

₹100/- ANNUAL



The DIVINE LIFE



Life
is short. Time is
fleeting. Obstacles are
many. Cut the knot of
ignorance and drink the
Nirvanic Bliss. Live well every day
as if it is the last. Every moment is
vitaly important; every day is like
turning of a new leaf. Waste not
even half a second. Plunge
yourself in Japa, meditation and
service of humanity.

Swami Sivananda

DECEMBER 2020

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

WHAT IS VASANA?

The *summum bonum* of existence is the attainment of the knowledge of the Self or the realisation of the one homogeneous Self. The knowledge of the Self can only dawn when there is extinction of all Vasanas. This Self-realisation cannot be obtained without completely giving up all Vasanas. Extinction of all Vasanas alone is Moksha.

The subtle state of desire is called Vasana. Desire is gross in its nature. A hidden Vasana is termed Kashaya. Some philosophers define Vasana as a tendency or inclination. Others say, “the blind clinging to sensual objects, through intense longing or craving without deliberation or thinking is known as Vasana.”

Swami Sivananda



THE DIVINE LIFE

Vol. LXXIX

DECEMBER 2020

No. 05

PRASNOPANISHAD

CHATURTHA PRASNA (QUESTION IV)

SAURYAYANI AND PIPPALADA

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं
च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चाऽऽनन्दयितव्यं च पायुश्च
विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं
च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥८॥

8. The earth and its subtle elements, the water and its subtle elements, the fire and its subtle elements, the air and its subtle elements, Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its object, the organ of touch and its object, the speech and its object, the hands and what can be grasped, the feet and what can be walked, the organ of generation and what is to be enjoyed, the organ of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, egoism and its object, Chitta and its object, light and its object, the Prana and what is to be supported by it—(all these rest in the Supreme Atman in deep sleep.)

महागुरुवर्णमातृकास्तोत्रम्

MAHAGURU-VARNA-MATRIKASTOTRAM

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

धात्रीतुल्यगुणस्य साधुजनतात्राणे धिया गीष्पतेः

धीराग्रेसरसेवितस्य धरणीभूषामणेः श्रीनिधेः।

नादब्रह्मरसायनस्य नमतां कल्पद्रुकल्पस्य ते

नम्यांघ्रिं शरणंगतान् करुणया त्रायस्व नः सद्गुरो ! ॥१७॥

17. O Worshipful Gurudev! You are like mother earth in protecting the poor, and are Devaguru Brihaspati in intellect. You are devoutly served by the eminent scholars, you are the precious jewel of this earth, an abode of prosperity, the divine wish-fulfilling tree for thy devotees and you are ever immersed in the bliss of Pranava. Have mercy upon us and protect us who have taken shelter at thy adorable lotus feet.

गौरीकान्ततपोलसद्धिमगिरौ गंगाप्रवाहोज्ज्वलत्—

सान्द्रानन्दकुटीरपुण्यनिलयावासप्रिये विश्रुते।

लोकक्षेमकृति प्रशस्तकरुणे ज्ञानामृताम्भोधरे

दिव्यज्योतिषि सद्गुरौ मम मनो भूयाद्विलीनं सदा ॥१८॥

18. May my heart and mind ever be merged in Sri Gurudev who is shining with divine lustre, who is a cloud showering the nectar of knowledge, whose infinite compassion is greatly appreciated by all, who is well-known for his benevolent deeds, and who loves to reside in his holy hermitage named Anandakutir at the bank of the Ganges in the Himalayas sanctified by the penance of Lord Siva.

(To be continued)

Christmas Message

INGRESS OF DIVINE BLESSING¹

(H.H. Sri Swami Sivananda)

There is but one Source for life. The diversities and differences that one observes in phenomenal existence are the various expressions of the same Life-Force. No individual can stand in absolute independence or complete isolation. There is an inter-relation, which is true in every condition and being, between the part and the whole. Life is entire; it is a whole. Any lopsided growth is more a deformity than development.

