

₹100/- ANNUAL



The DIVINE LIFE



When the heart
is full, tongue is silent;
when the mind is still,
intuition functions; when the
passions are quelled, devotion
dawns; when the senses are
controlled, soul-force is obtained;
when the intellect is silent, God
speaks; when the 'I' dies, He
shines as the radiant Reality.

Swami Sivananda

OCTOBER 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

WORK IS WORSHIP

Live in the spirit of the Gita's teachings and work without expectation of fruits and egoism. Think you are Nimitta in the hands of Lord Narayana.

Work never degrades the man. Unselfish work is Pooja of Narayana. There is no menial work from the highest view-point, from the view-point of the Absolute, from the view-point of Karma Yoga. Even scavenging when done with the right spirit and proper mental attitude is Yogic action. Even a scavenger can realise God in his own station of life by service. You have got within all materials of wisdom. There is a vast magazine of power and knowledge within you. It wants kindling. Now, wake up!

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXII

OCTOBER 2023

No. 07

MUNDAKOPANISHAD

CHAPTER I—SECTION II

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

Perishable and transient are, verily, the eighteen supporters of the sacrifice, on whom this lower ceremonial depends. Those ignorant persons, who delight in this as the highest good, are subject again and again to old age and death.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

सरसमधुरशीलमाप्तकामं
 सरसिजसायकवैरिबद्धचित्तम्
 सरलललितभाषणं यतीनां
 वरममितादरमाश्रये शिवं तम्॥३१॥

I take shelter in the great sage Swami Sivananda whose nature is charming and sweet, who has no desires, whose mind is ever absorbed in Lord Siva, who always speaks lucid and pleasing words and who is adored by all.

वेदान्तबोधनिलयं शरणागतानां
 खेदान्तकारिणमुदारगुणाभिरामम्
 वीतान्तसंसृतिसरित्पतिमग्नलोक-
 त्रातारमीश्वरसमं शिवमाश्रयेऽहम्॥३२॥

I take refuge at the lotus feet of Gurudev Swami Sivananda, who is the seat of Vedantic knowledge, who is the dispeller of the pains of those who devoutly surrender to him, who is generous and virtuous, who is the saviour of those who are sunk in the Samsaric ocean, and who is verily God Himself.

(To be continued)

Navaratri Message:

STRIVE FOR THE REAL

Sri Swami Sivananda

The nine-day worship of the Divine Mother has just been celebrated by millions of Hindus from the 27th of September till the 6th of this month! It is but meet that one should freshen one's memory about the significance of this worship of the symbolic Power of the cosmic Consciousness, which we call variously as God, the Providence, the immortal Spirit, and rededicate oneself for the realisation of the goal.

The Divine Mother is symbolised as the transcendental dynamism of the Absolute, which governs this universe. The law of gravitation, of cause and effect, of evolution, are all representative of this cosmic dynamism. It is the symbolic Power behind creation, preservation and dissolution; the whole universe is the manifestation of this Power.

In the early dawn of civilization, the Hindu mind conceived of the symbol of the eternal Consciousness in the idolisation of the Mother Divine, which was a more appealing, comprehensible, filially close and intimate, emotionally satisfactory and domestically effable

conception than that of a vague, formless, unqualitative, ungraspable, ethereal ideal that could be one's goal and support of life.

All the world is a gigantic imagination of the mind, says the Sruti; yet, it has a vivid, decisive and relatively substantial reality so far as one's physical, emotional, intellectual and subconscious entities are concerned. Likewise, any concept featured out of imagination, enlivened by faith and devotion, and magnetised by concentration and meditation, can certainly have a physically substantial, mentally responsive, materially reciprocative, intellectually conceivable and spiritually transformative reality, which can have a far reaching effect in the human life in its evolution towards Self-realisation.

The Pauranic anecdote of the Mother Divine represents the triumph of the divine Power over the myriads of dark forces of negativity—too well-known in all human lives—in the struggle between the dual factors of good and evil, truth and untruth, virtue and

vice, freedom and involution, light and darkness. The occasion, therefore, is an annual reminder to the aspirant of the great cosmic Law that the divine will always prevail ultimately over the un-divine.

The Navaratri is an annual awakening call to experience and express afresh the divine nature in man, make manifest the light of truth and love to vanquish and conquer the forces of evil within; for, it is through the positive forces of love and brotherhood and selflessness that negative and un-divine elements can be effectively eliminated from the hearts and the minds of people. Darkness can never resist light. Truth, light and goodness are synonymous terms; they are the visible expressions of God.

Truth alone triumphs, however long and agonising its twisting duel with untruth may be. The positive must and does overcome the negative. The call of the Mother is to rouse oneself to this truth and regulate one's life as a dynamic expression of divine positivism. The message of the Mother is — Become a practical embodiment and champion of positive idealism, relative usefulness without attachment to the world, self-perfection, equal

vision, balance of mind, motiveless service to humanity, unselfishness and absolute humility.

Let one's life, therefore, be based on perfect righteousness and purity; let one's idealism and goodness be eminently practical; let one's virtues be vital, effective and life-transforming; let all aspire to be good, do good, and radiate goodness.

The solace and salvation of the world consist in living the life divine. The brotherhood that one professes should be brotherhood in practice; the intellect and the emotion should be simultaneously activated by the self-same ideal.

The evolutionary process of nature always works in stages; all creativity or constructiveness is modulated according to the law of evolution. Evolution is the process of the unfoldment of real life and true growth. It results in permanent achievement. Therefore, one has to cultivate all that is good and noble through positive and constructive process of growth.

If one wants happiness and well-being, one has to cast aside all violence and hate, and experience and radiate wave after wave of peace, serenity and compassion. Life without selfishness, lust, anger,

greed and vanity is itself divine life. To nurture the plant of love, one has to pull out the weeds of jealousy, hate, suspicion and revenge.

Not to do evil deeds, not to cause the slightest hurt even to the lowliest of the lowly, not to vilify anyone, not to gain at the cost of others, not to be impure and unholy, not to be deceitful and sly, not to choose the pleasant in preference of the good,—have been the central teachings of all the saints and prophets all over the world. Cruelty

towards any creation is cruelty done to Mother Herself. The essence of religion consists in refraining from harm to anyone.

May all work together to overcome hate by love, evil by goodness, injustice by justice, untruth by truth, selfishness by selflessness. May Peace be unto all. May the blessing of the Mother Divine lead all from the unreal to the real, from darkness to light, from mortality to immortality!

Worship of Devi or the Universal Mother gives not only prosperity, but liberation from all bondages. It leads to the attainment of Knowledge of the Self. The story of the Kenopanishad, known as the Yaksha-prasna supports this view. Uma taught the Truth to the Devas.

