the individual becomes gradually universalised, stage by stage. So it is from this point of view that the Yoga system of Patanjali is a realistic system. It does not abrogate from its approach any ideal of life or any perceivable object of experience.

The psychological analysis preparatory for this is something very important and that is the most difficult part of the practice. The parts of human nature, which is essentially psychological, are known as Kleshas, or afflictions. The term Klesha is used by Patanjali to designate a particular psychological function merely because of the fact that every psychological function is an 'affliction' of the individual. It is an unnatural state of affairs; it is something not real. It is an apparent manifestation which is supposed to be overcome,

transcended, as a sort of disease. The reason why every psychological function is regarded as a Klesha is because the function of the mind or the psychological organism as it is seen in normal life is motivated by factors which are incompatible with the nature of Reality.

The very act of perception of an object cannot be regarded as a contact with real objects, because these realities which are invested with the forms which one sees with one's eyes, due to which one regards them as realities, are only apparent formations or configurations which are presented before the eyes due to the operation of powers or forces invisible to the naked eyes. The human system cannot, therefore, grasp the real cause behind the appearance of these objects. You see many things in front of you and there is usually no reason to believe that there is something wrong with these perceptions, which are called normal perceptions. But, what you call 'normal' perception need not

necessarily be a 'real' perception from the point of view of Yoga at least. It is not 'real' because it is 'subject to transcendence'. The definition of Reality is that it is that which is not subject to transcendence by any kind of experience. If any experience is subject to contradiction by another type of experience at any time in the future, we cannot call that experience real. Now, can we say that our experiences in the waking state are not subject to contradiction? No one can say that. We do not know what experiences we passed through in our previous lives. Where are our relatives and possessions that we held as dear in our past existences? What happened to them? No one thinks of these things, because to think of them would be a horror. Reality would look like a horror to a person sunk in ignorance.

Ignorance (Avidya) is the breeding ground of all the sorrows of mankind, due to which there is attachment to immediate perception. There is Raga and

Dvesha, attraction and repulsion. There is like for those experiences which are regarded as desirable, and a natural dislike for those experiences which are the opposite of or different from the types of experience which we regard as desirable to the present state of the mind. That which we call desirable, pleasant, beautiful, etc. is that arrangement of things which is compatible with the arrangement of the mind in the present set-up of current affairs. The condition of the mind at any moment of time is the outcome or effect of those forces, invisible of course, which have become responsible for the manifestation of the personality in this physical existence,—one's bodily organism, way of thinking and social relationship,—Jati, Ayu and Bhoga. All these experiences which we take as the only reality today are a fraction or a kind of link in the long chain of development through which the individual has to pass, which development or process is usually called the evolution of the individual. We are

completely oblivious of this long chain. We do not know the previous link and we do not know the future link also. We are stuck up in the present link only. This present link is the vast life which we are living today. All what you see,—this world, the sun, moon, stars, the stellar system, etc.—is only one link in a long chain of development, which is the evolution of the universe towards a realisation that is totally outside the vision of the mind at the present moment.

So, the loves and hatreds, the likes and dislikes, the attachments and their opposites, which characterise the experiences in our present life are caused by ignorance, or Avidya. What is Avidya? It is an ignorance of the true nature of things. The fact is that the present life, the so-called wonderful, vast life, is a small fraction of a vaster existence, which presses itself forward every moment for manifesting itself in higher degrees of intensity, the pressure being called the 'nisus' or the urge for evolution. The reason

why you are dissatisfied with anything and everything in life at all times, is the presence of this urge of the universe behind you. Can you find one satisfied person in the world? No. The satisfaction does not come because the things that are provided for by this physical existence, this vast universe, this world, to the individual nature at this time cannot satisfy that invisible something, which has reference to the present shape of the individual which is mistaken for the total reality. We are making the gross error of imagining that our present physical or social existence is the only reality conceivable, though it is only one form that is taken by the infinite possibilities which are hidden in the bosoms of Nature, and which are going to be manifested one day or the other, in the future, during the different levels of evolution yet to be passed through, and the inability to grasp the relevance of these future possibilities to the present state of affairs is what is called Avidya or ignorance.

We are unable to connect ourselves with the true state of things. The inability to understand or grasp the relation between appearance and Reality is called ignorance. This is the cause of our present experience, Klesha, etc. These difficulties which are wholly psychological have to be obviated root and branch; this is the purpose of Yoga. The very root of the disease has to be dug out and brought to the surface of consciousness and one has to be made perfectly healthy so that the total reality can be reflected in the personality. That condition in which Reality gets reflected in one's personality is called the Jivanmukti state; that is the liberated state. Towards this end, the Yoga technique endeavours to bring forward the various sides of human nature in its vital connections with the different aspects of Reality manifest as this cosmos.

The Kleshas or the psychological functions which we are expected to arrange in a new order altogether for the purpose of

harmonising them with the existing nature of things, this endeavour is, in short, the preparation necessary for the practice of Yoga! The various stages mentioned in the system of Patanjali—Yama, Niyama, Asana, etc.—are the gradational processes of establishing communion or harmony with the immediate atmosphere present around oneself. The social atmosphere, the physical body, the Pranas within, the senses that operate inside, the mind that thinks, the intellect that understands and the Spirit that is all-pervading—with all these layers of being we have to set ourselves in tune. Thus, the Yoga System of Patanjali is a graduated technique of setting oneself in tune with the various degrees of the manifestation of Reality. So it is a very satisfactory system, because it takes into consideration every degree of manifestation of Reality, even the worst, the lowest and the grossest of shapes; and from that it rises upward, taking that as its stand, towards the great Absolute.