The immanence of God in every atom of creation is a gospel truth which all must accept. The whole universe is potentially present in the individual. The process of development of the individual is necessarily that of unfoldment of the individual personality, both physical and spiritual. The reality of diversities, whether of beings and their phenomenon, or of principles and their enunciations, depends on their oneness of source and purpose. The many-sided teachings of saints and men of wisdom have also a source and purpose which is common to all. There is a common centre

from which everything in man radiates. That supreme centre is the Divine Recognition of the supreme Godhead in Life, in all its expressions and movements.

Every achievement in human solidarity, progress and lasting well-being, whether individual or collective, is the movement of an abiding truth—Dharma. There are laws that make for that triumph. There are conditions under which alone are the goodness of the existence and the operations of these laws experienced and known by man. Similarly, there is a basic condition in which alone the building of the kingdom of God upon earth or the enthronement of Godhead in human life is a natural and practical proposition. That condition is the absolute annihilation of the individual ego and the divine transformation of the whole being.

Various are the definitions of the Ego or Ahankara. One definition may be, it is the ultimate cause of the

¹ Taken from DL 1962

countless falsehoods, calamities and woes. But it is easy to know the ego by its qualities, dispositions, temper and mood. Just as we know the Divine by treading the path of Truth and Dharma (Righteousness), even so, it is easy to know the ego by the ease with which it can drag man into degradation. The ego is a falsehood which is a characteristic state of dominant mental being in which the claims of self-exaltation are its main preoccupations. It makes absolutely no difference whether this egoistic selfishness is individual, or social, or national, or international.

There is an inherent uncompromising conflict between Truth and the false ego— between Dharma and Adharma. The many political or social conflicts, private feuds, international wars and all forms of catastrophic visitations attributed to nature, are really the apparent symptoms of the more formidable and enduring war going on beneath, which the falsehood of the ego, Adharma, wages incessantly against the truth of the supreme Dharma. The old problems become more and more complex and

complicated, every time the ego-filled man handles them for solution.

As it was stated above, the ego is false, therefore its successes and achievements in the world are also necessarily false. But we should understand that when we talk of the absolute falsehood of the ego, we say so in relation to the Absolute Truth of the Divine, and not in any other sense. What abides ultimately and is immutably real and conducive to the good and happiness of mankind, is the Absolute Truth which is Divine. The way of human liberation and freedom is the way of divine transformation of man's entire being and the total destruction of all causes and conditions which make for the sway or prevalence of the ego. It is towards the fulfilment of this Divine purpose that all sages, saints, reformers and teachers of mankind have, in all vital epochs of human history, exerted themselves in every way. Lord Jesus laid, with his own life and blood, a path for mankind to tread.

Christ said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Again He said, "Blessed are they who hunger and thirst after

righteousness; for they shall be filled.” The first beatitude promised the kingdom of heaven to the egoless man. The poor in spirit are they who have emptied themselves of all ego. Egoistic men, proud of their wealth, pedigree and learning, have no place in the kingdom of heaven. They merely strive to get the admiration of men, popularity in the world and prosperity in terms of worldly goods. These they may get, but the fleeting nature of things mundane is sure to make them feel eventually miserable. Those that are poor in spirit, desire nothing for themselves in this world. By nature they have abundant wisdom, though they may not be quite aware of it. When brought to their notice, they ascribe it to God. There is no play of ego here, and, therefore, God's Grace flows through them. Surely, theirs is the kingdom of heaven.

The implication of the second beatitude is worth noting. Righteousness which is God's Will is Omnipresent. God's Grace is ever ready to fill man's heart and make him subserve His Will, thus exalting his self. But it is the egoistic self-will of man that denies its entry into his

heart. To obtain His Grace, to let His Righteousness permeate our personality is much easier than you imagine. You have to hunger after it. You have to yearn for it. You have to evince a keen desire to become Divine. You have to pray to Him to fill you with Grace. Truly blessed are they that are thus filled. For, filled with His Righteousness, they will live and move about as the living monuments of the Divine Law, thus inspiring others too, to exalt themselves and transform the very earth into paradise.