Shakti is all. She can do anything. She can make or mar. She can mend or end. For the sake of the continuance of Her divine play here, She Herself, as Avidya Maya, has veiled the Truth from you and bound you to this Samsara. When She is propitiated through the practice of sincere devotion and unconditional self-surrender, She, as Vidya Maya, removes the veil and enables you to perceive the Truth.

No one can free himself from the thralldom of mind and matter without the Mother's grace. The fetters of Maya are too hard to break. If you worship Her as the great Mother, you can very easily go beyond Prakriti through Her benign grace and blessings. She will remove all obstacles in the path and lead you safely into the illimitable domain of eternal bliss and make you absolutely free.

May Parashakti or Devi—the Universal Mother Jagadamba—bless you all with wisdom, peace and immortal bliss.

Swami Sivananda

SPIRITUALISING ALL ACTIVITIES IS THE PURPOSE OF LIFE

Sri Swami Chidananda

Being in the midst of worldly activities, one may yet fulfill the supreme purpose, the spiritual purpose of life on earth. It is true that the spheres of the spiritual life and the secular life have different connotations with regard to their operation. The secular life has its sphere outside, and the spiritual life has its sphere within yourself, though it does have some expression outwardly also. However, both are a part of you and wherever you are, there your spiritual life has to be. If you are in a family set-up and living the work-a-day life in the busy field of worldly activity, your spiritual life must be there. This interior life cannot be created by bringing about visible external changes in yourself. You cannot live the spiritual life better in Rome than in Vancouver. You cannot be a better spiritual man, if you are living at the top of a mountain, than if you are living at the foot of it. Geography cannot change it. Mere changes of external form cannot really and truly affect your spiritual life; for, it is the life of the soul and, wherever you are, the inner

Self may be looking towards God.

Even in the most holy of surroundings, the most sacred of places, right in the tabernacle of God, if your soul is not in Him and is not lifted up towards Him, then you are not in a spiritual realm at all.

In various ways, great Masters have tried to bring this truth home to seekers; and an incident comes to my mind, which is a very familiar story to us and not too ancient. It was in the life of Sri Ramakrishna, the Spiritual Preceptor of the famous Swami Vivekananda. In his early life, Sri Ramakrishna was a priest in a Hindu temple in the then Capital City of India, Calcutta, and the temple was founded by a lady who was something of a small queen. She was the wife of a native ruler and a lady of immense riches. She had the temple built with a fabulous sum of money and had endowed it with rich lands. She was a very devout lady, in spite of her great wealth and affluence and, apart from her concern of looking after her property, her life was spiritual. She occasionally would drop in at the temple at the time of

worship and sit in the sanctum. Sri Ramakrishna was a young priest at that time, perhaps twenty-four or twenty-five years of age, and, on this occasion, this great lady having purified herself with a bath in the Ganga, was sitting just inside the sanctum meditating. The worship came to a certain stage where the Deity had to be hymned with praises and glorification and so, just before Sri Ramakrishna was about to burst into song, this lady said, "Would you please sing this particular song?", and he said "Yes" and started hymning the Divine Mother. When he was singing, he was suddenly seen to stop, turn to this great lady and give her a resounding slap on the back and just said, "What? Here too?" That is all, and then he recommenced singing. There were armed guards nearby who had followed this lady to the temple and some of the highest officials of the temple, and all were simply stunned. Some had started to tremble and one or two were thinking, "Now this man's life has come to a close. Perhaps she will order him immediately to be bound up." But, much to their surprise, just as though she were a daughter being chastised by a father, she suddenly became docile, kept quiet and began

intently to attend to the song. When the song was over, the service proceeded and, at the end of the service, she came out, as if nothing had happened. The officials and the guards were just waiting and wondering, "What is going to happen now?" and when the superintendent asked her, "Have you any orders? I observed what has happened, but I could not step inside the sanctum and so, I could not do anything," she simply replied, "No, there are no orders." Later on, her son-in-law, who was managing the temple on her behalf, came to hear of this incident and asked her about it. She said, "He (Sri Ramakrishna) was perfectly right. I had asked him to hymn the Divine Mother; because, it was the Mother who was enshrined there and, while he was singing, I was thinking of a law-suit coming off tomorrow at the City High Court about the estate and was worrying about it. I was not thinking about anything else—the Divine Mother or the song that he was singing in Her praise. It was the law-suit which was occupying my mind and naturally, it is something which simply is not done before God. And so, I had to be pulled up and he did it. It was not really he who did it, but, it was the

Divine Mother who did it." So, this lady was not really in the temple; but, she was in the Law Court. It is what you are within yourself that constitutes whether you are leading a spiritual life or you are leading a worldly life and not the place you are in. That is the secret of living a Yogic life in and through the world.

Everything can become Yogic, if you spiritualise your life and the method of spiritualising life has been expounded in the most glorious way in the sacred scripture 'The Bhagavad-Gita'. Yoga is union with the Divine and, if you live your life with constant inner union with the Divine, through a link of great devotion to Him, through a link of genuine love for the Supreme,

whatever you do, wherever you are and in whatever manner you are living, you are living a life of Yoga; for, you are living with God and you are at-one with God in your inner life.

Such a life of at-oneness with God, a life of conscious effort to be forever united with love and devotion to Him, and a life of awareness, that the whole of this life is meant for the consummation of the fulfillment to the utmost perfection of such union,—a life lived in this consciousness,—that is Divine Life. It is a life of Yoga. If you are consciously ever trying to reach out towards Him in your spirit, and draw nearer and nearer to Him day by day, you are living a life of Yoga, no matter what shape your external life takes.

To every man I say: "Regenerate yourself. Strive to attain perfection and freedom." Turn Godwards. Turn towards the Divine Light. You have taken birth to manifest the Light of Brahman through the flesh.

A moral life will lead you to the mighty temple of wisdom. There is only one sacred temple in this universe, and that is the heart of a moral and spiritual man. The heart of a good and pious man is the shrine or temple of God in this world. Therefore, be righteous. Practise virtue.

A moral man alone is really beautiful. A man of good actions, and good, pleasant and sweet speech has no equal. Even Devas and Brahma adore him. He who is truthful, gentle, humble, virtuous and honest is the best type of man.