THE SURE GUIDE ON THE RIGHT PATH

Sri Swami Venkatesananda

23rd APRIL, 1948

"Milsiter! I have just signed a letter for you. Here it is." Siva handed his Russian disciple a letter whose postscript said that Siva was still expecting Milsiter to grace the Ashram with his holy visit. The ink was not dry on the letter before Milsiter walked in.

When Milsiter explained how he had been longing to come to Rishikesh and meet Siva, Siva prophetically remarked, "You were an Indian in your previous birth!" which had profound impression on Milsiter.

After replying to Siva's affectionate enquiries, Milsiter sat drinking the nectarine Sweetness that is Siva.

Milsiter came to India from Russia, nearly twenty years ago. In Persia, where he was working before he came to India, he got into touch with Indian spiritual literature. The word 'Yoga' captured his heart and dug itself deep into his being.

Later he got introduced to certain Yoga practitioners who aimed at developing occult powers. Soon he was led out of this group and he sought a Guru who would lead him on to his goal, which he had now come to regard as Self-realisation, along the right path. At this stage he came across Siva's books, and decided to adopt Siva as his Guru. He met Mrs. E. Smeloff in Bombay, another Russian who had also wandered into the woods of occultism and eventually turned to Siva for true guidance. At his instance, Mrs. Smeloff also came into Siva's fold. They held frequent discussions on Siva's Yoga of Synthesis. He then established direct contact with Siva through post and got instructions from him regarding the Bhakti Yoga Sadhana.

Milsiter was fond of eating a particular kind of fish. Suddenly a virulent type of eczema afflicted him and gave him endless trouble. He

did not realise it was due to fish-eating! He wrote to Siva, who prescribed certain methods of cure for him. One day he was in the market for fish. A stranger approached him, found out his intention and quickly said, "Look here, Mister, don't take that fish too much! You will get eczema". Milsiter gazed at the silent Guru in amazement and left the market, thanking the unknown power, that warned him in due time. This increased his faith greatly in God, Guru Siva and Sadhana.

He does not believe in Yogis who perform miracles and who hold out rosy promises of occult powers to their followers. Steady in his Sadhana, obeying his Master Siva to the very letter, he progressed rapidly in the Path of devotion, guided by Siva at every step. He is very regular in maintaining the diary and getting it reviewed every month by Siva.

He also has a large-sized ordinary daily diary; the only use he makes of it—every day on the appropriate page he writes the Mantra in this diary!

THE FRIEND OF THE SADHUS

In fulfillment of the promise given by him to Ganesh Duttji, Siva visited Swarg Ashram in the evening. The decision to pay the visit was taken within a few dramatic moments.

"Shall we go?"

"Yes, Swamiji!"

"Take some fruits, leaflets, books and some money!" Siva was already half way down the Ghat!

The cool breeze which mitigated the warmth of the summer afternoon was laden with the life-force of Nama Sankirtan as the boat floated across the Sacred River (Ganga). Boat Kirtan is a lovely Spiritual "picnic." And to Siva every opportunity for singing the Lord's Name is as good as those so pre-arranged. He would never let a chance slip by—"Never say, it was not in the programme."

Everyone who met Siva on the road leading to the Swarg Ashram Office was greeted by him with a cheerful "OM Namō Narayanaya! Jay Ho!!" Japa is performed; the persons are pleased; and the inner perception of Narayana is kept up.

The office, which had been closed on account of the lunar eclipse, was specially opened for Siva's inspection; it was soon filled with the vibrations of Siva's melodious, powerful Kirtan Dhwanis, and quickly re-closed so that the holy power of the Lord's Name might percolate even the walls and furniture in the office.

Several Sadhus interviewed Siva. Siva made kind enquiries about their living conditions, etc., and assured them of his help at all times.

He stepped into the palatial Gita Bhavan where he was received reverentially by the management. He went round the Satsang Bhavan, etc.

Siva then went to Swami Sukdevanandaji's Ashram. The joy that the Swami revealed at the sight of Siva was a sight to see: and how briskly the two great dynamic Karma Yogi-Sannyasins walked about inspecting the construction work that was going on and how very affectionately and friendly, they were behaving towards each other! Significantly Siva remarked that from

Sukdevji's Ashram, Siva's abode was clearly visible and vice versa, and said: "There is a continuous current of thought flowing between the two!"

I said that Siva left his Ashram to pay a visit to Swarg Ashram. That was the original idea. And once on the other shore, Siva led us on from place to place— "Why not make use of this opportunity to see Gita Bhawan — to pay our respects to Swami Sukdevanandaji also?" This is an exceptionally great spiritual trait. Once a good thought arises in you, do it at once. Never procrastinate — no, not for any reason on earth. You will have peace of mind; you will find countless opportunities for rendering selfless service, and for developing divine virtues.

As Siva stepped into the boat again, the Name of the Lord resumed its abode on our lips.

Several Sadhus of the Swarg Ashram who assembled at the Ghat to 'see-off' the seer, were joyfully enjoying Siva's Prasad of oranges, leaflets and books!