On the sacred occasion of Christmas, let all awake within their bosom a consciousness of the Christ-Ideal and determine to live henceforth the true Divine Life as preached by Lord Jesus, in His famous Sermon on the Mount, that unforgettable divine message. It is essential that we should, in the midst of the joyous celebration of the Holy event of the Birth of Jesus, reflect on the glorious life of the Lord and His message. For, in it lies the key to world peace and brotherhood. May the blessings of Lord Jesus be upon you all! Amen.

(Sivanandanagar, 8th December, 1962)

INDIAN CULTURE BASED ON THE BHAGAVADGITA¹

(H.H. Sri Swami Sivananda)

THE IDEAL OF SOCIAL LIFE

The individual in society has to adapt himself to his environment in the light of the unity of life in the Divine. The stages of life differ in different persons and their Dharmas or duties in life are based on these stages of individual development. The Bhagavadgita recognises the temperamental diversities among individuals and the consequent classification of duties suited to their evolutionary stages which determine their Guna and Karma. In all countries, there are the philosophical and the spiritual, the active and the militant, the business-loving and the trading, and the work-a-day populace naturally inclined to manual work. These distinctions are not artificially created with any motive behind, but these represent the outward social system revealing the inner aptitudes of human beings. Swadharma is the duty prescribed to a person in accordance with the stage of life in which he is placed, not by any other person or persons, but by his own inner characteristics which he manifests in his daily behaviours and actions.

The fourfold social classification is meant to ensure a happy and loving union and fellowship among all people, who, due to their inherent tendencies show their fitness for varying activities in life and not a general equality in thought and deed. It is not possible for all men and all women to think alike and act alike. This kind of equality is not ingrained in the very essence of life in the world. Life is a display of heterogeneous species of beings and the fourfold grouping of persons is a broad division of mental dispositions and abilities for knowledge and action. The social good depends upon the proper regulation of the society, not merely by the force of the administrator, but by a loving understanding of one's own position, each for himself, and placing oneself in that particular status, for which alone he is meant, according to the inner law governing his nature. The members of society are interdependent and their welfare is sought by their social classification relative to the qualities and the actions corresponding to them (Gunakarmavibhaga). The

¹ Taken from YVFA Weekly 1951 - Vol 3 (The Gita Jayanti falls on 25th December this year.)

preservation of the hoary culture of India may be attributed to this wise scheme of life based on natural laws sanctioned by the promptings of the inner nature in man.

The Gita is, no doubt, a great exponent of the ideal of social and universal brotherhood. It notes, however, in this respect, that individual life, family life, social life, universal life and divine life cannot be ultimately separated from one another, but these represent only the stages of the growth of the individual towards the realization of Divine Perfection. Brotherhood has a meaning only when it is grounded in Selfhood or oneness. Dharma or righteousness determines the good of the society and the universe is a big society of beings inhabiting its different parts. He who seeks the well-being of the society cannot do so by forgetting the fact that the society is within the universe which is the integral whole, a conforming to the laws of which is necessary both for the individual good and the social good. The universe, too, is not a self-explained truth in itself, but is the expression of the harmony and reality that is in the Highest Divine Being. "When one realizes that the diversity of beings is centred in the One, and has spread from That alone, then, he

attains to Brahman" (XIII- 30). The Dharma of this Reality is the standard with which the Dharmas of the universe, the society, the family and the individual are fixed. As the Reality of Brahman is indivisible, universal love and absence of selfishness and attachment become the Dharmas of the universe and all its contents. All beings are to be loved impartially and without infatuation, because the fact of the existence of all beings is the one Absolute Self. The virtues to be cultivated as enumerated in the Gita, especially in its Thirteenth and the Sixteenth Chapters, are the *sine qua non* of leading a happy and good, noble and spiritual life individually as well as socially. Through the possession of divine virtues, moral stamina and inner spiritual strength, the brute in man is overcome and the immortal principle within is unveiled.