Swami Sivananda

ADVAITA VEDANTA

Sri Swami Krishnananda

The world is 'Asat'—unreal and non-existent, therefore Brahman is called 'Sat'—Real or Existence. The world is 'Jada'—insentient or unconscious, therefore Brahman is called 'Chit'—Intelligence or Consciousness. The world is 'Dukha'—misery or sorrow, therefore Brahman is called 'Ananda'—Joy or Bliss. So, the ultimate definition of Brahman which can be conceived of by the human understanding is only dependent on the nature of the empirical world. Brahman by Itself is beyond definition. It is Anirvachaneeya or inexpressible by any being. Brahman by Itself has no attributes and such a Being who cannot be given expression to nor can even be thought of by the mind, is mere Experience-Absolute. Only that much can be said about it. It is neither Existence-Knowledge-Bliss nor the other side of it; for, this definition holds good only with reference to the world. Definition cannot but be partial. Only Silence is the best definition of Brahman. That is why Dattatreya and other great Experiencers defined and instructed on Brahman through *Silence*.

The mind is like mirror. Can you see your face in sand? No; because, it is gross. But when the same sand is utilised for the preparation of a fine polished mirror, it helps to visualise the face therein. Even so is the mind. The gross elements are Tamasic which are of no use with regard to the perception of the Inner Self, but the same elemental principles are used to perceive the Self through the mind, which is a preparation out of the elements and which is like a polished mirror of the quality of Sattwa.

When there is a disease in body, we give an ointment or oil for rubbing on the external body and also give a dose for inner purification. Even so, one has to protect the body with the help of ethical discipline and Hatha Yoga and then take the internal dose of Vedanta for inner purification. Yoga starts with Annamaya Kosha but, Vedanta starts from the Vijnanamaya Kosha direct.

The clear expression of the face or the sun is seen in water which is calm and undisturbed and is not seen in that which is disturbed due to

its rolling waves all over. Even so, the vision of the Soul or the Absolute is possible only when the mind is tranquil and unruffled by sense-cravings and unmolested by the ego-sense, and never when it is highly in tension with the objects of the world and with the power of the egoistic individuality.

The three differences, namely, the Swagata, Sajateeya and the Vijateeya Bhedas should be destroyed and only then is there the possibility of the experience of the Absolute Brahman. In the state of Brahman, there do not exist any of these differences. It is Akhanda-Ekarasa-Satchidananda—the One Undivided Essence of Existence-Knowledge-Bliss.

Whatever is seen, heard, tasted, smelt are nothing but the one Satchidananda. Everyone is living, breathing and moving in the Being of Satchidananda, but all are searching for That here and there like mad men who have no brain.

Be happy, O friend! You are the One Satchidananda, the all-pervading! Be jolly! You are Anandaghana! You are merged in Bliss! Move on happily! You are the Perfect, the Immortal, the Absolute, the Mass of Intelligence and Bliss!

Move on, gay and merry, happy and jolly.

There does not exist anything. Nothing is produced, nothing is destroyed. All is the One, the Eternal, the Infinite, the Absolute. All appearances are mere fallacy.

An officer returned from a foreign country back to his house, and on the way enquired from a friend if all were happy in his house. The friend told, "My dear brother! All are happy, but I regret to inform you that your wife has now become a widow." The officer burst into instantaneous tears and cried aloud, "O my fate! When has this happened? O, my wealth is gone, my prosperity is gone, my life is gone—gone for ever! O unkind fate! Are you so cruel?" Thus he began to sob bitterly in agony, thinking that his wife had become a widow. But the joking friend told him, "How stupid! How can your wife become a widow when you are living?" The officer came to his senses and then became cured of his grief immediately.

Even so, is this world and all the Jivas. All are One; the Absolute Essence of Brahman in Its own Glory existing! It can never be changed, never be partitioned, never be killed! It is Eternal, Consciousness-Bliss!

But, all are weeping and suffering the misery of diversity due to ignorance of the nature of Being, just as the officer did not know that his wife could never become a widow while he lived.

There is much difference between studying the philosophy of Vedanta in the ordinary sense of the term and entering into the proper study of the philosophy of Advaita. The philosophy of Advaita is not to be taught to all people of the world, whereas, the fundamentals of philosophy, namely, the twenty-four Tattwas, the five sheaths of the body, the law of Karma, Panchsheekarana, may be taught to a student of Vedanta. The principal import of Advaita, i. e., ontology (the science of the being of Satchidananda) should not be taught to anybody unless he is examined well as to his fitness for the study of Advaita. People are baffled at the superhuman grandeur of the Advaita-Philosophy whereas they easily understand Panchsheekarana and the like. Advaita deals with the entire negation of a thing called world, and affirms the Homogeneous Existence of the Eternal Chidananda, the Infinite. But, not so with the Prakriyas of Vedanta, where

only the preliminary principles are taught, which can be understood by anyone with a sharp intellect.

Vedanta is of two kinds: relative and Absolute. Gaudapada's philosophy was Absolute and to him, there was nothing but the Absolute Brahman alone, the Unchangeable, the Infinite. He is silent about creation; for, there is no creation according to him. He does not want to prove or discuss any philosophical controversy; for, according to him there is nothing but Brahman alone. Brahman is Being which is Consciousness and Bliss. This Absolute cannot be expressed in language, nor even can be thought; for, to conceive of or express is to limit. No amount of accumulation of relatives, however vast that may be, can make up the Absolute; sums of finites can give us vast finites but not the Infinite — vastness is not Infinitude. The Absolute transcends all plurality and multitudes but includes every one of them. It does not become. It simply IS. Is-ness involves awareness which is Bliss. Here is the end of all Philosophy. Brahman alone is. This is the Absolute Advaita of Gaudapada and the Yogavasishtha.

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

3rd October, 1948

AT THE SUB-REGISTRAR'S

I had to face the Sub-Registrar at Haridwar once — to register my relinquishment of the right to my ancestral properties. What a lot of fuss they make and what scant courtesy the poor applicant receives at the hands of these demi-Gods! The ominous and rather significant hesitation in the Office enabled me to postpone the ceremony to another occasion: and on this later occasion, I was greeted cordially by a more youthful and kindly personality, who readily obliged me in every way and gave me back the registered document within an hour—a process which is supposed to take several days if not weeks! I was then led into the inner apartment of the heart of the Sub-Registrar: lo! I found my Sivananda there, too. He said that he was himself a great admirer of my Gurudev: and sincerely envied my lot!


13th NOVEMBER, 1948

WHAT ABOUT SWAMIJI
MAHARAJ?