CHILDREN'S WORLD

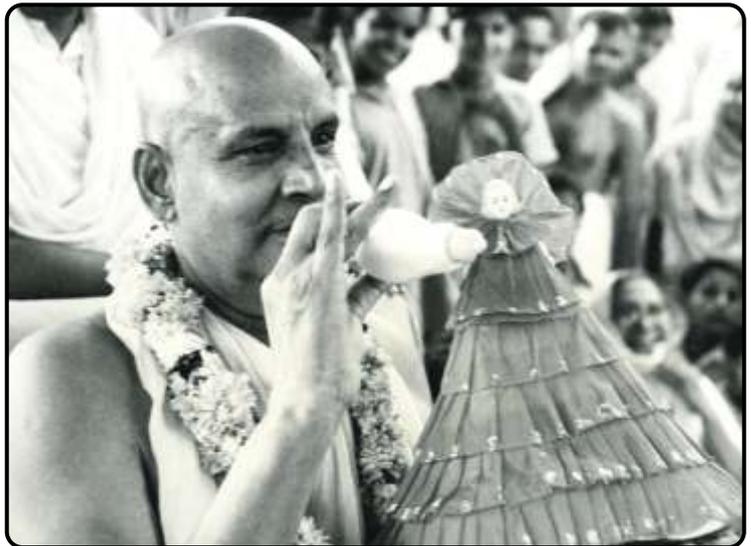
SERVE, LOVE, GIVE

Blessed Immortal Selves!

Become a Karma Yogi and work for the well-being of the world. You must do universal service in order to attain the state of being one with the u n i v e r s a l consciousness.

It is only through selfless activities, unattached work and loving service that one can acquire the precious gem of purity, patience and humility.

Wherever there is distress, share what you have and alleviate human suffering wherever it is possible. Thus you will be able to achieve the goal for which God has given this human body.



Swami Sivananda

CULTIVATION OF VIRTUES

MODERATION

Moderation is freedom from excess. It is the act of restraining or tempering or lessening or repressing.

A man of moderation keeps himself within measure or bounds. He regulates his food and other things. He is temperate. He is reasonable.

You should be moderate in eating, drinking, sleeping, reading, laughing, talking, exercise, etc.

Some students begin to study hard forcing away sleep with strong tea, burning midnight oil just before appearing for the final examination. They lead a happy-go-lucky life for ten months. This is very bad. That is the reason why they fall sick on account of undue strain during the period of examination. Study must be well regulated. You must prepare your lessons thoroughly every day.

Be moderate in thinking also. Kill all irrelevant, nonsensical, loose thoughts. Do not think too much. Entertain sublime, divine thoughts.

He who is perfectly moderate in everything is a real Yogi. He enjoys happiness here and in the next world also. He moves about happily and is always cheerful. He keeps perfect health and a higher standard of vigour, vim and vitality. He attains longevity and fame. He attains spiritual and material success.

Therefore, stick to golden or happy medium. Follow always the middle path. Give up extremes in everything and be happy for ever.

Swami Sivananda

ERADICATION OF VICES

OBSTINACY

Obstinance is foolish stubbornness, born of Tamas or darkness. It is pig-headedness.

Obstinance is stubborn adherence to purpose, opinion or course of action, arising from conceit or the desire to have one's own way and generally unreasonable.

It is the quality of being unyielding or difficult to control or subdue.

A man of stubbornness is unyielding to



argument or entreaty. He has no regard for the wishes and views of others.

Obstinacy is the vice of the ignorant who vainly persevere in their own understanding.

Be not under the dominion of your own will. Hold not to all your determinations, but only to those which are right.

Swami Sivananda

THE STORY OF GRIEF

A landlord had built a nice bungalow at a cost of Rs. 4,000. It was the fruit of his savings over a number of years. He himself planned the house and he had it built under his personal supervision. Now, suddenly he began dreaming every night that the house had crumbled down. He was terribly worried. He consulted astrologers; they, too, confirmed that the building would not stand. There was no limit to his grief.

His shrewd wife gave him the idea; he sold the house for Rs. 4,000. With the 40 crisp hundred-rupee notes, he went to live in a rented hut. He slept happily that night and woke up next morning to hear that some mischief-mongers had set fire to his old house and it had been reduced to rubble. He himself went over to the house and watched the spectacle with not a trace of grief. He was inwardly happy that he had sold it in time. The house was no longer his. He remembered the 40 hundred-rupee notes in his box—his money. He ran back to his house.



The nightmares returned. Thoughts of robbers kept him awake at night. He suspected his own brothers and even his sons. His wife came to his rescue again. On her advice, he deposited the money in the State Bank, and got the Bank's receipt. The next day, there was a daring bank robbery and it was reported that all the money had been stolen. But our landlord was not worried; he had his receipt with him.

Fear once again began to haunt him. The thought that his sons might poison him and claim that money from the Bank, with the receipt, began to obsess him. A holy man of the village came to him one day and pleaded for help to run the orphanage that had been established there. Taking that as the Lord's Command, the good landlord at once went in and



brought the receipt and handed it over to the Sadhu as his contribution to the orphanage. A building was constructed in the orphanage in the name of the landlord. His reputation as a noble, generous man spread far and wide. People held him in high esteem. He had no fear now. He knew that so long as he was alive, the people around him will make him happy and that he can live in peace; and he knew that when he left this world, the charity and the prayers of the orphans would stand him in good stead in the other world, too.

