

₹100/- ANNUAL



# The DIVINE LIFE



See  
God everywhere.  
Share with all. The major  
portion must be given to others.  
Destroy the ingrained miserliness.  
Your heart will expand. You will have  
a broad outlook on life. You will have a  
new, wide vision. You can feel the help  
you get from the Indweller of the heart.  
You can experience an indescribable  
thrill of divine ecstasy and spiritual  
bliss. This will give you  
tremendous inner strength.

*Swami Sivananda*

**NOVEMBER 2025**

## **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**

### **SHARPEN THE MIND**

The Self is hidden in all beings like butter in milk. It is seen by advanced seers who are endowed with a pure, sharp and subtle intellect and who practise constant, deep meditation.

The mind of worldly persons is gross. It is unfit for concentration and introspection. Sattvic mind is calm, sharp and subtle. Rajasic mind is restless and turbulent. You will have to sharpen the mind by the practice of daily meditation.

*Swami Sivananda*



# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER II—SECTION II

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥१०॥

In the innermost golden sheath, there is the Brahman without stains and without parts. That is pure, that is Light of lights. That is what the knowers of the Atman realise.

शिवानन्दस्तोत्रपुष्पांजलिः  
**SIVANANDA-STOTRAPUSHPANJALI**  
**PART-II**

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

सुधामधुरसूक्तिभिः सुजनवृन्दचेतोहरं  
 सुधामविलसत्तनुं सुकृतिलोकसंसेवितम्  
 सुधाकरसमाननं सुमतिमार्ययोगीश्वरं  
 सुधार्मिकजनोत्तमं शिवमुनीन्द्रमेवाश्रये ॥८१॥

I take refuge at the lotus feet of the great sage Swami Sivananda, who captivates the hearts of the noble devotees with his nectarine teachings, who is endowed with luminous body, who is reverentially served by all good people, whose beautiful face glows like moon, who is an earnest worshipper of Lord Siva and who is the foremost among the righteous ones.

विशालविमलाशयं विवशलोकसेवारतं  
 विशाम्पतिनिषेवितं विविधशास्त्रपारङ्गतम्  
 निशाचरनिषूदने निहितमानसं निर्मलं  
 निशातमतिमाश्रये शिवमुनि जगद्देशिकम् ॥८२॥

I surrender myself to the world-preceptor Swami Sivananda whose heart is pure and magnanimous, who is constantly engaged in the service of suffering humanity, who is adored even by kings, who is well-versed in the scriptures, who is an ardent devotee of Lord Sri Rama and who is endowed with keen intellect.

*(To be continued)*

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## **GOD EXISTS: THE PROOFS**

**Sri Swami Sivananda**

You always feel 'I exist'. You can never deny your existence, can you? So, denying your existence is quite absurd and illogical. In denying your existence, you deny your own self. Existence is Brahman or your own inner Immortal Self. Though you are encased in this finite body, though you are imperfect and mortal on account of egoism, you can think 'I am Infinite, Perfect Immortal Being'. Though you are finite, you are capable of having an idea of the most perfect Being which fills all space, which contains everything, beyond which nothing can be conceived of and where all desires come to infinite fulfilment. This idea of infinity can only arise from an Infinite Being, hence Infinite or Brahman exists. This is the ontological method of proving the existence of Brahman or the Supreme.

You can deny your own self. You can deny the existence of God or Brahman. You can doubt the existence of your own self and God. But, the doubter or denier always

exists. The existence of the doubter or denier is Brahman or the Absolute.

Everything is changing in this world. There must be a substratum that is unchanging. You cannot think of a changing thing without thinking of something which is unchanging. Forms are finite. You cannot think of a finite object without thinking of something beyond, without thinking of the Infinite. This is the teleological method of proving the existence of Brahman or the Infinite.

In this world of phenomena, there is cause for everything. The law of cause and effect operates. There is the cause—father for the effect—child. There is the cause—seed for the effect—tree. There is the cause—potter for the effect—pot. A branch of a tree moves. The blowing of wind or the sitting of bird is the cause for the movement of a branch of a tree. You see this world. There must be cause for this world, the effect. But, you may say that this cause of the world may be the effect of

some other cause. But, you cannot stretch this kind of argument without ending it in infinite regress. A causeless ultimate Cause must be admitted in order to avoid logical fallacy. That causeless Cause is God or the Creator. This is the cosmological method of proving the existence of Brahman or the Infinite.

There are beauty, intelligent beings, luminosity, law, order, harmony in spite of apparent disorder and disharmony. There must be an Omniscient, Omnipotent

and Omnipresent Being, who governs and controls this vast universe. This is the theological method of proving the existence of God.

Now, do not doubt the existence of God. There is always the silent witness of this doubter. That silent witness is thy own Self, the doubtless, all-wise, imperishable, infinite Brahman or God.

May you attain God-realisation through unswerving faith, true devotion and sincere Sadhana.

Where is God? There is nowhere where He is not. Just as one thread penetrates all the flowers in a garland, so also, one Self penetrates all these living beings. He is hidden in all beings and forms, like oil in seed, butter in milk, mind in brain, Prana in the body, foetus in the womb, sun behind the clouds, fire in wood, vapour in the atmosphere, salt in water, scent in flowers, sound in the gramophone records, gold in quartz, microbes in blood.

God dwells in all beings as life and consciousness. God is in the roar of a lion, the song of a bird, and the cry of a babe. Feel His presence everywhere.

See God in the wings of a butterfly, in the letters Alpha and Omega, in the cough of a patient, in the murmur of a brook, in the sound of a bell. Behold the wonder of the Lord's face in every object of this world.

Every breath that flows in the nose, every beat that throbs in the heart, every artery that pulsates in the body, every thought that arises in the mind, speaks to you that God is near.

**Sri Swami Sivananda**

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## TAP THE INFINITE SOURCE OF ENERGY

**Sri Swami Chidananda**

Human birth, higher aspirations and the inspiration to contact great ones and to imbibe their stirring spiritual messages—all these constitute your wealth. All these constitute your good fortune. All these constitute your special unique blessings, when compared to those who do not have these things.

Having been born as human beings, countless millions of people lead a life where their human potential is never fully recognised, never fully tapped and utilised. It is frittered and wasted away in miscellaneous petty pursuits and occupations. Thus, even though rich, they are poor. Even though most fortunate, they are the most unfortunate of beings. For, they fail to recognise their good fortune and fail to put this great good fortune to proper use, wisely.

However, recognising our good fortune, let us try to see what we can do upon the constructive, positive side in order to build up a source of energy that will constitute an asset to ourselves, out of which we can tap the living waters of a dynamic, progressive life, and what we can do

in order to build up such a reserve of energy. It will not be possible to dwell upon all the things that we can do, but, even dwelling upon a few of them will be, as it were, a finger pointing in the direction to follow.

A great deal of good will accrue to that human individual, who makes up one's mind that henceforward, I will always look upon the brighter side of things and never for a moment continue the habit of looking on the darker side of things. In short, be optimistic. Never say, 'I cannot do it'. Never say, 'this is not possible'. Never say, 'this is never meant to happen to a wretched person like me'.

Who are you to say what is meant to happen to you, what is not meant to happen to you, when there is some higher Power that looks after and governs the life of all beings? Who are you to jump to conclusions as though you have made a window into His omniscience? You are trying to take a higher position—"He knows everything. I know what He knows."

This is a sort of mentality by which we become our own enemy. Instead of that, why not be positive? Why not say, "Everything is

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happening for my evolution. I am sure that only good can come out of it. Why? Because, I know that the Supreme Being is all-goodness. How do I know? All the saints have said so. All the wise people have said it. All the scriptures of the world say that. He is all-auspicious, all-blessed, the Supreme One, the great and glorious One. There is nothing negative in Him."

In that way, hundreds and thousands of saints, that have come and blessed the earth by their life and teachings through millennia, have sung His praises, sung His glories. These great ones have lauded the Supreme Being in unmistakable terms, and this they have done not merely through sentiment or emotion. They have lauded the Supreme Being out of their own personal experience of that Being. Therefore, we can be absolutely sure that, That Being is the most blessed one, all-auspicious, all-good. "Therefore, I would be perfectly right and safe, if I base my life upon that assumption and proceed with living my life on that assumption."