Taken from Sivananda-Day-to-day

A Seth from Bombay arrived at the Ashram just while Siva was returning to his Kutir. He sat with the Seth and party for some time, and talked to them about the Divine Name, the easy Sadhana, Bhakti, etc. Then he took leave of them and went to his Kutir. The Seth sat where he was for some time and then questioned Shashwatanandaji, "When can I see Swami Sivanandaji? I want to go away." They perhaps thought that Swami Sivananda would be imposingly dressed in deep ocher-robos of a Sannyasin—and not the multi-coloured uniform that robed the colourless. Pure, Transcendental Adwaitin-child deceived the Seth. When Shashwatanandaji told him that he had just been talking to Sivanandaji himself, he was greatly upset. Shashwatji again went to Siva's Kutir. Not minding the trouble, Siva returned!

In great apologetic tones, the Seth prostrated to Siva, had a further talk with him, this time conscious of the personality of Siva, and left.



CHILDREN'S WORLD

Blessed Immortal Selves!

If you are established in Ahimsa or non-violence, you will never be harsh, rude and haughty even for a moment. No thought of evil or of injuring others will ever occur to you, even for a moment. Your heart will be filled with love, kindness and affection.

Not to hurt others is not so difficult as not to be hurt by others. You will have to become mindless. You will have to kill your egoism in toto. You will have to develop patience to a maximum degree if you wish not to be hurt by others.



Swami Sivananda

CULTIVATION OF VIRTUES

SELF-ANALYSIS

Self-analysis is self-examination. It is self-scrutiny through introspection. It is good to check up daily your thoughts, words and actions.

Be on the alert. Be diligent. Be circumspective. Finish your daily stock-taking of your thoughts, speeches and actions at night just before you go to sleep. Daily self-analysis or self-examination is indispensably requisite.

A gardener watches the young plants very carefully. He removes the weeds daily. He puts a strong fence around them. He waters them at the proper time. Then alone do they grow beautifully and yield fruits quickly. Even so, you should find out your defects through daily introspection and self-analysis, and then eradicate them through suitable methods.

Swami Sivananda

ERADICATION OF VICES

SELF-CONCEIT

Self-conceit is an over-high opinion of one's own self, one's own merits, abilities, acquirements, etc.

A fool thinks he knows everything. He will not learn anything.

A man of self-conceit is not able to discover his mistakes, defects and weaknesses. His intellect is veiled and clouded.

A man of self-conceit talks so much about himself that he gives no time for others to speak.

A man of self-conceit is a slave of praise. He is a slave to everyone who flatters him. He is everybody's fool.

Kill this ignoble self-conceit ruthlessly, through humility, meekness and enjoy peace.

Swami Sivananda

KRISHNA BHAKTI

In India, long ago, the Hindus used clay lamps, and when one family got their lamps lit, the people of the adjoining houses would go into their neighbour's house to light theirs. One evening a maiden, who was ardently in love with Lord Krishna, went to the house where He lived, on the pretext of lighting her lamp. It need not be said that it was in reality a desire to get herself singed like a moth at the light of Krishna's face that led her to His house rather than to any other house.

She had to apply the wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna, with His charming bewitching face; she was looking at Him so intently that she did not notice, that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not. Time passed on and she did not return home. Her mother became impatient and could no longer bear the delay. She went to her neighbour's house and there she saw her daughter's hand burning and the daughter unconscious of it; the fingers were singed and were shrivelling and the bones were charred. The mother wept and cried aloud, "O my child, my child, what are you doing?" Then was the girl brought to her senses, or you may say, she was brought from her senses.

In such a state of Divine Love, in this stage of perfect love, the beloved and the lover become one. It is a state of "I am He" "I am Thou".

Swami Sivananda

Sri Krishna Jayanti Mahotsava at the Headquarters Ashram



वन्दे नवघनश्यामं पीतकौशेयवाससम् ।
सानन्दं सुन्दरं शुद्धं श्री कृष्णं प्रकृतेः परम् ॥

Worshipful adorations to Lord Sri Krishna Who has cloud-like blue complexion, Who is decked with yellow-silken clothes, Who is ever-pure, beautiful and blissful, and Who is beyond Primordial Nature.



The auspicious day of the divine advent of Lord Sri Krishna on this earth plane was celebrated with great devoutness at the Headquarters Ashram on 6th September 2023.

As a prelude to the Celebration, the Mula Parayana of Srimad Bhagavata Mahapurana

was done from 8th to 31st August at Sri Divya Naam Mandir by the Sannyasis and Brahmacharis of the Ashram. From 1st to 5th September, the sacred Dvadashakshari Mantra 'Om Namō Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' were collectively chanted for two hours in the divine presence of Lord Murali Manohar at Sri Vishwanatha Mandir.

On 6th September, i.e. Sri Krishna Jayanti Day, immediately after the Prabhat pheri, the Akhand Chanting of Dvadashakshari Mantra commenced at Sri Vishwanatha Mandir at 7 a.m. and continued till 6.00 p.m. signifying prayerful welcome of the Lord. At 8 p.m., the ceremonial worship of Lord Sri Krishna enshrined in the sanctum-sanctorum of Sri Vishwanatha





Mandir commenced. Amidst the Vedic chanting and singing of Bhajans and Kirtans, the beautiful idol of the Lord was worshipped by one and all with Abhisheka and Archana. The enchanting adornment of the Lord with glittering ornaments and the delightful decoration of His altar with Tulsi garlands and flower-bouquets seemed to gladden the heart of the Lord and His devotees as well. After the worship, H. H. Sri Swami Padmanabhanandaji Maharaj recited the selected portion from the 10th Skandha of Srimad Bhagvatam describing the Divine Descent of the Lord. The celebration concluded with the Mangala-Arati at 12.00 midnight and the distribution of sacred Prasad at the Annapurna Dining Hall.