MORAL: Attachment brings grief. What you consider “mine”, turns your own enemy. From it, springs all grief. When you detach yourself from the object, it ceases to worry you. Cut at the root of attachment. Treat everything as His. You will enjoy peace and happiness.

Swami Sivananda

Celebration of the Seventy Ninth Anniversary of Mahamantra Sankirtan Yajna



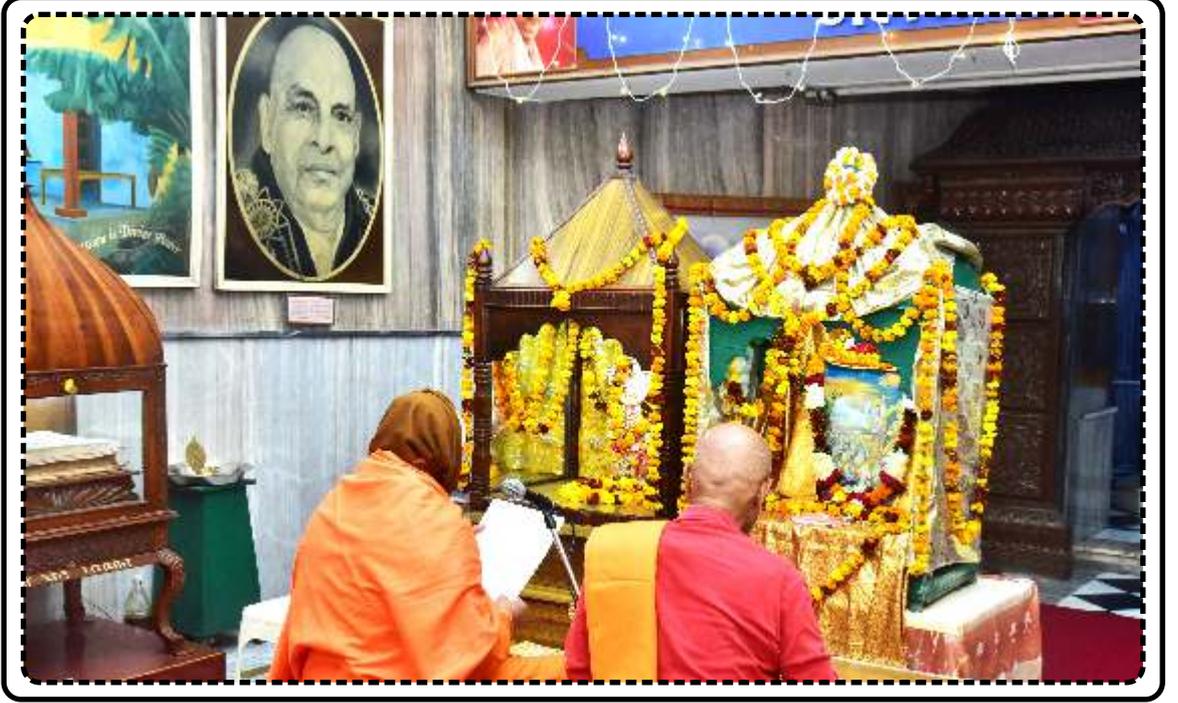
हरे राम हरे कृष्ण कृष्ण कृष्णोति मंगलम्।
एवं वदन्ति ये नित्यं न हि तान् बाधते कलिः ॥

Those who constantly chant the auspicious Names 'Hare Rama, Hare Krishna and Krishna, Krishna', remain unaffected by the evils of Kaliyuga.

The blessed day of the Seventy Ninth Anniversary of Mahamantra Sankirtan Yajna was celebrated with great devotion at the Headquarters Ashram on 3rd December 2022.

As a prelude to the Celebration, the collective chanting of the Mahamantra was done daily for three hours at the sacred Bhajan Hall from 27th November to 2nd December 2022. On the auspicious day of 3rd December, a special programme was organised from 2.30 p.m. to 5.p.m.

Sri Gita Jayanti Celebration at the Headquarters Ashram



भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥

By devoutly drinking the nectarine waters of Gita-Ganga, the divine quintessence of Mahabharata, emanated from the sacred mouth of Lord Vishnu, one will never have to take rebirth in this world i.e. one will be freed from the cycle of birth and death for ever.

The sacred day of Sri Gita Jayanti was celebrated with great sanctity and devoutness on 4th December 2022 at the holy Ashram. The programme commenced with prayer and meditation session at the Samadhi Shrine and Gita Havan at the Ashram Yajnasala. Thereafter, all the Sannyasis, Brahmacharis and devotees of the Ashram participated in the Jnana Yajna in the form of recitation of all the eighteen chapters of the Divine Scripture organised from 9 a.m. to 11.30 a.m. in the sacred presence of Gurudev Sri



Swami Sivanandaji Maharaj at Samadhi Hall. It was followed by floral Archana to the Jagadguru Lord Krishna to the chant of Ashtottarashata-namavali. The Jnana Yajna concluded with Arati and distribution of Prasad.

During the night Satsanga, everyone felt immensely blessed to have Darshan of Worshipful Sri Swami Chidanandaji Maharaj through a Video-show and to listen to his inspiring message as well. The Satsanga concluded with Arati and distribution of Prasad.