The wise person gets rid of the past. He does not allow the past to be iron shackles and chains connected to a great ball of iron. "So what hope

is there for me to move forward even one inch? I am cursed to be where I am and to languish and die." This is the view of the self-defeating, negative-thinking pessimist, who sees only problems everywhere, not knowing that the problem is here. We have transformed ourselves into one great big problem, the problem of the self.

Therefore, shatter this self-created dungeon of darkness and soar high into the brilliant, bright light of the sun of optimism. Hope is one of the things prized by the Christian faith—faith, hope and love. Hope springs from faith also. And you will be abundantly benefitted by this alchemy of transferring your base from pessimism to optimism, transforming yourself from a negative-thinking, despairing pessimist to a positive-thinking, hopeful optimist, by which you throw the doors wide open for your ascent, success, progress and highest attainment.

Pranayama also gives abundant energy. Deep breathing and Pranayama give abundant energy to the physical system. Go out into the sun and let the breeze play upon your face. Every day, without fail, breathe deeply and let the sun

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and breeze play upon you. You can thus draw great energy and benefit yourself physically and mentally. When you go out into the bright sun, into the open, your mood no longer can be negative. Your mood changes. The mind becomes converted from a narrow limited state into an unlimited, vast, expanded state, when you go out into the expanded open with nothing to obstruct your view in all four directions. Lift up and look up into the lofty imperium. You will be abundantly rewarded.

Likewise, with unflinching regularity, practise Pranayama every day. Pranayama fills the body cells and nerve currents with abundant energy by drawing from the endless, immeasurable, infinite, infallible Cosmic Prana surrounding you. There is boundless cosmic energy all around us.

We are living in a field of great cosmic energy; for, it is all the manifestation of Mother Shakti. Prakriti or nature is a manifestation of Shakti, so everywhere there is a plentiful, perennial, inexhaustible supply of Shakti in which we live, move and have our being. Recognising this, through Pranayama, create positive suggestions and feel that from the

top of your head to the tip of your toenails, every cell is being renewed, rejuvenated, transformed, energised and vitalised.

In this way, day by day you will be a new being filled with that radiant life-force, the Shakti that is not of the created phenomenon, but, the uncreated noumenon. Shakti is uncreated, eternal, inexhaustible. It can renew you physically, mentally, psychically, nervously. In every way, it can rejuvenate you—your lungs, heart, circulation, respiration, the whole of the metabolism. We are rolling in an abundant, inexhaustible wealth that you do not have to lift your little finger to touch. It is so close—an inexhaustible wealth of energy, of light, of life.

Therefore, let us not be rich and be beggars. Let us not be most blessed and fortunate and imagine misfortune. We are heirs to all this abundance, all this great storehouse and treasure of abundance and energy. We are heirs; we have a claim; it is our birthright. This is a fact. This is the reality of your situation at this moment. Realise this and become blessed. May the Supreme Being and Holy Master enable us to do it and never stop doing it.

# SRI RADHA—THE DIVINE MYSTERY

**Sri Swami Krishnananda**

**Continued from the Previous Issue**

The term 'Love of God' may mean either love that a devotee evinces in regard to God, or the love that God has for a devotee. We can take this term, 'Love of God', either way. There is no half-hearted and mediocre attitude in respect of God. Either it is a whole-souled dedication or it is a nothing. There is no partitive or reserved attitude towards God. It is a completion and a fulfilment which also requires on our side a fulfilled and a complete approach. But, we are, as I told you, always men and we can think only as men. We are women, and we can think only as women. These prejudices do not leave us and they cannot leave us. Apart from the idea of male and female, there are other shackles by which we are bound to this earth, all of which are, as it were, steel chains with which we are bound to our own personalities and prejudices, which have to melt into a liquefied form before God, the all-encompassing, super-legalistic Existence, super-

relational Being. The very thought of it will melt the human individual. This melting of the human individuality is called Love of God.

Even in ordinary intense forms of worldly love, our individuality tends towards a melting, though it does not actually melt. We rarely experience intense love in our lives. Often we are like broken glass pieces with no worth or value in us. We are empty shells parading, with no substance in ourselves. This is human life today. But, this will not work before the realities of life. We can never entertain true affection and true love in regard to anything in this world, because, we are mostly hypocrites. We are never true to ourselves and, therefore, we can never be true to others. This predicament is a tremendous danger before man's future. And this illness has come upon man right from the very beginning of his birth itself, and attaches itself to him wherever he goes in every incarnation. Perhaps,

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Taken from 'Spiritual Import of Religious Festivals'

(A discourse delivered on Sri Radha-Ashtami Day, the 6th of September, 1981)

this is the original sin that people speak of in theological circles. Unless we shed this completely and stand naked before the glory and fire of God as pure Spirit, and not as men and women, we cannot understand, appreciate and feel what divine love is. This is why we cannot understand the relationship between Radha and Krishna, in the Radhakrishna compound. We go on reading about it but, understand nothing. The attempt on the part of the soul to understand this mystery is an attempt to dissolve one's personality, and no one is ever prepared for it. Such a sacrifice we cannot do. We have always a reservation, as I mentioned to you, and we approach God with a tremendous fear and a hidden purpose behind our own personal existence. We are not supposed to understand this mystery of Radhakrishna. We are unfit. Man today is unfit for this sacrifice.

The other aspect of this mystery is what is called the Rasalila, very magnificently, gloriously and touchingly described in the Rasa Panchadhyayi of the Srimad Bhagavata, odious to impure minds but, glorious to pure minds. Man himself is an odious existence. Nothing can be worse than his own individuality. He carries this impurity before God and refuses to understand superhuman operations in this divine world, the Kingdom of God which is this very earth. I do not know whether you are able to make any sense out of what I am saying, because, it is difficult to express in language what is not supposed to be expressed. My humble obeisance to the Almighty Lord whose mystery is this creation. Our blessedness and well-being consist in realising that we cannot understand Him and in expecting His divine grace for our upliftment.

God pervades the entire universe. He walks in the garbs of a beggar. He moans in pain in the guise of the sick. He wanders in the forest clad in rags. Open your eyes. See Him in all. Serve all. Love all.

**Sri Swami Sivananda**

## ANECDOTES FROM SIVANANDA DAY-TO-DAY

**Sri Swami Venkatesananda**

10th September, 1949

### MESSAGE TO DOCTORS

Dr. M. Subramaniam of Madurai has presented two lights for the Ashram Mandir. While acknowledging the receipt of these, the letter that Siva wrote is interesting and illuminating.

"Your precious gift of the two lights for the temple arrived in time for use during Pradosha Puja. They are adorning the temple.

Kindly help Sri Parasuraman in the Divine Life work and strengthen the Branch. This also is worship and meditation. Keep up the Divine Bhav during work in the dispensary and consultation room.

Serve the poor more. Give them free medicines and free consultation. Do not charge for attendance and visiting fees when the patient dies. Do not mind if the patient fails to pay the visiting fees after 2 or 3 visits. May Lord bless you and Sri Jayalakshmi.

Sivananda."

Doctors! Please listen to Siva's sage counsel.

The advice does not proceed from one who theoretically philosophises Nishkamyā Seva. It is offered by one who has actually lived the life he advises you to live, and tasted the joy that is derived by such service. He has reached the glorious summit of the Kailas of Brahma Jnana by such selfless service. Here he gives you the hints to achieve the greatness that he has achieved. Follow his precepts: you, too, can become Sages and Seers!

11th September, 1949

### YET ANOTHER INTERNATIONAL CONTACT

Every institution and every individual in every country in the world that has, for its or his aim, the achievement of God-realisation or the spread of spirituality, has a friend, guide and philosopher in India—and that is Siva. They turn to him as they would turn to their parents. And, they get from him what

they would have failed to get even from their parents—unconditional love and sagely counsel.