The ideal of the social ethics of the Gita is Lokasangraha, the well-being and solidarity of the world. This is brought about by each individual through the performance of Swadharma in the spirit of non-attachment and self-surrender and with the knowledge of the immutable nature of the Atman. Swadharma aims, at the same time, at Sarvabhutahita or the good of all beings. The fabric of society is to be so

constituted as to aid its members to realise the supreme Ideal of life. As all beings share the one Life which is the whole and of which they are parts, their development lies in their being in harmony with that Life. The perfection of the part is in the Unity of the whole. Mutual love and the execution of duty in loyalty to the Whole is the means to the blessedness of the individual and the society. When each one does his own duty without reluctance or desire in his mind, the welfare of the society is ensured, for wherever action commingles with the knowledge of the Divine Purpose that is behind this visible universe, there shall be "prosperity, victory, glory and firm policy" (XVIII- 78). The Gita declares that the Shastras should be taken as the authority in determining human conduct, which shows that society rests on the basis of the eternal principles of morality and spirituality.

Life is essentially a divine worship. Activity in this world is really the adoration of the Virat or the Vishwarupa of the Lord. The individuals are 'Nimittamatra' or mere instruments in the fulfilment of the divine Law. Life is a Yajna, a holy sacrifice, and the world which is the Dharmakshetra or the field of righteous action is the altar at which the individual offers himself to God-

Being. Dharma which is the ethical value governing the individual exalts him to Moksha which is the Infinite Value and the Goal of life. Everyone should conform to Dharma which supports life and which shall protect him who protects it through dispassionate practice. God Himself is 'Shashwatadharmagopta' or the protector of the eternal Dharma. Dharma is the source of material and spiritual good. Artha, Kama and Moksha have their basis in the observance of Dharma. God-realization is the highest Dharma of all beings and all other Dharmas are subservient to this. This ultimate unity of all in God has to be realised in the entire universe (VI- 29, 30). The whole existence is the one conscious living truth of God who pervades it inside and outside and second to whom nothing can ever be (IX- 4, 5). All thoughts and actions should conform to this absolute ideal. Only when life is lived with this noble spirit of the dedication of the self to the one common and supreme good which is to be realised in God alone and nowhere else, the weal of the society is secure. When the Goal is forgotten, life becomes a misery. When life is founded on virtue and knowledge and the consciousness of the Highest Reality, it becomes Divine Life.

THE YOGA OF THE BHAGAVAD GITA¹

(Sri Swami Chidananda)

The Bhagavadgita, the celestial song of 700 verses, is the Scripture among scriptures, a precious mine of wisdom. It was given to the world by the Almighty Lord Sri Krishna more than five thousand years ago. Since that blessed day, the Gita has continued to throw a beam of light upon the highway of life, illumining the path of mankind to its goal of Godhead. This wonderful scripture which throws a flood of light on the day-to-day problems that face man in this work-a-day world, reminds us that our greatest friend and our worst foe is within us. It is the mind. The mind, when it is united with the higher Self, is our friend; when it is united with the lower self, full of cravings and desires for sense-objects, is our enemy. It is a common experience that in us there is this dual current of the higher divine nature and the lower animal nature. Sometimes, the mind is linked to the higher nature, and man feels he is a veritable God. Sometimes, the mind is linked to the lower nature, and he feels that he is a devil. What is worse still, often the upward and downward pulls operate at the same time, and man often is perplexed and wonders whether he is a God or a devil.

This wonderful scripture is something very precious and significant to the countless seekers after Perfection all over the world. For the Gita, by its own admission, is the

supreme scripture on Yoga Sadhana or the practical process of the ascent into divine illumination. It is the Yoga Shastra par excellence.

Every chapter of the Bhagavadgita is replete with invaluable pointers to the practice of Yoga Sadhana, and they throw much light upon the path of Yoga. The Gita embodies a glorious exposition of the Yogic Way of Life. And its presentation is integral and all-comprehensive. No aspect of Yoga is left untouched. Attainment of Yoga or union with the Divine is the main theme of the Gita as expressed by the stirring admonition of the Lord. "*Anityam asukham lokam imam prapya bhajasva mam*"—"Having obtained birth in this mortal world that is fleeting and full of sorrow, do thou (O man) be intent on worshipping Me". And He says in His categorical imperative, "*Tasmat yogi bhava Arjuna*"—"therefore be a Yogi, O Arjuna". These inspiring injunctions are followed up by a lucid exposition of all the different aspects and stages of Yoga in its various phases. The basic preparations, the preliminary hurdles to overcome, the first stages, the progress and later the ascent are all touched upon in different places within this eighteen-chaptered scripture.