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



Sri Dattatreya Jayanti Celebration at the Headquarters Ashram



अवधूतसदानन्दपरब्रह्मस्वरूपिणे।
विदेहदेहरूपाय दत्तात्रेय नमोऽस्तुते॥

Salutations and prostrations unto Thee, O Lord Dattatreya, Thou who art Avadhuta, ever-blissful and an embodiment of Supreme Brahman, who art adorned with a body but art without body-consciousness.

The auspicious day of the advent of the Lord Dattatreya on this earth plane was celebrated with great devotion at the Ashram on 7th December 2022. The inmates, devotees and guests of the Ashram devoutly participated in the Satsanga and prayer organised from 9 a.m. to 11.00 a.m. at Dattatreya hillock wherein grand worship, with Abhisheka and Archana to the Vedic chants, was offered to the Lord Dattatreya enshrined in the Dattatreya Temple. The Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans and Kirtans as their worshipful offering at the sacred feet of Avadhuta Guru. After the Arati, everyone partook the holy Prasad.

May Lord Dattatreya and Sadgurudev Sri Swami Sivanandaji Maharaj shower their divine grace upon all.

79th Pratishtha Mahotsava of Sri Vishwanatha Mandir

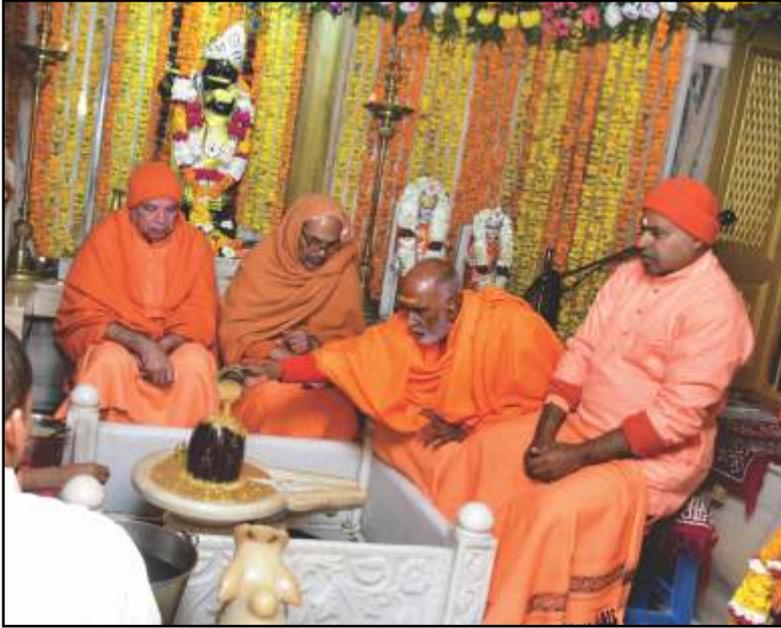


The blessed day of the 79th anniversary of the Pratishtha (consecration) of Sri Vishwanatha Mandir was celebrated with great devoutness at the Headquarters Ashram on 31st December 2022.

Preceding the celebration, the inmates and devotees of the Ashram chanted the sacred Panchakshari Mantra 'Om Namah Shivaya' at Sri Vishwanatha Mandir for two hours in the afternoon from 27th to 29th December 2022. On 30th December, the Akhand chanting of the sacred Mantra commenced at 7 a.m., with the lighting of the lamp by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj, and continued till 6 p.m.

On the auspicious day of 31st December, the celebration commenced

with the prayer and meditation session followed by a brief message by H.H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, Prabhat-pheri was



organised with the joyous participation of a large number of devotees. A Havan for the peace and welfare of the world was also performed in the Ashram Yajnasala.

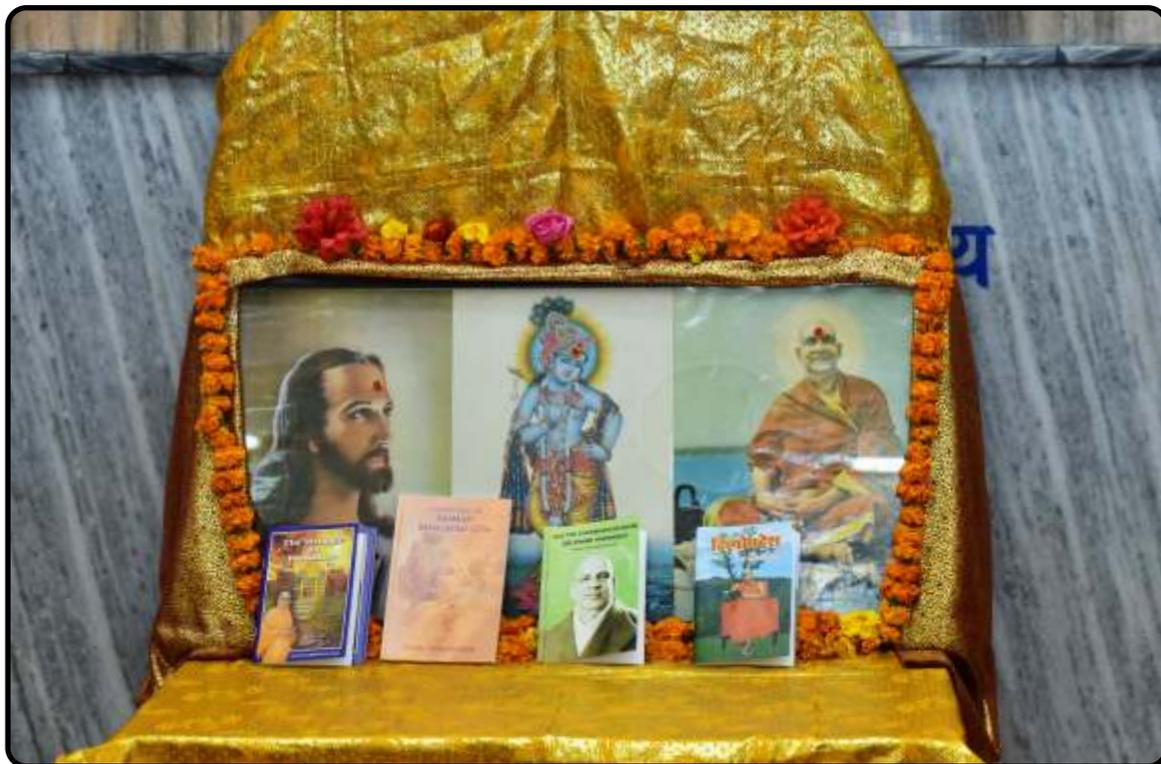
In the forenoon, a special worship was organised at Sri Vishwanatha Mandir which was splendidly decorated with beautiful bouquets and garlands