Dr. D.G. Londhey of Nagpur, representing the International Institute of Philosophy, Paris, contacted Siva last year, got some of his books and reviewed them for the Institute. That opened out new vistas of progress for the Doctor. The contact according to him "has hastened my own evolution."

Now Siva writes to the Institute itself in Paris,

"Adorable Immortal Self,  
Salutations and adorations.

I have sent the Divine Life Magazine, Souvenir and some books.

You might have received the review of some of my books from

Dr. D.G. Londhey, Nagpur. I shall serve you nicely and co-operate with you in your noble exalted unique work.

Kindly send me your prospectus, literature, etc. I shall be regularly sending my books and different Magazines.

May Lord bless you all with health, long life, peace, prosperity and Kaivalya!

Sivananda."

This is true world-conquest. To make every organisation one's own, with a genuine interest in it and with the sole motive of serving humanity through the organisation—this is cosmic consciousness, universal love, selfless service.....and spiritual conquest.

This world is a mere appearance. Mind and the senses are deceiving you every moment. You have mistaken pain for pleasure. There is not even an iota of happiness in this sense-universe. Abandon these selfish struggles and schemes for amassing wealth. March directly to that wire-puller who is moving these toys of fleshy human bodies, who is keeping up this big show, who is behind this show. In Him only you will find lasting happiness and perennial joy. Merge in Him by practising daily meditation and Japa.

**Sri Swami Sivananda**

## CULTURE OF WILL AND MEMORY

**Sri Swami Sivananda**

### **Continued from the Previous Issue**

A rich man and a Pandit have the Bhava of arrogance and superiority. A real Sannyasin has the Bhava of equality and oneness, and the Bhava of love. Bhava differs in different persons, according to nature and quality. In worldly parlance, the relationship of father and son, husband and wife, master and servant, friend and friend, brother and sister, etc., is meant to develop the various degrees of Prema and to extend this Prema to God by purifying the lower emotion into higher sublime divine emotion. That is the aim and object. The lower human Bhava is transmuted into higher divine Bhava. Worldly relationship and Bhava is preliminary training for the development of divine Bhava. Do not forget this point.

### **THINK OF THE OPPOSITE THE METHOD OF PRATIPAKSHA BHAVANA**

Watch all your feelings very carefully. Suppose you get a gloomy feeling. Take a small cup of milk or tea. Sit calmly. Close your eyes. Find out the

cause for the depression and try to remove the cause. The best method to overcome this feeling is thinking of the opposite. Positive overcomes the negative. This is a grand, effective Law of Nature. Now think strongly of the opposite of gloom. Think of cheerfulness. Imagine the advantages of cheerfulness. Feel that you are in the actual possession of this quality. Again and again repeat the formula OM CHEERFULNESS mentally. Feel: "I am very cheerful." Begin to smile and laugh several times. Sing some tunes that can elevate you quickly. Singing is very beneficial to drive off gloom. Chant OM loudly several times. Run in the open air. The depression will vanish soon. This is the Pratipaksha-Bhavana method of Raja Yogins. This is the easiest method. The method of driving gloom by force, by willing, by assertions, by command—"Get out O gloom"—taxes the 'will' very much, although it is the most efficient method. It demands great strength of 'will'. Ordinarily, people will not succeed. The method of displacing or

dislocating the negative feeling by substituting the opposite positive feelings, is very easy. Within a very short time, the undesirable feeling vanishes. Practise this and feel. Even if you fail several times, continue the practice. You will be successful after some sittings and some practice.

You can treat in the same manner other negative feelings as well. If there is the feeling of anger, think of love. If there is harshness of heart, think of mercy. If there is lust, think of the advantages of celibacy. If there is dishonesty, think of honesty, integrity. If there is miserliness, think of generosity and generous persons. If there is Moha (infatuation), think of discrimination and Atmic Vichara. If there is pride, think of humility. If there is hypocrisy, think of frankness and its invaluable advantages. If there is jealousy, think of nobility and magnanimity. If there is timidity, think of courage, and so on. You will drive off the negative feelings, and will be established in the positive state. Practice of a continued type is essential. Be careful in the selection of your companions. Talk very little, and that too, on useful matters.

### **THOUGHT-CULTURE**

This is also another vital subject. Very few people know this

art or science. Even the so-called educated people are unaware of this fundamental education. All have random thinking. All sorts of loose thoughts of diverse kinds come and go in the mental factory. There is neither order nor harmony. There is neither rhythm nor reasoning. There is neither concord nor organised working. There is neither system nor discipline. All is in utter chaos and confusion. There is no clarification of ideas. You cannot think of one subject even for two minutes in an orderly and systematic manner. You have no understanding of the laws of thought and the laws of the mental plane. There is a perfect menagerie inside. All sorts of sensual thoughts fight amongst themselves to enter the mind of a sensualist and gain the upper hand. The eye Indriya struggles to bring its own thoughts. It wants to have sight-seeing. The ear Indriya wants to hear radio music, and so on. In the vast majority of persons, only base thoughts, lustful thoughts, thoughts of hatred, jealousy and fear, exist. They cannot entertain a single sublime divine thought even for a second. Their minds are so framed that the mental energy runs into sensual grooves.

**To be Continued**

## PARSHVANATHA

### Sri Swami Sivananda

Parshva is regarded as an incarnation of Indra. He was the son of King Vishvasena of Kashi, a descendant of the Ikshvaku family, and Queen Bama Devi, daughter of King Mahipala. He was the twenty-third Tirthankara. He was born on the eleventh day of the dark fortnight in the month of Pousha in the year 872 B.C.

Parshvanatha began to practise the twelve vows of a householder when he was only eight years old.

Prince Parshva was now sixteen years old. He was sitting on the throne. His father Vishvasena said, "My son, in order to continue our celebrated royal dynasty, you must marry now. At the desire of Nabhi Raja, Rishabha had to marry."

Parshvanatha was very much frightened when he heard the words of his father. He said, "My life-period will not be so extensive as that of Rishabha. I am to live only a few score years. I have already wasted sixteen years in boyish sports. I must enter the order in my thirtieth year. Should

I then have a married life for so short a period in the hope of getting pleasures which are, after all, only imperfect, transient and illusory?"

Parshvanatha's heart was filled with a spirit of renunciation. He reflected within himself: "For long, long years I enjoyed the status of Indra and yet the lust for pleasures did not decrease. Enjoyment of pleasures only increases the lust for pleasures, just as the addition of fuel only increases the virulence of fire. Pleasures at the time of enjoyment are pleasant, but their consequences are surely disastrous.

"The soul experiences from beginningless time the sufferings of birth, old age, etc., on account of its attachment to the objects of this world. To satisfy the cravings of his senses, man wanders in the realm of pain. So that he may have sensual gratification, he does not heed the moral injunctions and he commits the worst vices. He kills living animals to enjoy the pleasures of the senses. Lust is at the root of theft, greed, adultery and all vices

and crimes.

"As a consequence of sinful acts, the soul is forced to migrate from birth to birth in the kingdom of the lower animals etc., and to suffer the torments of hell. This lust for pleasures must be shunned ruthlessly. So long I have wasted my life. I am not going to spend any more time in the vain pursuit of pleasures. I shall be serious and practise right conduct."

Prince Parshva had the twelve Anuprekshas or meditations. He resolved to abandon the world. He took leave of his parents and then left his house. He retired into the forest. He became absolutely naked. He turned towards the north and bowed to the great Emancipated Siddhas. He plucked five tufts of hair from his head and became a monk.

Parshva practised fasting. He observed with scrupulous care the twenty-eight primary and the ninety

four secondary rules of the order of monks. He was found lost in meditation. He attained the pure omniscience. He attained the final liberation in the Sammeda Hill which is known today as the Parshvanatha Hill.

Parshvanatha preached in Kashi, Kosi, Kosala, Panchala, Maharashtra, Magadha, Avanti, Malava, Anga and Vanga. Many joined the Jain faith. Parshvanatha spent seventy years in preaching.