O you seeker after Yoga, says the Lord, first of all you must shake off all faint-heartedness and fear and make a firm resolve to fight this

¹ Taken from DL 1968 (The Gita Jayanti falls on 25th December this year.)

arduous battle with the flesh, the subtle senses and the elusive and deceptive mind. You must make Vairagya and Abhyasa—renunciation and practice—your two mainstays in this process!

The Gita declares “*Uddharedatmanatmanam*” — with the help of the mind itself, the mind has to be purified. With the help of one part of the mind, the other part has to be controlled. With the help of that part which is in union with the higher Self, the part that is associated with the senses and their objects should be controlled and purified. This is the struggle. This is the very core of Yoga Sadhana.

Arjuna asks a very interesting question, “The mind which is impetuous like the wind, is hard to control. It is easier to control the wind than to control the mind. How is that to be done?” In His answer, Lord Krishna reveals that He is a realist. He does not philosophise about it and say that it was a silly question which Arjuna should not have asked. The Lord agrees that the mind is difficult to control. It is difficult, but not impossible! It is possible to control it by Abhyasa and Vairagya. These are the two words, no aspirant will ever forget.

Abhyasa and Vairagya—practice and renunciation are not two separate things. They complement and strengthen each other. They are obverse and reverse of the same coin. Without constant Abhyasa, Vairagya will wane. Without renunciation, practice would not be possible. What prevents a Sadhaka's sustained effort

at Self-realisation? It is lack of Vairagya.

Sages and Saints have always emphasised that Vairagya can be cultivated and sustained by Satsanga, Svadhyaya and Manana (company of the wise and the saints, study of scriptures and constantly contemplating upon the truths revealed in the scriptures). The seed of Vairagya is sown in our hearts by saints; and there it has to be nurtured by means of study of scriptures like the Dhammapada, Gita, Imitation of Christ, Vairagya Shataka, etc., and by means of constantly dwelling upon the truths contained in them.

Gurudev Swami Sivananda has given a beautiful formula for keeping the flame of Vairagya bright in our hearts: REMEMBER DEATH; REMEMBER THE PAINS OF SAMSARA; REMEMBER GOD; REMEMBER THE SAINTS. This is a wonderful formula! We have to remember these sentences every day, every hour and at every opportunity. Then we shall certainly develop Vairagya.

REMEMBER DEATH! Death reminds you that this body and all that pertains to this earthly life is bound to come to an end very soon. The remembrance of death cuts at the very root of Deha-Adhyasa (attachment to the body) and Deha-Atma-Buddhi (mistaken notion that this body is the Self). It enables you to develop an indifference to what happens to the body. The person who remembers death will not adorn it, and will not worry over it day and night. But even

death is a little abstract and vague. Therefore, REMEMBER THE PAINS OF SAMSARA! Now the elements that would generate Vairagya are brought more vividly before you. This presents a closer view of the nature of the world. Youth fades like an evening flower. Wrinkles appear on cheeks that were once 'filled' and lovely. Diseases afflict the body. Old age sets in very soon. Then there is separation from the loved ones. Loss of property, loss of honour, loss of position, earthquakes, riots and wars, all these deprive you of everything that you live for. These bring the nature of Samsara more vividly before your mind. *Sarvam dukham vivekinah*. To a wise man, everything is painful.

REMEMBER GOD! On the positive side, Gurudev Sivananda asks you to remember God. There are the pains of Samsara; but beyond this is the immortal, all-blissful Satchidananda Atman, eternal, pure, perfect, full of knowledge and wisdom and peace. The remembrance of God brings hope in your life and inspires you to strive to attain Him.

REMEMBER THE SAINTS! They remind you that God is not a mere ideal to be meditated upon, but that God can be realised here and now. Saints bring God nearer to you. They are the living promise of Self-realisation. Thinking of them assures you that you too can become like them, attain Self-realisation and be ever immersed in bliss and peace.

Constantly dwelling on these four sentences will sustain your

Vairagya. And Vairagya will sustain your endeavour to realise God; and that endeavour is Abhyasa!