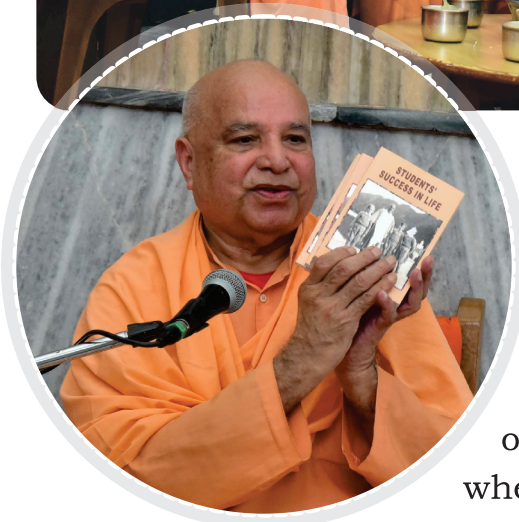
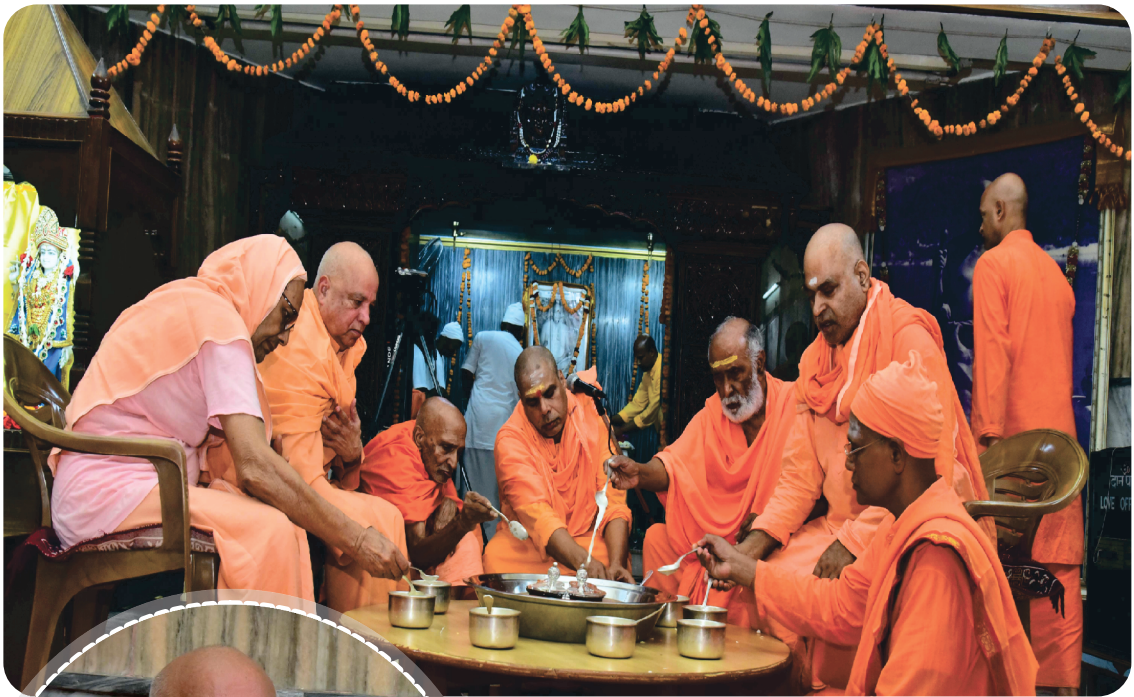
May the divine grace of Lord Sri Krishna and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

Celebration of 136th Birthday of Most Adorable Sadgurudev Sri Swami Sivanandaji Maharaj



With great devotion and spiritual rejoicing, the blessed day of 136th Birthday of our Most Adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September 2023 at the Headquarters Ashram.

The day's programme commenced with early morning prayer and meditation followed by a brief message by H.H. Sri Swami Yogaswarupanandaji Maharaj. At 6.00 a.m., the devotees



joyously participated in the Prabhat-Pheri with ecstatic singing of the Divine Name. A Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world. In the forenoon, special Satsanga was organised at the sacred Samadhi Shrine wherein after the ceremonial worship of Sri Gurudev in the sanctum-sanctorum of

Samadhi Mandir, a grand Puja was offered to his holy Padukas. Then, the Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans-Kirtans glorifying the Divine Master and thereby making the entire atmosphere and hearts of all present 'Sivanandamaya.' Special Birthday Issues of 'The Divine Life' and 'Divya Jeevan', and three books



of Sri Gurudev were released on this sacred occasion. The programme concluded with the blessing messages of H. H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj, and the distribution of holy Prasad.

In the evening, devout worship was offered to Mother Ganga in the sacred memory of Sadgurudev at the Sivananda Ghat. During the night Satsanga, everyone felt immensely blissful to have Sri Gurudev's Darshan through a DVD show. The celebration concluded with Arati and distribution of special Prasad.

May our Beloved Gurudev Sri Swami Sivanandaji Maharaj bless us all with intense devotion to His lotus feet.

Celebration of 15th Punyatithi Aradhana Day of Most Worshipful Sri Swami Chidanandaji Maharaj



The sacred day of 15th Punyatithi Aradhana of Most Worshipful Sri Swami Chidanandaji Maharaj was observed with great sanctity at the Headquarters Ashram on 12th September 2023.

The programme commenced at 5.00 a.m. with Brahmamuhurta prayers and meditation session and a brief message by H.H. Sri Swami Yogaswarupanandaji Maharaj. It was followed by Prabhat-pheri, special worship at Sri Vishwanatha Mandir and Havan at the Ashram Yajnashtala.

In the forenoon, grand Puja was offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj at the Samadhi Shrine with the devout participation of the inmates, devotees and guests of the Ashram. After the Puja, Sannyasis and Brahmacharis sang some of the favourite Bhajans and Kirtans of Param Pujya Swamiji Maharaj as their worshipful offering at his lotus feet. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj in their brief messages inspired one and all to emulate the ideal example of Param Pujya Swamiji Maharaj and follow his sublime teachings. To mark the auspicious occasion, one booklet of Param Pujya Swamiji Maharaj was also released. During the night Satsanga, the Darshan of Pujya Swamiji Maharaj through a DVD show filled the hearts of one and all with great joy. The Satsanga concluded with Arati and distribution of sacred Prasad.

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



Celebration of 107th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj

The auspicious day of 107th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great devoutness at the Headquarters Ashram on 24th September 2023.

With Brahmamuhurta prayers and meditation, commenced the day's programme. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired the devotees to strive sincerely to follow the divine teachings of Worshipful Sri Swami Chidanandaji Maharaj. It was followed by Prabhat-pheri and Havan in Ashram Yajnashtala for the peace and welfare of the world.



In the forenoon, a special Satsanga was organised in the holy Samadhi Shrine wherein devout worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj. Thereafter, Sannyasis and Brahmacharis of the Ashram offered their loving adorations to Worshipful Sri Swami Chidanandaji Maharaj through the singing of Bhajan-Kirtan. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj in their brief messages narrated the inspiring life-story of Pujya Swamiji Maharaj highlighting his unparalleled Guru-Bhakti, supreme spirit of renunciation and compassionate service of the sick and the needy. One book of Sadgurudev Sri Swami Sivanandaji Maharaj was also released to commemorate the blessed occasion.

The highlight of the night Satsanga was the Darshan and receiving of the soul-elevating message of Pujya Sri Swamiji Maharaj through a DVD show. The Satsanga concluded with Arati and distribution of special Prasad.

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



Students of Auro Mira Vidya Mandir, Kechla (Odisha) Visit the Headquarters Ashram



Auro Mira Vidya Mandir, situated in Kechla, a tribal village in the remote area of Koraput district, Odisha, caters to the educational needs of the tribal children.