Mahavira modified and enlarged what had already been taught by Parshvanatha. He did not preach anything which was absolutely new.

Parshvanatha lived for one hundred years. He abandoned his home when he was thirty years old. He left home in 842 B.C. and attained Nirvana in 772 B.C.

Glory to Parshvanatha, the twenty-third Tirthankara!

Lord Krishna sat at the feet of His Guru Sandeepani. Lord Rama had Guru Vasishtha who gave Him Upadesha. Lord Jesus sought John to be baptised by him on the banks of the river Jordan. Even Devas have Brihaspati as their Guru. Even the greatest among the divine beings sat at the feet of Guru Dakshinamurti.

**Sri Swami Sivananda**

## MAYA AND HOW TO TRANSCEND HER

**Sri Swami Sivananda**

Two persons were walking along a riverside. It was the rainy season and the river was in floods. A black bear with shaggy hide was being carried away along the river. It looked like a black blanket floating downstream. They were tempted to take it out for themselves.

Desire (Lobha or Trishna) always lands a man in troubles and miseries. Even Sri Sita had to undergo many hardships on account of the enticement of an imaginary golden deer.

One man stood on the shore and the other jumped into the water and caught hold of the "blanket." The bear was drowning. It promptly caught hold of the man. Finding it impossible to pull the blanket ashore, he tried hard to get out of the bear's clutches ; but the bear would not let him go. His efforts proved futile. The other companion cried from the shore, "Leave the blanket (he was still thinking that it was a blanket) and come away. Why do you want to lose your life for the sake of a

blanket ?" He replied, "I am willing to leave the blanket, but, it is the blanket that is not prepared to leave me. It is holding me fast". Thus, caught by the bear, the greedy man went to the bottom of the river.

This applies to all of us who are in the clutches of Maya. We run after Maya at first thinking she would be very pleasant, full of joy and sensual pleasures. Afterwards, when we have an inkling of her real nature, when we find she is troublesome, illusory, ever-changing, we want to get rid of her. Then she will not leave us. She has caught hold of us with an iron grip. So we are going round this wheel of birth and death.

We should be courageous, alert, and real aspirants. Then and then alone can we get out of Maya by God's grace that is always waiting to descend upon us. Cry for help and that very moment you will get it ; only the cry should come from the very core of your heart, out of real thirst to get rid of Maya. We are yet clinging to Maya. We have only lip-vairagya, to

make others imagine that we are great Bhaktas. Our only aim is to acquire name, fame and money. Lord Krishna has made it plain in Chapter VII of the Gita (Shloka 14) "This Maya is very hard to cross. But those who take shelter in Me, always remember Me, pray to Me, can go beyond her" Again He has suggested two ways of achieving this aim viz., getting above Maya; by Jnana (Knowledge) and Bhakti (Worship). Karma (Selfless service) is essential for both. Even the worst sinner can attain this goal, either through knowledge (Gita 1V-36) or through Bhakti (Gita IX-30, 31). Jnana is a difficult path (Gita

VII-19 and XII-5). Bhakti is easy of practice (Gita VIII-14 and XII-6 and 7). A man should not feel ashamed to be a Bhakta. He should not think it any way inferior to knowledge. Highest knowledge is synonymous with Para Bhakti. Lord Krishna has Himself said so. (Gita XI-48, 53).

In Bhakti also, there are two varieties. Nirakara and Sakara. Of the two, Sakara is the better for the vast majority. (Gita XII-2; So all of us should adopt Sakara Bhakti, Kirtan, as our path, always remembering God and uttering His name. We should strive hard, do rigorous Sadhana to get rid of this Maya.

The Lord's Maya is mysterious. She assumes various subtle forms and deludes man in diverse ways. When you give up passion, you see that anger remains. When you control anger, greed is with you still. When greed is controlled, pride clings to you tenaciously. When you renounce tea and coffee, you cling to milk and fruits. When you control the tongue, the eye is waiting to harass you. When you abandon old friends, new friends cling to you. When you give up one kind of work, another kind of work is waiting for you.

**Sri Swami Sivananda**

## QUESTIONS IN BHAKTI YOGA SADHANA

**Sri Swami Sivananda**

### **THE GREATNESS OF NAME**

Q. What is Bhakti Yoga?

A. It is the path of devotion in which there is attachment to God, the partner of the Soul, which brings cessation of wants, desires and miseries of mundane life. It is the path of Prem which unites the Jiva with the Lord.

Q. What is that thing which is superior to Rama even?

A. Ram-Nam.

Q. How?

A. Sri Hanuman told Sri Rama, “O my Lord, there is something superior to Thee”. Sri Rama was quite astonished. He asked Hanuman, “What is that thing, O Hanuman, which is superior to Me?” Hanuman replied, “He Prabhu, Thou hadst crossed the river with the help of a boat. But I crossed the ocean with the help of and the power and strength of Thy Name only. The stones floated in Thy Name only. Therefore, Thy Name is indeed superior to Thee.”

### **MAHAMANTRA AND BHAKTI**

Q. What is the Mahamantra which gives freedom easily in this Iron Age?

A. “Hare Rama Hare Rama

Rama Rama Hare Hare; Hare Krishna Hare Krishna Krishna Krishna Hare Hare.”

Q. What is Bhakti?

A. It is supreme devotion and intense attachment to the Lord.

Q. What are the six means of developing or cultivating Bhakti?

A. Service of Bhagavatas, Sadhus and Sannyasins, repetition of God's name, Satsanga, Hari Kirtan, study of Bhagavata or Ramayana, stay in Brindavan, Pandarpur, Chitrakut, or Ayodhya—these are the six means of cultivating Bhakti.

### **LORD HARI AND THE BHAKTAS**

Q. Who can sing the name of Hari?

A. “*Trinidapi sunichena tarorapi sahisnuna, Amanina manadena kirtaniya sada Hari.*”

He who is humbler than the blade of grass, who has power of endurance like the tree, who cares not for honour and yet honours all, is fit for singing the Name of Hari all the time.

Q. Where is Divine Nectar?

A. Learned people say: That the nectar can be found in the ocean, in the moon, in the world of serpents

(Nagaloka) and in the heaven. If this be true, how can there be saltishness in the ocean, decrease in the moon, poison in the mouths of serpents, and death of Indra (or dethronement)? Therefore, the true nectar can be found in the neck (sayings or teachings) of Bhagavatas (devotees of the Lord).

Q. How are Bhaktas to be known?

A. Bhaktas do not care for anything. Their hearts are fixed at the lotus feet of the Lord. They are very humble. They have equal vision. They have no attachment towards anybody or anything. They are without mine-ness or I-ness. They have no distinction between sorrow and happiness. They do not take anything from others. They can bear heat, cold or pain. They have love for all living beings. They have no enemies. They are serene. They possess exemplary character. Name of the Lord Hari is always on their lips. They are very pious. They see Hari in all beings and objects. They never hurt the feelings of others. They are friendly towards all. They are free from anger, hatred and pride.

### **THE TWO ARCH-ENEMIES OF BHAKTI**

Q. What are the two inner enemies that stand in the way of developing Bhakti?

A. Lust and anger.

Q. What are the ten vices that follow lust?

A. Love of hunting, gambling, sleeping in the day time, slandering, company with bad women, drinking, singing love songs, dancing, music of a vulgar nature and aimless wandering about.

Q. What are the eight kinds of vices that accompany anger?

A. Injustice, rashness, persecution, jealousy, captiousness, cheating (taking possession of other's property), harsh words and cruelty.

### **THE EIGHT SIGNS OF BHAKTI**

Q. What are the eight signs of Bhakti?

A. Asrupata (tears), Pulak (horripulation), Kampan (twitching of the muscles), crying, laughing, sweating, Murchha (fainting) and Svava Bhanga (inability to speak).

Q. How did the Lord help His Bhaktas?

A. Lord Krishna Himself conducted the marriage ceremony of Narsi Mehta's daughter. He brought ghee for the Sraddha of Narsi's mother. He guided the blind Bilwamangal to Brindavan by holding the stick in His hands. He massaged the feet of the Raja during the days of absence of His barbar Bhakta.