of variegated colours for this sacred day. Firstly, a grand Abhisheka was offered to Lord Sri Vishwanatha enshrined in the sanctum- sanctorum with the chanting of Vedic Mantras. It was followed by Archana of the Lord to the chant of Vedasara-Sivasahasranamavali and singing of Bhajans and Kirtans. All devotees present got the opportunity to perform Abhisheka and Archana of the Lord. The celebration concluded with the Arati and distribution of sacred Prasad.



May the abundant benedictions of Lord Sri Vishwanatha and Sadgurudev shower upon all.

New Year Celebration at the Headquarters Ashram



The New Year was celebrated with great spiritual rejoicing at the Headquarters Ashram on 31st December 2022. The celebration commenced at 7.30 p.m. with Jaya Ganesh prayer and Stotra-chanting at the sacred Samadhi Hall. Thereafter, the devotees and guests from different parts of India and world presented soulful Bhajans-Kirtans and instrumental music as their devout offering at Sadgurudev's lotus feet. An inspiring short drama 'Cosmic Dance' by the Christmas Retreat participants was also the part of the programme.

Everyone felt immensely blessed to have the Darshan of Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami



Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj and to receive their inspiring New Year Messages through a DVD show. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj blessed the gathering with their brief messages. To commemorate the occasion, five

books were also released. With prayer and meditation till twelve midnight, all entered into Year 2023. The celebration concluded with Arati and distribution of special Prasad.

May Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj shower their abundant blessings upon all.



5th Annual Sadhana Shivar and Spiritual Conference at Divya Jeevan Sangh, Swami Sivananda Sevagrama Charitable Society, Gaham, Angul (Odisha)

To propagate the Divine Life message of Sadgurudev Sri Swami Sivanandaji Maharaj, Divya Jeevan Sangh, Swami Sivananda Sevagrama Charitable Society, Gaham, Angul (Odisha) organised its 5th Annual Sadhana Shivar and Spiritual Conference from 11th to 15th December 2022 at Sivananda Sevagrama, Gaham.

Pujya Sri Gajapati Maharaja Dibyasingh Deb inaugurated the Conference and Pujya Sri Swami Advaitanandaji Maharaj presided over the Conference and both blessed the devotees as well. H.H. Sri Swami Tyagavaigyanandaji Maharaj, Trustee DLS Headquarters, attended the Conference as the chief guest and also addressed the gathering. Sri Swami Dharmanisthanandaji Maharaj, Sri Swami Swarupanandaji Maharaj, Sri Swami Brahasakshatkarandaji Maharaj, Sri Swami Rameshwaranandaji Maharaj, Sri Swami Satchidanandaji Maharaj, Pujya Babaji Deenbandhu Dasji Maharaj, Pujya Babaji Sri Brijbandhu Dasji Maharaj and Bramahachari Sri Sivaprasadaji guided the Sadhakas through their discourses on various aspects of Sadhana. Sri Swami Krishnadasanandaji Maharaj ably conducted all the sessions of the Conference as the Master of Ceremonies. 739 registered delegates and a large number of devotees from various parts of Odisha participated in the Shivar and Conference.

May the blessings of Lord Almighty and Sadgurudev be upon all.

O Man! Take refuge in the Name. Nami and Nama are inseparable. Sing the Lord's Name incessantly. Remember the Name of the Lord with every incoming and outgoing breath. In this iron age, Nama Smarana or Japa is the easiest, quickest, safest and surest way to reach God and attain immortality and perennial Joy. Glory to the Lord! Glory to His Name. Sing Hari Om, Sri Ram, Radheyshyam or 'Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare.'

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>**

Who is God? What is God? Is there a God? Where is God? How to realise God? Man wants an answer to these eternal questions. Certainly there is God. God exists. He is the only reality. God is your creator, saviour and redeemer. He is all-pervading. He dwells in your heart. He is always near you. He is nearer to you than your jugular vein or nose. He loves you. He can talk to you. You cannot find God by the intellect. But, you can find Him by feeling, meditation, experience and realisation.