A group of thirty two students of Auro Mira Vidya Mandir, accompanied by their four teachers came to the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th September 2023. During their four days' stay at the Ashram, the students visited the sacred shrines of the Ashram, attended the Ashram programmes and



had loving interaction with H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj. They also presented melodious B h a j a n s and beautiful tribal dance

during the night Satsanga on 19th and 21st September as their worshipful offering at the feet of Sri Gurudev. On the day of their departure, H. H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj blessed them and felicitated them with gift bags.

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



Inaugural Function of the 98th Yoga-Vedanta Course

The 98th Basic Yoga-Vedanta Course was inaugurated on 2nd August 2023 at YVFA Hall. Thirty four seekers from different parts of India joined the Course.

The inaugural function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers and welcome address by Sri Swami Sivabhaktanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. Thereafter, Br. Sri Gopiji, introduced the students to the Swamijis and the audience.

Sri Swami Yogaswarupanandaji Maharaj, in his inaugural address, apprised the students of Gurudev Sri Swami Sivanandaji Maharaj's inspiring life and glorious mission. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

Svadyaya is daily study of religious scriptures and books written by realised sages. It is the daily Patha or Parayana of sacred books. It is the fourth Anga or limb of Raja Yogic Niyama. Svadyaya is also enquiry of the nature of Atman or "Who am I?" It is recitation of Mantras also. Svadyaya forms a sort of negative Satsanga when you cannot get positive Satsanga of Mahatmas.

Svadyaya is the study of scriptures such as Bhagavad Gita, Upanishads, Ramayana, Bhagavata, etc. The study should be done with concentration. You should understand what you have studied and try to put in your everyday life all that you have learnt. There will be no benefit in your study, if you do not exert to live up to the teachings of the scriptures. Svadyaya includes also Japa, the repetition of Mantras. Constant study and its practice in daily life will lead one to have communion with God.

Swami Sivananda

6th ANNUAL SADHANA SHIVIR AND SPIRITUAL CONFERENCE

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

By the Grace of Almighty and Worshipful Gurudev, The Dibya Jivan Sangha, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), is organising its 6th Annual Sadhana Shivar and Spiritual Conference from 10th to 14th December 2023 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

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

For Enrolment and Information, please contact:-

Akshaya Kumar Dash - 7978141003, 9437043225

Ananda Chandra Pradhan - 7978015962

Communication Address:- Dibya Jivan Sangha

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

Satsanga helps a long way in the attainment of Moksha. Satsanga with a sage even for a minute is much better than rulership of a kingdom. It gives all that is desirable and good. It overhauls worldly Samskaras and vicious thoughts, and gives a new spiritual turn of mind to the worldly man. It destroys Moha. It instils dispassion. It leads one to the right path and causes the sun of wisdom to shine upon one's mind. If you can have Satsanga, you need not go to any Tirtha. It is the Tirtha of Tirthas. Wherever there is Satsanga, the sacred Triveni is already there.

Swami Sivananda



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY

THE DIVINE LIFE SOCIETY

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

ADMISSION NOTICE

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

The details are as follows:

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

Shivanandanagar
1st October, 2023

Registrar,
Yoga-Vedanta Forest Academy,
Phone: 0135-2433541, email—yvfacademy@gmail.com

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

Bargarh (Odisha): The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama, and Rudrabhishek on Mondays, Guru Paduka Puja on Tuesdays and weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on Sundays. Free Homeopathic treatment of poor patients was carried on regularly.

Barbil (Odisha): The Branch continued weekly Satsang on Thursdays and residential Satsang on Mondays. 462 patients in the month of July and 372 patients in August had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. The Branch celebrated Guru Purnima on 3rd July and Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 11th with Nagar Sankirtan, Paduka Puja and Narayana Seva. Sadhana day was observed on 24th April with Paduka Puja and evening Satsang.

Brahmapur (Odisha): The

Branch celebrated Guru Purnima on 3rd July and organised Sadhana Saptah from 4th to 10th July. 60th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 11th with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and discourse on life and teachings of Gurudev Sri Swami Sivanandaji Maharaj. Sadhana day was organised on 3rd Sunday of every month. There was Gita chanting on Ekadasi day and Sundarakanda Parayan on Sankranti day. Besides this, Guru Paduka Puja was held on Thursdays and on 8th and 24th of every month.

Balangir (Odisha): Daily Yoga class and Paduka Puja continued regularly and there was weekly Satsang on Saturdays. Study and discussion on Vedanta continued in the month of August. Talk on Nama Sankirtan and Guru Kripa was organised on 8th August. Bhajan, Kirtan and Abhisheka were held on 13th. There were recitations of Vishnu Sahasranama and

Sundarakanda on Ekadasi and Purnima day.

Bhimkand (Odisha): In the month of August, the Branch had daily Paduka Puja and weekly Satsang on Sundays.

Bhubaneswar (Odisha): The Branch continued its daily Puja and Narayana Seva, weekly Satsang on Thursdays, and free health service four days in a week. There was chanting of Mahamrityunjaya Mantra on 13th and 21st August. Chidananda day was observed on 24th with Srimad Bhagavata Parayana and Mahamantra Kirtan and chanting of “Sri Ram Jai Ram Jai Jai Ram”.

Bikaner (Rajasthan): In the month of August, the Branch continued daily Yoga class and recitation of Hanuman Chalisa and Sundarakanda Parayana, and Maha Mantra Kirtan on Saturdays. Besides this, Hawan was performed on Amavasya day.

Chandapur (Odisha): Daily two times Puja, weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on

8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayan was done on Sankranti day. Recitation of Hanuman Chalisa was done on 23rd and 26th August.

Chandigarh (Punjab): The Branch conducted daily online Satsang on Gurudev's spiritual teachings. Weekly Satsang was held on Sundays with Narayana Seva. Besides this, the Branch arranged Ramayan Path on Tuesdays and Saturdays, and Bhaja Govindam on Monday and Friday. There was Akhanda Mahamantra Japa on 24th August.

Chhatrapur (Odisha): The Branch continued weekly Satsang on Thursdays with Bhajan, Kirtan recitation of Bhagavad Gita and discourse on Ramayana, and Paduka Puja on 8th and 24th of every month. Four mobile Satsangs were held on 2nd, 17th, 24th and 25th July with recitation of Sundarakanda. The Branch celebrated Guru Purnima on 3rd July and organised Sadhana Saptah from 4th to 10th July. 60th Punyatithi Aradhana Day of

Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 11th with Paduka Puja, discourse on life and teachings of Gurudev Sri Swami Sivanandaji Maharaj and Narayana Seva.