**To be Continued**



# CHILDREN'S WORLD

## **DIVINE LIFE FOR JUNIORS**

Blessed Children of Divinity!

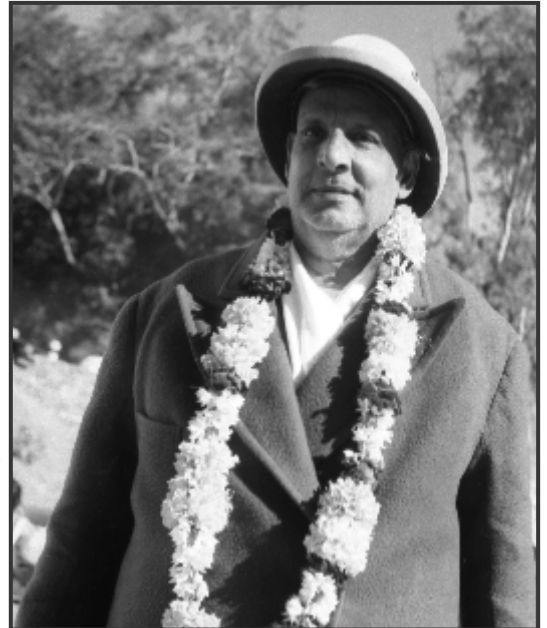
### **Serenity**

Be serene and calm under all conditions. Cultivate this virtue again and again. Serenity is like a rock; waves of irritation may dash on it but, cannot affect it.

### **Only One God**

There is only one God. But, His Names and forms are endless. Call Him by any Name and worship Him in any form that pleases you. You are sure to see Him and get His Grace.

**Sri Swami Sivananda**



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Taken from 'Students, Spiritual Literature and Sivananda'

## **PARABLE OF THE BOY WHO PURCHASED ONE BRINJAL FOR THE RUPEE**

A man had two sons. He gave them ten rupees each one day and said to them, "These ten rupees you can spend as you like. But, please bring me some brinjals for tonight's dinner."

They both went away to the bazaar. The foolish boy produced the ten-rupee note to the vegetable seller and said, "Please give me ten brinjals for the whole amount; my father wants to give a good dinner tonight." The vegetable-seller at once noticed the foolishness of the boy, and gave him ten rotten brinjals and sent him away.

The wise boy went to the shop and produced a ten-rupee note and said,

“Look, I want ten brinjals—the best ones at the cheapest rate. And, give me the balance.” He got the brinjals for four annas. With two rupees, he did Puja in the local temple and took the Lord's Prasad. He gave away five rupees in charity to poor boys who heartily blessed him and his family. For the balance, he purchased the best spiritual books available in the book-shop.

They both returned to the father and produced what they had brought.

“Look, father what I have brought! Ten brinjals for ten rupees; they ought to be wonderful,” said the foolish boy, and produced the ten rotten brinjals. The father threw away the brinjals in great disgust, remarking, “You have not only lost the money, but purchased rotten brinjals which would spoil even other good dishes. What a fool you are!” Turning to the other boy, the father asked, “What have you brought?”

The wise boy laid before the father the good brinjals, the sacred Prasad from the temple, the spiritual books, and added, “Father, these cost me only five rupees. I distributed the other five rupees in charity. How happy the poor boys were! They sent up heart-felt prayers to the Lord to bless us all. Surely, the Lord is well pleased with us all.” The father warmly embraced the wise boy and appreciated his wisdom. “You are my own. I am well pleased with you. I hereby make you the sole heir to all that belongs to me. You and I are one.”

The Lord gives riches to people in order that they might utilise the same properly. Artha should be utilised in such a way that it satisfies all the three other Purusharthas—Dharma, Kama and Moksha—and not the one (viz., Kama) alone.

The foolish man, however, spends all his wealth, all his energy and time, on the enjoyment of sensual pleasures. These pleasures that he purchases at such expense—are they really pleasures? No, they are all pain and rotten at the very core. They are useless.

The wise man, on the contrary, spends sparingly on the necessities of life, and lavishly on those items that enhance Dharma and earn Moksha for him. He does charity; he spends on Puja, etc. He obtains Jnana with the help of his wealth. (He feeds Mahatmas and Sadhus; looks after their bodily comforts, so that they could impart Jnana to him and look after his spiritual progress.)

The Lord is well pleased with the wise man. He embraces him. They become one. The man inherits divine Aishvarya and shines as His Divine Heir — a great saint, Siddha and Jivanmukta — on earth.

**Sri Swami Sivananda**

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Taken from 'Parables of Swami Sivananda'

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## NAVARATRI AND VIJAYADASHAMI CELEBRATION AT THE HEADQUARTERS ASHRAM



The Divine Mother's grace is boundless. Her mercy is illimitable. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. Make total, unreserved ungrudging surrender to Her. Worship Her with faith and unflinching devotion. She will give you Bhukti (material prosperity) and Mukti (liberation) also.

Sadgurudev Sri Swami Sivanandaji Maharaj



The auspicious occasion of Navaratri was celebrated with great sacredness and spiritual rejoicing at the Headquarters Ashram from 22nd September to 1st October 2025. Every morning, the programme commenced with the ritualistic worship and chanting of Devi Mahatmya at the Atithi Bhavan. In the forenoon, Sivananda Matri



Satsanga Mandali along with the devotees and guests of the Ashram offered worship to the Divine Mother daily from 22nd September to 1st October at Swami Sivananda Auditorium with the recitation of Sri Lalitasahasranama Stotra, Sri Mahishasurmardini Stotra, Saundarya Lahari and singing of Bhajans-Kirtans glorifying the Supreme Mother.

During the night Satsanga from 22nd to 28th September, Sri Durga-Saptashati was recited in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj. Thereafter, the Hindi and English meaning of Sri Durga-Saptashati was read by Sri Swami Dharmanishthanandaji Maharaj and Sri Swami



Krishnabhaktanandaji Maharaj respectively. It was followed by the chanting of Tantroktta Devi Suktam by Sri Swami Vaikunthanandaji Maharaj. Kum. Saipriya, Kum. Yashaswini Das and Kum. Aparna Das presented soulful Bhajans-Kirtans as their worshipful offering to the Divine Mother as well during the Night Satsanga. Every day, the Satsanga

concluded with the floral Archana to the chants of Ashtottarashata-Namavali of Goddess, Arati and distribution of Prasad.



On 1st October, Sri Mahanavami day, Chandi Havan was performed at the Ashram Yajnasala in the morning. Thereafter, special worship was offered to Mother Sri Saraswati with Archana and Arati at Swami Sivananda Auditorium. It was followed by the Kanya-Puja wherein the nine Kanyas representing nine forms of Devi were worshipped by H.H. Sri Swami Yogaswarupanandaji

Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, Sannyasis, Brahmacharis, devotees and guests of the Ashram. During the night Satsanga, Navaratri Message of Sadgurudev Sri Swami Sivanandaji Maharaj was read by H.H. Sri Swami Padmanabhanandaji Maharaj after the regular chants and Bhajans.



On 2nd October, the Vijayadashami Day, the programme commenced in the forenoon with Jaya Ganesha prayer followed by worship of the Divine Mother. As Sri Vijayadashami is the blessed day to commence the study of sacred scriptures, the selected portions from the Vedas, Upanishads, Brahmasutras, Srimad



Bhagavad Gita, Sri Valmiki Ramayana, Mahabharata, Srimad Bhagavata Mahapurana, Patanjali Yoga Sutra and Sadgurudev Sri Swami Sivanandaji Maharaj's book Sadhana were read by H.H. Sri Swami Padmanabhanandaji Maharaj. To mark the sacred occasion, two books and two booklets of Sri Gurudev were also released. The celebration concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj, Arati and distribution of Prasad. In the evening, Mother Ganga was worshipped with great devotion at Sri Vishwanatha Ghat. All the inmates, guests and devotees of the Ashram felt greatly blessed to participate in the Navaratri and Vijayadashami Celebrations.