As a Yoga Shastra, the aim of the Gita is to tell us the secret of the attainment of Yoga or union with the Lord. When we go through all the chapters and try to reflect over the fundamental method, we find that He wants us to shed off the impurities of our individual human nature and to become divinised. It is the same as the dictum, *Devo bhutva devam aradhayet* — You must become godly and worship God. We are not upon the divine plane; we are on the plane of human consciousness. This implies the existence of the impurities, defects, weaknesses, limitations, wants and imperfections of this lower plane. When we are caught in this plane, how are we to work out the process of divinisation? This is revealed to us by the great scripture, especially in the 14th chapter. God is not unaware of the great difficulty in the path of the individual in divinising his life. He has made provision for it. “Even though you are in this plane, yet I have kept My divine element in this plane. Try to colour your life completely with this portion of Myself”. The Lord is upon the human plane in the form of Sattva-Guna. That is the approach to the Lord. Whatever is Sattvic (pure) tends to bring about this transformation in our life from the human to the divine.

We know that we have all got the three qualities in every part of our being—in our thoughts, in our speech, in our sentiments, in our emotions, in our Vasanas. There is no part of our life which is devoid of the Gunas (qualities). Nature itself is constituted of purity (Sattva), passion (Rajas), and inertia (Tamas). Sattva is shoved under Rajas and Tamas; sometimes Rajas is shoved under Sattva and Tamas; and sometimes Tamas is shoved under Sattva and Rajas. Our efforts should be to fill ourselves with more and more of Sattva.

This is the technique of the Yoga of Sadachara,—right conduct. Try as far as possible to go on eliminating Tamas (inertia) and sublimating Rajas (passion) into Sattva. Rajas is not a thing which can be eliminated. It is a necessary evil with which we have to constantly deal with. Rajas is life. The fraction of Tamas i.e. Sleep, which you cannot eliminate, keep it constantly under check. Sublimate Rajas for higher purposes. Increase Sattva. Let our thoughts, words and movements, motives, actions, food, environments, habits, Sanga (company), the sights which we constantly see—let every detail of our life (charity, austerity, Sadhana, service) become dominated by and saturated with Sattva-Guna (divine quality). Then, our part of the work is more or less over.

Then God sees that we are ready to be lifted up by Him. Then, He Himself graciously takes us by the hand and lifts us up unto Divinity. This is the Yoga of the Bhagavad Gita. All

different methods are only methods to work out this fundamental process, according to the particular temperament of the individual.

Some of the Sadhanas prescribed especially by the Lord bring about this annihilation of Tamas and sublimation of Rajas. The foremost is Smarana. “Constantly think of Me”, says the Lord. When the mind holds the most divine idea, the Sattvic idea, how can Tamas approach it? “I will constantly hold you within Myself, if you hold Me within your heart”. “Offer all things unto Me”. This is Arpana. If you do a thing and offer it to Him, it becomes worship; it becomes divine. If you offer something to Him before taking it, it becomes His Prasad. It will purify you. It is divinised. “Behold Me in all”. Beholding the Lord in all, do the constant Sadhana of Namaskara. “Everywhere I offer adorations to Thee, from behind, from the right, from the left, from above” — thus the individual soul should say and feel. This is also a great transformer of all lower qualities which completely divinises this human life of ours. The Gita gives to all of us spiritual aspirants, who long for real peace, bliss and freedom from the bondage of this sorrowful earthly existence, a wonderful Sadhana, a wonderful treasure, a wonderful view and also a wonderful Bhava or attitude towards life.

May the Gita be your guide!

May Lord Krishna be your goal!

Hari Om Tat Sat!

CHRISTMAS—A SPIRITUAL PARTICIPATION¹

(Sri Swami Krishnananda)

We observe today, in this holy Ashram of Sri Gurudev, the coming of Christ, which is known everywhere as the celebration of Christmas. It is a rejoicing that is made manifest in the outer life of people, a rejoicing that the Saving Light from high heaven has descended for the redemption of mankind.