Cuttack (Odisha): The Branch successfully rendered service to poor patients through Sivananda Allopathic Charitable Dispensary. Around 58 patients were examined and provided with free medicines. Sadhana day was observed on 6th August with Paduka Puja and Bhagavata Katha. Annual Day of the Branch was celebrated on 15th.

Kakching (Manipur): The Branch continued daily Puja with Rudri Path and Shiva Mahimna Stotra. Akhanda Mahamantra Kirtan was held on Sundays. Monthly Satsang was organised on 8th August with special prayers for peace and harmony.

Kakinada (A.P.): The Branch continued Satsang on Mondays with Pravachan on Bhagavad Gita. Monthly Satsang was arranged on 9th July with Japa, Bhajan and Pravachan. Special Satsang was held

on 25th.

Khordha (Odisha): The Branch had weekly Satsang on Thursdays with Gita Path, recitation of Hanuman Chalisa and Swadhyaya. Guru Purnima was celebrated on 3rd July. Paduka Puja was arranged on last Sunday of every month.

Lakhna (Odisha): The Branch continued weekly Satsang on Mondays and Paduka Puja on Thursdays.

Mysore Ladies Branch (Karnataka): The Branch celebrated special occasion of Guru Purnima on 3rd July with Paduka Puja and Bhajans. Sadhana Saptah was arranged from 4th to 10th with Pravachan on Narayaneeyam. Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 11th.

Nayagarh (Odisha): The Branch had weekly Satsang on Wednesdays. The Branch celebrated Guru Purnima on 3rd July. Sadhana Saptah was arranged from 4th to 10th, and 60th Punyatithi Aradhana day of Gurudev Sri Swami

Sivanandaji Maharaj was observed on 11th with Prayers, Paduka Puja, Gita Path and discourses. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on 17th July.

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

Puri (Odisha): The Branch had daily Satsang, weekly Satsang on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th. There was recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. The Branch celebrated Guru Purnima on 3rd July, and 60th Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 11th.

Rourkela (Odisha): Daily Yoga class and weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Bhajan, Swadhyaya and chanting of

Vishnusahasranama etc. As usual free Accupressure treatment and medicines were provided to needy people. Special Satsang was held on 9th August.

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-Sahasranama and Hanuman Chalisa was done on Ekadasis. On 17th August i.e. Sankranti day, special Satsang was held. There was Akhanda Mahamantra Sankirtan on 31st for world peace and universal brotherhood.

OVERSEAS BRANCH

Hong Kong (China): The Branch conducted Paduka Puja on 8th July. On 15th, Mahamantra chanting was held in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Talk on “Minakshi Pancharatna Stotram” and one hour chanting session was conducted on 22nd by Sri Hari Cheng. On 29th July, special Bhajan group conducted chanting session at Sivananda Ashram at North Point.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

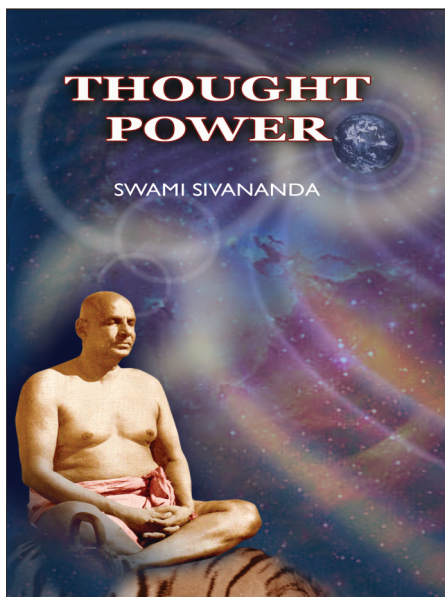
Adhyatma Yoga	₹ 125/-	Isavasya Upanishad	35/-
Ananda Gita	75/-	Inspiring Songs & Kirtans	130/-
Ananda Lahari	40/-	Japa Yoga	120/-
Analects of Swami Sivananda	55/-	Jivanmukta Gita	75/-
Autobiography of Swami Sivananda	110/-	Jnana Yoga	120/-
All About Hinduism	255/-	Karmas and Diseases	25/-
Bazaar Drugs	60/-	Kathopanishad	80/-
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Bhagavad Gita (One Act Play)	35/-	Kingly Science and Kingly Secret	165/-
Bhagavadgita Explained	55/-	Know Thyself	65/-
Bhagavadgita (Text & Commentary)	110/-	*Kalau Keshavkirtanat	300/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	U.P.	Life and Teachings of Lord Jesus	90/-
" " (P.B.)	500/-	Light, Power and Wisdom	85/-
Bhagavad Gita (Translation only)	65/-	Lives of Saints.....	U.P.
Bhakti and Sankirtan	150/-	Lord Krishna, His Lilas and Teachings	170/-
Bliss Divine	395/-	Lord Siva and His Worship	155/-
Blood Pressure—Its Cause and Cure	65/-	Maha Yoga	20/-
Brahmacharya Drama	50/-	May I Answer That	125/-
Brahma Sutras	U.P.	Mind—Its Mysteries and Control	340/-
Brahma Vidya Vilas	75/-	Meditation Know How	185/-
Brihadaranyaka Upanishad	U.P.	Meditation on Om	80/-
Come Along, Let's Play	80/-	Moral and Spiritual Regeneration.....	75/-
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Conquest of Mind	330/-	Moksha Gita	55/-
Daily Meditations	110/-	Mandukya Upanishad	40/-
Daily Readings	115/-	Music as Yoga	85/-
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Dialogues from the Upanishads	120/-	Narada Bhakti Sutras	165/-
Divine life for Children	100/-	Parables of Sivananda	90/-
Divine Life (A Drama).....	25/-	Passion and Anger	20/-
Divine Nectar	230/-	Pearls of Wisdom	55/-
Easy Path to God-Realisation	75/-	Philosophy and Significance of Idol Worship	25/-
Easy Steps to Yoga.....	115/-	Philosophical Stories	65/-
Elixir Divine	35/-	Philosophy and Yoga in Poems	25/-
Essays in Philosophy	80/-	Philosophy of Life	35/-
Essence of Bhakti Yoga	110/-	Philosophy of Dreams	55/-
Essence of Gita in Poems	35/-	Pocket Prayer Book	40/-
Essence of Principal Upanishads.....	105/-	Pocket Spiritual Gems	35/-
Essence of Ramayana	180/-	Practical lessons in Yoga	120/-
Essence of Vedanta	165/-	Practice of Ayurveda	180/-
Ethics of Bhagavad Gita.....	125/-	Practice of Bhakti Yoga	305/-
Ethical Teachings	105/-	Practice of Brahmacharya	140/-
Every Man's Yoga	160/-	Practice of Karma Yoga	150/-
First Lessons in Vedanta	100/-	Practice of Nature Cure	210/-
Fourteen Lessons on Raja Yoga	85/-	Practice of Vedanta	145/-
Gems of Prayers	70/-	Practice of Yoga	215/-
Glorious Vision (A Pictorial Guide)	650/-	Precepts for Practice	125/-
God Exists	65/-	Pushpanjali	35/-
God-Realisation	60/-	Radha's Prem	U.P.
Guru Bhakti Yoga	100/-	Raja Yoga	160/-
Guru Tattwa	50/-	Revelation	130/-
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Health and Happiness.....	130/-	Sadhana Chatushtaya	45/-
Heart of Sivananda	115/-	Saint Alavandar or The King's Quest of God	40/-
Health and Hygiene	255/-	Sarvagita Sara	100/-
Himalaya Jyoti	35/-	Satsanga and Swadhyaya	45/-
Hindu Gods and Goddesses	100/-	Samadhi Yoga	310/-
Hindu Fasts and Festivals	85/-	Self-Knowledge	190/-
Home Nursing	75/-	Science of Reality	60/-
Home Remedies	190/-	Self-Realisation	85/-
How to Become Rich	40/-	Sermonettes of Sw. Sivananda	130/-
How to Cultivate Virtues and Eradicate Vices	180/-	Sivananda-Gita (Last printed in 1946)	65/-
How to Get Sound Sleep	75/-	Sixty-three Nayanar Saints	85/-
How to Live Hundred Years	90/-	Spiritual Experiences	160/-
Illumination	60/-	Spiritual Lessons	115/-
Illuminating Teachings of Swami Sivananda	75/-	Stories from Yoga Vasishtha	120/-
Inspiring Stories	195/-	Student's Success in Life	80/-
In the Hours of Communion	65/-	Stories from Mahabharata.....	180/-
		Sureways for Success in Life	260/-
		Svara Yoga	75/-
		*Sw. Sivananda - His Life in Pictures.....	75/-