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

## Deepavali Celebration, Gau-Puja and Govardhan Puja at Headquarters Ashram

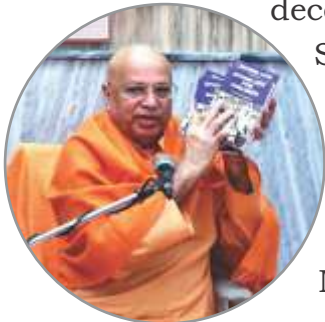


सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्तिप्रदायिनि ।  
मन्त्रमूर्ते सदा देवि महालक्ष्मि नमोऽस्तुते ॥

O Devi Mahalakshmi, obeisance to Thee, Thou who are the giver of the intelligence and success, the bestower of worldly enjoyments and liberation as well and has the mystic sound symbols as Thy form.

The glorious festival of lights i.e. Deepavali was celebrated with great spiritual rejoicing at the Headquarters Ashram on 20th October 2025. On this sacred day, every nook and corner of the Ashram was illuminated with hundreds of earthen lamps and multihued lights inspiring one and all to do sincere Sadhana to attain the Lights of lights i.e. the Supreme Being.

During the night Satsanga, Mother Lakshmi, installed in a beautifully decorated altar in holy Samadhi Mandir,



was devoutly worshipped. After the regular chants, H.H. Sri Swami Padmanabhanandaji Maharaj recited Kanakadhara Stotra and Mahalakshmyashtakam, and





read the Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj as well. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his brief message extended his heartiest wishes for Deepavali to all present. Two books of Sri

Gurudev were also released to mark the sacred occasion. It was followed by the floral Archana of Mother Lakshmi with Ashtottarshata-namavali, Arati and distribution of special Prasad.

On 22nd October, Gau-Puja and Govardhan-Puja were performed by H.H. Sri Swami Padmanabhanandaji Maharaj along with other Sannyasis at the Vishwanatha Gau-shala of the Ashram.



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

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## Sri Skanda Shashthi Celebrations at the Headquarters Ashram



The auspicious occasion of Sri Skanda Shashthi was celebrated with great sacredness at the Headquarters Ashram from 22nd to 27th October 2025 with the devout participation of the inmates, guests and devotees of the Ashram.

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





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

On 27th October, Sri Skanda Shashthi Day, the celebration commenced at 7.30 a.m. with a Kavadi procession from the Ganesh Temple on the banks of Mother Ganga to the Bhajan Hall wherein the devotees, ecstatically singing the Divine Name, carried the holy waters of



Mother Ganga in Kavadis for the Abhisheka of the Lord. Following this, grand worship was offered to the Lord. The beautiful idol of Lord



Sri Skanda was then splendidly embellished with glittering ornaments and variegated flower-garlands. After the Archana and Arati of the Lord, H.H. Sri Swami Yogaswarupanandaji Maharaj, H . H . S r i S w a m i Padmanabhanandaji Maharaj, Sannyasis, Brahmacharis and



devotees of the Ashram worshipped six 'Kumaras' representing the six-faced Lord Skanda.

During the night Satsanga held at Swami Sivananda Auditorium, Revered Sri Krishnadasji, an ardent devotee of Pujya Baba Neem Karoliji



Maharaj, presented soul-elevating Bhajans and Kirtans as his loving adoration to the Almighty Lord and Sadgurudev Sri Swami Sivanandaji Maharaj. The Satsanga concluded with Arati and distribution of the sacred Prasad.

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



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## Celebration of 24th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj



With great devoutness, the 24th Punyatithi Aradhana day of Worshipful Sri Swami Krishnanandaji Maharaj was observed at the Headquarters Ashram on Gopashtami day i.e. 29th October 2025.

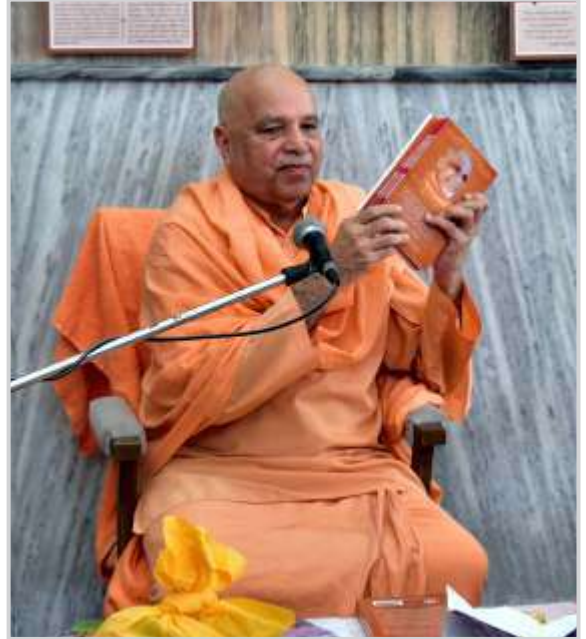
On this sacred day, the programme commenced with early morning prayer-meditation session followed by a special Havan at the Ashram Yajnashtala. In the forenoon, grand worship was offered to the

holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine. After the Paduka-Puja, Sannyasis and Brahmacharis of the Ashram

presented Bhajans-Kirtans as their loving tribute to Worshipful Sri Swami Krishnanandaji Maharaj. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj paid his reverential homage to Pujya Swamiji Maharaj through his brief message highlighting Swamiji Maharaj's untiring and dedicated services to the divine mission of Sri Gurudev. One book and two booklets of Pujya Swamiji Maharaj were released to mark the sacred occasion.

During the night Satsanga, the Darshan of Pujya Swamiji Maharaj and listening to his inspiring message through a Video Show delighted the hearts of one and all present. The Satsanga concluded with Arati and distribution of sacred Prasad.

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



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## **ANNOUNCEMENT**

### **8th SADHANA SHIVIR & SPIRITUAL CONFERENCE FROM 6th TO 10th DECEMBER 2025 AT SIVANANDA SEVAGRAMA, GAHAM, ANGUL, ODISHA**

By the grace of Most Worshipful Gurudev, Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society is going to organise its 8th Sadhana Shivar and Spiritual Conference from 6th to 10th December 2025 at Sivananda Sevagrama, Gaham, Angul, Odisha.

The Conference will be blessed by senior monks from The Divine Life Society Headquarters, Rishikesh, Pujya Gajapati Maharaja Sri Dibya Singha Deb ji, Puri, and saints and scholars from other Institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the conference aimed at dissemination of Spiritual Knowledge.

Last date of Registration – 20th November 2025

Communication Address –

Dibya Jiban Sangha,  
Swami Sivananda Sevagrama Charitable Society  
P.O – Gaham, Dist: Angul (Odisha )  
Pin- 759100

For enrolment and information, please contact:

Akshaya Kumar Dash	9437043225, 7978141003
Anand Chandra Pradhan	7978015962

The Divine Life Society

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## **ANNOUNCEMENT**

### **WESTERN ODISHA (ZONAL) DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE AT THE DIVINE LIFE SOCIETY BRANCH, SAMBALPUR, ODISHA**

**From 13th to 15th December, 2025**

By the grace of Bhagavan Sri Jagannatha, Maa Samaleshwari and Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the Western Odisha Divine Life Society Coordination Committee is organising a three-day Western Odisha (Zonal) Divine Life Society Spiritual Conference from 13th to 15th December, 2025 at The Divine Life Society Sambalpur Branch, in Sambalpur, Odisha.

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

For registration and information, please contact:

- |    |  |            |
|----|--|------------|
| 1. | Dr. Minaketan Pathy, Convener                | 9861129146 |
| 2. | Sri Bijaya Kumar Purohit, Secretary          | 9437068881 |
| 3. | Sri Raghunath Babu,<br>Core-Committee Member | 9437093248 |

The Divine Life Society

## ANNOUNCEMENT

### 10th CHHATTISGARH STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

**From 28th to 30th December, 2025**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Mata Bamleshwari, The Divine Life Society Bhilai Branch is organising a three-day Chhattisgarh State Divine Life Society Spiritual Conference from 28th to 30th December, 2025 at Punjab Palace Satsang Bhavan, Sector-5, Bhilai Nagar, in Bhilai, Chhattisgarh.