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 **96th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2023** to **29-4-2023**. 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 **31-1-2023**.
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
November 2022

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

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

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

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Barbil (Odisha): In the month of October, the Branch continued weekly Satsang on Thursdays and residential Satsang on Mondays. 333 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary.

Bargarh (Odisha): The Branch conducted daily Puja, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Srimad Bhagavat Saptah was arranged from 11th to 17th November. Sadhana day was observed on 18th with Rudrabhishek, Paduka Puja, Bhajan and Kirtan etc.

Bhimkand (Odisha): The Branch had daily Paduka Puja and weekly Satsang on Sundays.

Brahmapur (Odisha): The

Branch continued Guru Paduka Puja on Thursdays and 8th and 24th of every month. There was Gita chanting on Ekadasi day. Sadhana day was held on 3rd Sunday, and Fruits and clothes were distributed at City Hospital. Chanting of Hanuman Chalisa was done on 26th November.

Bhubaneswar (Odisha): The Branch had its daily Puja and Narayan Seva, weekly Satsang on Thursdays, and free health service four days in a week. Punyatithi Aradhana day of H.H. Sri Swami Krishnanandaji Maharaj was observed on 1st November. Raas Purnima was celebrated from 4th to 8th and Gita Parayan on 11th at the residence of a devotee. Special Satsangs were arranged on 15th and 17th. The Branch conducted Chanting of "Sri Ram Jai Ram Jai Jai Ram" on 24th, Hanuman Chalisa on 26th and Mahamrutyunjaya Mantra on 27th.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru

Paduka Puja on Thursdays, and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayan was done on Sankranti day. Recitation of Hanuman Chalisa was done on 29th October.

Jamshedpur (Jharkhand):

The Branch had its weekly Satsang on Fridays, and organised free drawing and Yoga classes for children of the Antyodaya Bastee every Sunday. There was recitation of Vishnu Sahasranam on 7th November. On 13th, Special Prayers were arranged at Old Age Home and Lunch was provided and fruits were distributed.

Kakching (Manipur): The Branch continued daily Puja with Rudri Path and Mahimna Stotra. Monthly Satsang was held on 8th November with Bhajan and Kirtan. Special Satsang was arranged on 9th at the residence of a devotee in connection with death anniversary of M. Ibomcha Singh.

Kakinada (A.P.): The Branch conducted weekly Satsang

on Mondays with Pravachan on Devi Bhagavatam. Monthly Satsang was arranged on 9th October with Japa, Meditation and Sankirtan. During Kartika month the Branch arranged Mahanyasa Eka Varabhishekam.

Khatiguda (Odisha):

The Branch continued its daily Puja and weekly Satsang on Thursdays. During Kartika Month, from 4th to 8th November Prabhat Pheri with Mahamantra Kirtan was arranged by the Branch. Sadhana day was observed on 6th November. There was recitation of Vishnu Sahasranam on Ekadasis.

Lucknow (U.P.): From 5th to 9th November, Sri Swami Devabhaktanandaji of DLS HQs, Rishikesh visited the Branch and conducted morning session Yoga and Pranayama class and evening Satsang, and also special Satsang at Blind school of NAB and Women Protective Home of UP State Govt. Swamiji visited Naimisharanya and a satsang was organised at Vyas Gaddi. Besides this, special chanting was arranged by the Branch on lunar

eclipse day on 8th November.

Lanjipalli Ladies Branch (Odisha): The Branch had daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita, and there were recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. During Kartika Month, Sri Ram Charit Manas Parayan and Pravachan, Mahamantra Sankirtan and Sri Krishna Charitamrit were arranged from 27th October to 7th November. It was followed by Narayan Seva.

Nayagarh (Odisha): The Branch had weekly Satsang on Wednesdays. Special Satsang was held on Vijaya Dasami day 4th October. Recitation of Hanuman Chalisa and Sundarakanda Parayan were done on 17th.

Nandininagar (Chattisgarh): The Branch continued daily Satsang, Shiva Abhisheka on Mondays, weekly

Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd November. The Branch foundation day was celebrated on 23rd with Havan.

Panchkula (Haryana): The Branch conducted a special Prayer on 27th November for the Supreme Peace of the departed soul of Late Sri Hari Ramji. On 4th December, the auspicious occasion of Gita Jayanti, new Branch was opened in the name of Divya Bal Vahini (Children's Branch). It was followed by Guru Stotra, Bhajans and collective prayers for well being of all.

Rourkela (Odisha): Daily Yoga class, weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana, Bhajans and chanting of Vishnusahasranam etc. Special Satsang was held on 6th November. As usual free Acupressure treatment and medicines were provided to needy people.

Steel Township - Rourkela (Odisha): In the months of October and November, the Branch observed Punyatithi Aradhana day of H.H. Sri Swami Krishnanandaji Maharaj on 1st November with recitation of Vishnusahasranam, and Hanuman Chalisa, and Gita Path, Bhajan and Kirtan. Five mobile Satsangs were arranged at the residence of devotees. Sadhana day was held on 30th. Besides this, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays were continued regularly.