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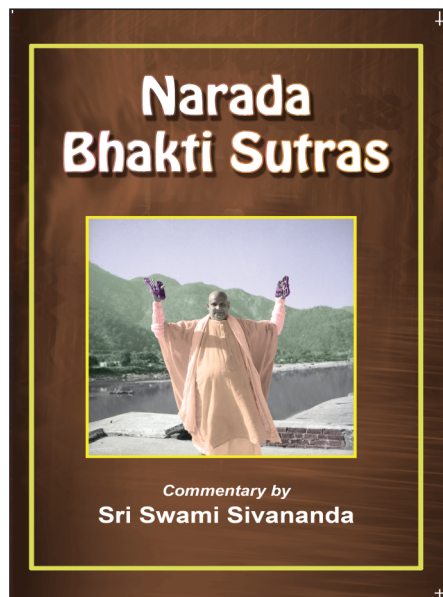
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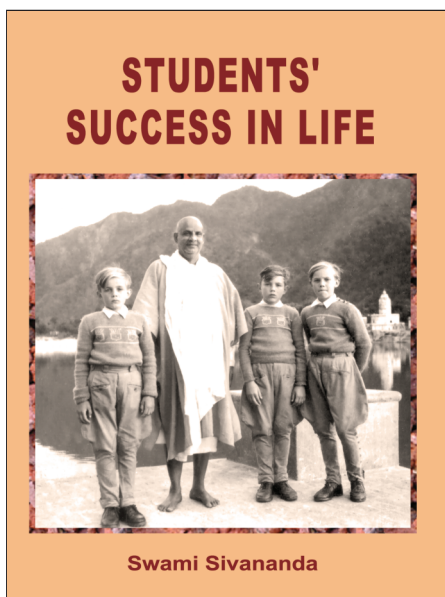
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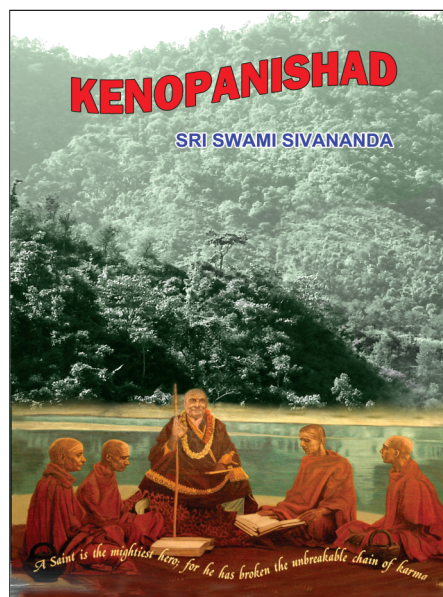
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
3. **JAPA:** Repeat any Mantra as pure Om or Om Namō Narayanaya, Om Namah Sivaya, Om Namō Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.
4. **DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.
5. **MEDITATION-ROOM:** Have a separate meditation-room under lock and key.
6. **CHARITY:** Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.
7. **SVADHYAYA:** Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.
8. **BRAHMACHARYA:** Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.
9. **PRAYER SLOKAS:** Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. **SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
11. **FAST ON EKADASI:** Fast on Ekadasi or live on milk and fruits only.
12. **JAPA MALA:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.
13. **MOUNA:** Observe Mouna (vow of silence) for a couple of hours daily.
14. **SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.
15. **PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.
16. **NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. **DO NOT DEPEND UPON SERVANTS:** Do not depend upon servants. Self-reliance is the highest of all virtues.
18. **SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.
19. **FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. **SURRENDER TO GOD:** Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati).

Om Santih Santih Santih!

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

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

(Foreign) Licence No. WPP No. UA/FGN/01/22-23 Valid upto: 31-12-2023

DATE OF PUBLICATION: 15th OF EVERY MONTH

DATE OF POSTING: 15th OF EVERY MONTH

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

Incomparable Friends and Formidable Foes

There is no eye like intuition, no blindness like ignorance, no evil like lust, no enemy like anger. There is no friend like Atman, no virtue like Satyam, no shelter like the lotus feet of the Lord, no wealth like the spiritual wealth. Therefore, develop the eye of intuition, eradicate ignorance and lust, kill this enemy anger, make friendship with Atman and attain the Supreme Wealth of God-realisation.

There is no greater obstacle to divine life and meditation than the craving for carnal pleasures. Kill this craving through enquiry, dispassion and meditation. Flesh is your invulnerable foe. Live in the Spirit or Atman and annihilate this formidable foe. March forward, O brave soldier!

Swami Sivananda

To