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

For registration, delegate fee and other information, please contact:

1.	Swami Maheshwarananda	8770758137
2.	Swami Vishuddhananda	6264096544
3.	Sri P. Keshav Rao, President	9302683977
4.	Sri P. Murhari, Secretary	8519089339
5.	Sri T. Gunnarao, Treasurer	7987916218

Address for communication:

The Divine Life Society Branch  
Sivananda Bhajan Mandir  
Near Uday Bhaskar Public School  
Camp-1, Shantipara P.O: Supela  
Bhilai  
Dt. Durg, Chhattisgarh

The Divine Life Society

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**ANNOUNCEMENT**

**39th ALL ODISHA DIVINE LIFE SOCIETY  
SPIRITUAL CONFERENCE**

**From 30th January to 2nd February 2026**

**AT THE DIVINE LIFE SOCIETY BRANCH,  
CUTTACK, ODISHA**

By the boundless grace of Mahaprabhu Shree Jagannatha and abundant blessings of Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj, the 39th All Odisha Divine Life Society Spiritual Conference is being held at Cuttack, Odisha, from 30th January to 2nd February 2026, to commemorate the Platinum Jubilee (75th Year) of the Foundation of The Divine Life Society, Cuttack Branch.

This Branch has the unique privilege of being inaugurated on 15th of August 1951, with the blessings of Gurudev Swami Sivanandaji Maharaj : *“I pray to the Almighty to bless the Branch to grow into a dynamic spiritual institution, where more and more men would find rest, solace, peace and bliss. May Lord bless all those noble souls, the promoters, the members, the devotees and the workers of the Branch and also the citizens of Cuttack with health, long life, prosperity, peace and bliss. May the Cuttack Branch of the Divine Life Society propagate the message of 'Divine Life' till everyone attains HIM ! May the Lord's grace be upon all.”*

Since its inception, this Branch has ceaselessly striven to spread the lofty message of Gurudev—to lead a Divine Life and to live in Divine—by organising numerous State, National, and International Level Conferences, conducted under the guidance, gracious presence, and the blessings of Param Pujya Sri Swami Chidanandaji Maharaj.

The theme of the Conference will be: **“Lead a Divine Life and Live in Divine”**

Senior monks from the Headquarters Ashram, revered Saints and Spiritual Heads from leading Institutions, distinguished scholars, and dignitaries from across India will grace the Conference and enlighten devotees with their words of wisdom.

Devotees from all the Branches of the Divine Life Society in India, and abroad are cordially invited to participate in the Conference aimed at dissemination of Spiritual Knowledge and the promotion of Divine Living for Universal Harmony and Peace.

For Registration and Information, please contact:

Prof. Dr. Geeta Mohanty, Chief Convenor	+91- 9437348930
Dr. Antaryami Sahoo, Chief Executive	+91- 9090511566
Conference Office:	+91- 9861459295, 7894312280

**Communication Address :**

The Divine Life Society Cuttack Branch  
Chidananda Ghat, Madhusudan Nagar,  
Tulasipur, Cuttack  
Odisha - 753008,  
Email : 39aodlsc@gmail.com

The Divine Life Society

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.

**Sri Swami Sivananda**

# IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

## General Donation

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

## Corpus Donation

### **Sivananda Ashram Corpus (Mooldhan) Fund**

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

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

- The income from the **ASHRAM GENERAL DONATION** shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Gau-Shala, 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 **ANNAKSHETRA** shall be utilised towards the feeding of resident Sannyasis, Brahmacharis, Sadhakas, devotees, visitors and guests of the Ashram, patients and staff of Sivananda Charitable Hospital, pilgrims, wandering Sadhus and poor persons free of cost.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the free 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 can 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.

## **ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY**

- Donations towards the Divine Life Society may be made through 'Online Donation Facility' by accessing directly to the web address **<https://donations.sivanandaonline.org>** or by clicking the 'Online Donation' link provided in our website **[www.sivanandaonline.org](http://www.sivanandaonline.org)**.

## **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/-

\* "The Divine Life" Magazine is sent free of cost to the Members of the Divine Life Society. Those who wish to become a member of the Society, may write to the General Secretary.

\*\* 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

**Balangir (Odisha):** Daily Yoga class and weekly Satsanga on Saturdays were continued regularly. The Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, chanting of Mahamantra and Mahamrityunjaya Mantra, Bhajan, Kirtan and discourses etc. There was recitation of Vishnusahasranama and Sundarakanda on Ekadashis. Homeopathic and Ayurvedic treatment was continued on Mondays and Sundays through Chidananda Charitable dispensary.

**Bangalore (Karnataka):** 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajans, discourses, chanting by children and cultural programme.

**Bargarh (Odisha):** The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama, and Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga on Saturdays, and recitation of Srimad Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Srimad Bhagavata Saptah on Rasa Panchadhyayee was arranged from 31st August to 6th September. The Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajan and Kirtan.

**Brahmapur (Odisha):** The Branch organised special Satsangas on 1st, 2nd, and 16th September. The Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and Narayana Seva.

**Bikaner (Rajasthan):** The Branch conducted daily worship, Yoga session with Asana, Pranayama and meditation, and

Rudrabhisheka on Mondays. Every Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. Besides this, recitation of Hanuman Chalisa, Sundarakanda and Mahamantra was done on Saturdays. Havan was performed on Amavasya day and special worship was done on Pradosha day. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch.

**Bhimakand (Odisha):** The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch. Sadhana Day was held on 28th.

**Bhubaneswar (Odisha):** The Branch continued daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. To celebrate the Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj, the Branch organised 17 Days Jayanti Programme from 8th to 24th September. Nagar Kirtan, Yoga Class, Paduka Puja, chanting of Sri Vishnusahasranama, Srimad Bhagavad Gita, Sri Hanuman Chalisa, Bhajan-Kirtan, discourses, Narayana Seva, competitions for students, dental camp and blood donation camp were part of the programme. Devi-Navaratri Puja was organised from 22nd to 30th September.

**Chandrasekharpur-Bhubaneswar (Odisha):** The Branch continued weekly Satsanga on Tuesdays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prabhat-Pheri, Paduka Puja, recitation of Vishnusahasranama, Hanuman Chalisa, and Srimad Bhagavad Gita, Bhajan, Kirtan and Pravachan. During auspicious

days of Devi-Navaratri, devotees recited Lalitasahasranama.

**Chennai City Branch (Tamil Nadu):**

The Branch celebrated 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj from 13th to 15th September with Nama Sankirtana, Paduka Puja, Bhajans, talk on Guru Mahima and Harikatha. Gurudev's literature was also distributed to the devotees.

**Chandapur (Odisha):**

Weekly Satsanga on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Srimad Bhagavata Parayan was arranged from 31st August to 6th September. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th with Paduka Puja, Bhajan, Kirtan and discourse on the life and teachings of Gurudev. Swadhyaya of "Saint Sage and Godman" was done from 9th to 23rd. 109th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj was celebrated on 24th September with Paduka Puja and discourse on the life and teachings of Guru Maharaj.

**Choudwar (Odisha):**

The Branch conducted daily Puja, Swadhyaya of Srimad Bhagavad Gita and Pravachan on Narada Bhakti Sutra and Yoga class on Sundays. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and discourse.

**Durg (Chhattisgarh):**

Weekly Satsanga was continued on every Saturday with prayers, Bhajans and chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. The Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja.

**Harichandanpur-Keonjhar**

**(Odisha):** The Branch had weekly Satsanga on Sundays and Paduka Puja on 8th and 24th of every month. Devi Navaratri Puja was organised from 30th September to 2nd October.

**Jamshedpur (Jharkhand):**

The Branch conducted weekly Satsanga on Fridays. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja. Breakfast and fruits were distributed at leprosy home.