It is the belief and a requirement in every form of religious aspiration that the salvation of mankind is not within the jurisdiction of mankind alone, but it is in a realm that is above mankind. All religion presupposes the presence of a Power that is supernatural and superhuman. Mankind never believed that it can be saved by itself. Man cannot save man, because every man is like every other man. The saving factor is in a region which is necessarily something ranging above human jurisdiction, human thought, human feeling, and human envisagement of values.

The advent of Christ, or the coming of the Incarnation, is the way in which the human need, taken in its totality, visualises the descent of this Power as overwhelmingly redeeming and excessively transcendent to all concepts of human value. This transcendence is not merely evaluational, but envelops and covers

every conceivable field of human existence. An Incarnation cannot be equated with anything that is human, either in the sense of material values or ethical assessment. The concept of virtue or righteousness or any evaluational procedure applicable to mankind is seen not to apply to the region from which and through which the Incarnation operates. This is the meaning of the transcendence of divinity and anything that is godly, over and above what man can conceive as even the highest possible achievement. The highest achievement conceivable by mankind is transcended by a single Incarnation. All humanity throughout history, for ages together, compressed into the highest possible assessment, or understanding, cannot equal the radiance of a single Incarnation, or the coming of God, in any manner whatsoever. Here is the inner significance of the excessively superior character of the spiritual outlook of life, in comparison with any other mode of living in the world.

The way spiritual is one of the ways in which man can live in the world, is what the common populace may be thinking. The way spiritual is not one of the ways or modes of living; it is a total transvaluation of values

¹ Discourse given on Christmas Eve, 1992

that takes place when we become spiritual. We cease to be human for the time being, at least for the moment, when we feel that we are really transformed into a centre of spiritual aspiration. The humanity in us is outgrown by the indwelling presence of Divinity, which is the Incarnation, as far as the seeker is concerned, in the form of his longing for God. The asking for God is also the work of an Incarnation of God. This incarnation takes place in the midnight of the senses; Christ and Lord Krishna were both born at midnight. These analogies of religiously mystifying experiences tell us that the closure of sense activity is a requirement for the luminosity of Divinity to manifest itself adequately. When the senses are awake, the Spirit is sleeping; when the Spirit is awake, the senses close themselves.

Therefore, celebration of this august occasion of Christmas is not merely a merry-making occasion for people in the world, a few hours of freedom from our normal work-a-day existence. It is not a joy of the feelings or the emotions, and it is not a psychic action taking place in our celebrations. It is a participation on our part in the spirit that has descended in the form of Christ. All religion is divine participation. When you are unable to participate, you are inadequately religious or spiritual. In this sense it is that many a master has proclaimed that religion or spirituality is not doing anything; rather, it is a kind of being

something. God is known as Supreme Being, and not just doing. We do not say that God is Supreme Doing, we say that God is Supreme Being. And a participation in a ray of His Being—call it Incarnation or any operation that can be regarded as divine in this world—such a participation alone can be regarded as spirituality, and each one should know for oneself to what extent this participation takes place in one's life.

Truly speaking, it is hard to be entirely spiritual in one's daily behaviour, outlook and even thought, because man is man. The humanity in mankind presses itself forward and tries to drag the general outlook of life to the periphery of sensory activity and mental operations, and rarely do we delve into our spirits. Our life is sensory in the way we generally work in the world, and it does not go beyond the mental realm inasmuch as everything that we do is connected with seeing, hearing, smelling, tasting and touching. All activity is within the circle of these types of sensory activity, and this activity is connected with the way in which the mind thinks. We may say our whole life is psycho-sensory, and it is rarely spiritual. We think and we act, but we are rarely capable of delving into the being of our personality. We move, we are in a state of procession, transition, an onward progression, as it were, in our daily life of activity, but we have not a moment of what can be called 'being' in our life.

We never are. We are supposed to be what can be regarded as our being, but we seem to be in a fluxation of psychic activity and sensory operation. All our life is activity, and not anything of the nature of being.

Each one may try to make an assessment of this situation in our life, to find out to what extent we have been in ourself, apart from the activities in which we are engaged—the work that we do and the engagements in which we are engrossed in the life we live right from beginning to end. We have to carefully distinguish between being and doing, as I mentioned, and only that part of our life which can be designated as being can be regarded as the spiritual part of our life. Anything other than that is temporal, transitional, earthly, and mortal.