South Balanda (Odisha): In the months of October and November, 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. There was Mahamantra Sankirtan on 23rd October and 28th November. The Branch arranged Srimad Bhagavat Parayan and Pravachan from 2nd to 8th

November and on 9th there was Narayan Seva.

Visakha Rural Branch (A.P.): The Branch had daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Six days in a week Satsang was conducted at different neighbouring villages. Besides this, special Satsang was held on 2nd October with talk on Bhagavad Gita which was concluded with Prasad distribution to the Amma Bhavani devotees. Devi Navaratri was celebrated by the Branch from 26th September to 5th October. It was followed by Puja, Archana, and recitation of Lalita Sahasranam, Bhajan, Kirtan and Hawan.

OVERSEAS BRANCH

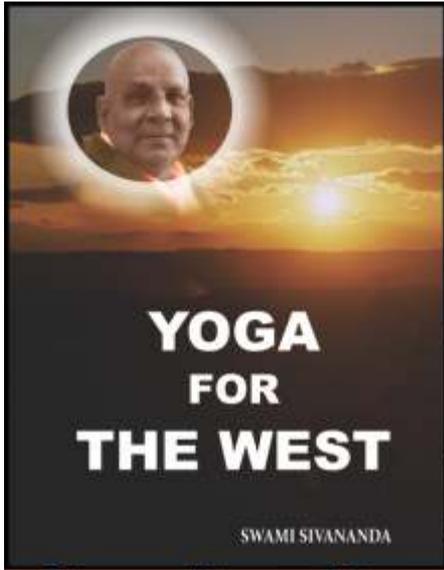
Hong Kong (China): The Branch conducted online Satsangs on Wednesdays and Saturdays in both Cheung Sha Wan and North Point Yoga Centre of the Branch. The Branch arranged special talks like: What Becomes of the Soul after Death on 5th October, Yoga Vedanta Sutras on 8th, Viveka Chudamani on 12th, and Bhagavad Gita on 15th, and Deepavali was celebrated on 19th.

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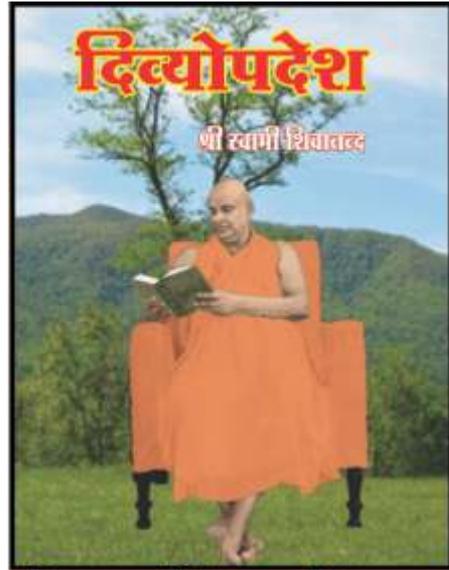
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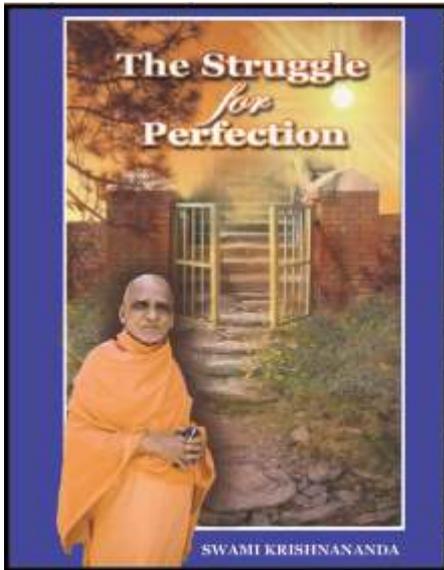
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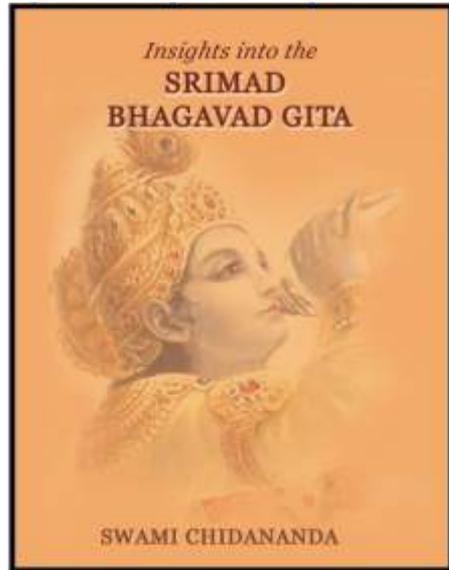
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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 Namo Narayanaya, Om Namah Sivaya, Om Namo 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.

**JANUARY
2023**

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GODHEAD: THE OBJECTIVE OF ASPIRATION

Know that you seek, and then seek. See you not that what you pursue here fails to give you what you truly seek and recedes like a mirage? Nothing on earth can give you supreme joy, everlasting happiness, unadulterated bliss. Youth fades like the evening flower, strength vanishes like the rent cloud, the beauty of the body quickly gives way to the ugly death! Your pleasure-centres mock at you; for, you have mistaken pain for happiness, night for day, mirage for water! The real goal of your aspiration, the true object that you seek, the sole purpose for which you live your life here, is the realisation of the Imperishable Bliss of the Godhead within.

Swami Sivananda

To