**Jacobpura-Gurugram (Haryana):**

Recitation of Sundarakanda was done on 9th September. The Branch organised Devi-Navaratri Puja from 22nd September to 2nd October with Kalash Sthapana, Akhanda Jyoti, cultural programme, Garba dance and Havan. Sri Satyanarayana Katha on Purnima day and Havan on Ekadashi day were conducted. Monthly Bhandara was held on 28th September.

**Kendrapada (Odisha):**

The Branch organised a special programme from Sivananda Jayanti to Chidananda Jayanti i.e 8th to 24th September which included Nagar Kirtan, Yoga Class, Paduka Puja, chanting of Srimad Bhagavad Gita, Bhajan-Kirtan, discourses, Narayana Seva, competition for students, tree-plantation and medical camp. Navaratri was celebrated with Kanya Puja.

**Lanjipalli Ladies Branch,**

**Brahmapur (Odisha):** The Branch had daily Puja, weekly Satsanga on Sundays, and Paduka Puja and mobile Satsanga on Thursdays. Besides this, Ekadashis were observed with chanting of Srimad Bhagavad Gita and Srimad Bhagavata, and recitation of Hanuman Chalisa and Sundarakanda was done on Sankranti day. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated. On these occasions, Srimad Bhagavad Gita books were distributed to the students and food was offered to blind persons, orphans and leprosy patients. Fruits, biscuits and spiritual books were also distributed at MKCG hospital. Free eye camp was organised on 28th where 38 patients were benefitted by cataract operation and 52 received medicines and spectacles.

**Nandinagar (Chhattisgarh):**

The Branch conducted daily morning prayers, and chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd day of every month. Matri Satsanga on Saturdays with recitation of

Sundarakanda and Hanuman Chalisa was continued. Ganesh Visarjan Puja was done on 6th September. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Nagar Sankirtan, Paduka Puja, Pravachan on Ramayana and Pandvani (Chhattisgarh folk), and fruits were distributed at hospital. The Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was observed on 24th With Paduka Puja. Devi-Navaratri Puja was performed from 22nd to 30th and was concluded with Havan.

**Nayagarh (Odisha):** 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with morning prayers, Paduka Puja and discourse on the life and teachings of Gurudev. Besides this, weekly Satsanga was continued on Wednesdays and recitation of Sundarakanda and Hanuman Chalisa was done on Sankranti day.

**Rourkela (Odisha):** Daily Yoga class, weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranama etc. As usual free Accupressure treatment and medicines were provided to needy people. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prabhat Pheri, Paduka Puja and talk on the life and teachings of Gurudev.

**Steel Township - Rourkela (Odisha):** The Branch had daily Yoga class, mobile Satsangas, Guru Paduka Puja on Thursdays, Free music classes on Mondays and Swadhyaya on Saturdays. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated.

**South Balanda (Odisha):** Daily Puja, weekly Satsanga on Fridays was continued by the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa was done on Ekadashis. Special Satsanga was held on 17th

September. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 109th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated.

**Sunabeda (Odisha):** Weekly Satsangas were held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays. Sundarakanda Parayana was done on 17th September. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with prayers, meditation, Paduka Puja and Havan.

**Vasant Vihar, New Delhi:** In the month of September, the Branch had weekly Satsanga on Sundays with Swadhyaya of Sri Ramacharitamanasa, Srimad Bhagavad Gita, Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj and prayers for world peace.

**Visakhapatnam (Andhra Pradesh):** Daily Puja, Abhishekam and Yoga class were continued by the Branch. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on the life and teachings of Gurudev. Besides this, Lalitasahasranama Parayana, Abhishekam and Archana on Fridays and Hanuman Puja on Tuesdays and Saturdays were performed. The Branch conducted Narayana Seva on Fridays, Srimad Bhagavad Gita classes on Sundays, and free medical camp on every second and fourth Saturday. Daily classical music and dance classes were also held at Ashram premises. Gayatri Havan on Shudha Trayodashi day and Mahamrityunjaya Havan on Bahula Trayodashi day were performed. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 109th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja and Sankirtan. Devi Navaratri Puja was celebrated from 22nd to 30th with daily Kumkuma Puja and chanting of Lalitasahasranama. On 29th, Saraswati Puja was performed with students, and Maha Chandi Yagam, Kanya Puja and musical concert were arranged on 30th September.

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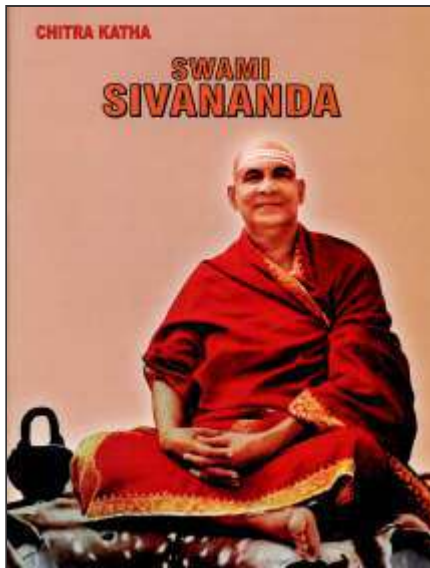
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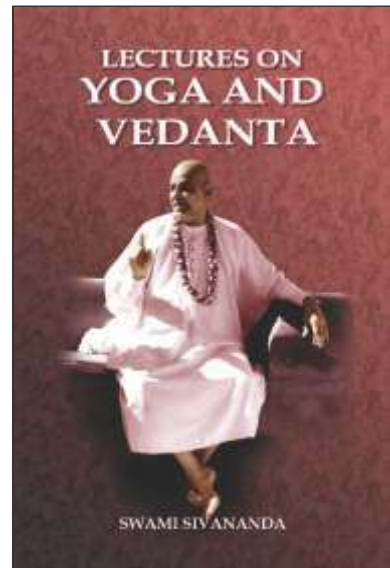
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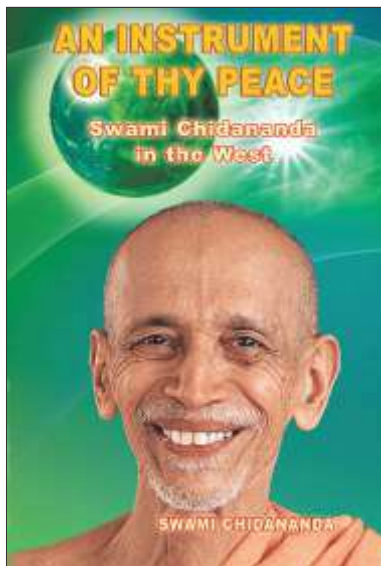
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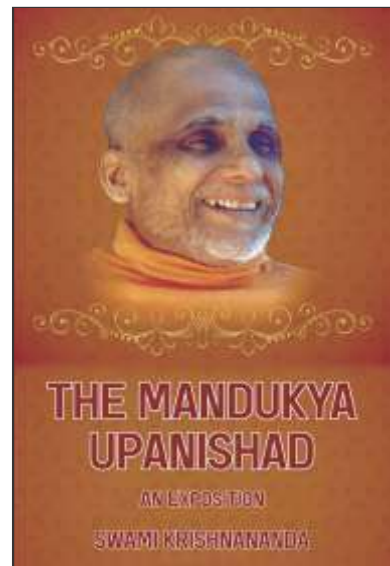
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1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase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

**Om Santih Santih Santih!**

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

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Great men are not those who speak much or run fast, but who think deep and live rightly. Right thinking consists in the sinless attitude of the mind, and sin is belief in things that perish. They are great heroes who have gone to the other shore of the ocean of death and suffering and greater still are the saviours who offer the redeeming hand to the soul that writhes to have a glimpse of the Light that shall never flicker, that shall never fade away. The company of saints has a tremendous effect on the lives of true seekers. It lifts them up to the heights of sublimity, purity and spirituality. It affects even the rank materialists. Study the lives of saints; you are inspired at once. Remember their sayings; you are elevated immediately. Walk in their footsteps; you are freed from pain and sorrow.

*Swami Sivananda*

**To**