The mortal element is not the framework of the descent of Christ; it is the immortal essence that descends into the immortal that is in the human being. This is the reason why it is midnight of the senses. It is so because the outer pressure of the spatial and temporal structure of our life ceases in the night of mental and sensory activity, and we seem to be what we are, at least when we are in the midnight of our deepest self—which is to say, when we are just pure being. When we are silent in ourself, when the psychic activity is hushed—to repeat, when we are, and we do not identify ourselves merely with processional

activity of any kind—God descends into us.

This descent is as difficult to understand and appreciate as the life of Christ himself. We may read the Bible, we may read the scripture and go through the entire story, and yet we may not be able to inwardly fully appreciate the significance thereof because listening to the story and appreciating the instruction and the meaning of the gospel is not identical with our true participation.

A saint it is who really participates in the coming of God; that is why a saint is also a divine being. Divinity manifests itself only in that receptacle which can contain it. A mortal framework cannot contain an immortal descending force, just as a powerful elephant cannot be confined to a dilapidated hut, which may break down by the power of the elephant. Well-seasoned metal is necessary to act as a framework for the conducting of electric force. Electricity does not pass through a rope made of coir. In a similar manner, we may say that divinity does not reveal itself in that which is not divine. God participates in Himself when this descent takes place, which means to say that God, as present in the deepest recess of the human being, becomes the recipient thereof, the receiving receptacle of the light of the higher heaven.

The heaven above coincides with the heaven within. “God is in heaven” is what we generally say, and

what we are told. When we say that God is in heaven and the light of God descends from above, we speak of the transcendence of God, but when we say that heaven is within, we speak of the immanence of the very same high heaven. The highest is also the deepest and the innermost. The highest heaven, which is the abode of the Almighty, is also the innermost recess of the bottom of our own heart. It is into this divinity of the inner recess of our being that God descends.

Christmas, therefore, is a spiritual participation on our part. It is a recollection of our old forgotten heritage, a memory that we bring back to our conscious level of thinking. That which is within tries to keep before its vision its harmony, its relationship and its kinship in the high heaven from where it has descended.

We said that Christ is the Son of God, and he is also the Son of Man. He is the Son of God because he is the radiance that emanated from the highest heaven, the Almighty Father. The Supreme Transcendence involved in the coming of the Incarnation is implied in the words 'Son of God'. The response of God to the needs of humanity is implied in the designation 'Son of Man'. It is Man with 'M' capital. It is not one man calling God; it is mankind as a whole, the species of humanity, the very earthly involvement summoning the presence of this utter transcendence. The earth finds itself inadequate to bear even its

own burden. Mark this little distinction that is to be made here. There is in each man an ordinary man, and also a Total Man. When the Total Man in each man—this higher man, call it by any appellation whatsoever—summons the highest in heaven, the Son of God descends as the divine response to the call of the Total Man, and he also becomes the Son of Man. He is the need of Man, and therefore he is the Son of Man. He is an Incarnation of God, and therefore he is the Son of God.

The highest in man, therefore, is commensurate with the highest in heaven. Divinity and humanity go hand in hand here, walking as friends, as it were, like the two birds described in the Upanishads. One bird is busy eating the fruits of life, while the other bird merely perches on the branch of the tree of life, gazing at this panorama of existence and eating nothing—which means to say, wanting nothing, coming in contact with nothing and having relationship with nothing, because it itself is all things.

In Christ, we find a combination of man and God. The ideal man and the ideal divinity can be seen blended in proper proportion in the personality of Jesus the Christ—ideal behaviour, utmost goodness, greatest charitableness, the humbleness of the most humble that we can conceive of, and the grandeur of the greatest that we can imagine in our mind. The

greatest and the humblest come together in the saint and the sage; such is the Incarnation. When God becomes man, He will behave like the ideal man, but also as the ideal manifestation of God. We will never find it easy to understand how God and man can come together in a single personality, because we always feel and are accustomed to think that there is a great contradiction between being man and being God. But the superman, known as the Incarnation, is a negation of this erroneous concept, where the mortal can visualise the immortal in a mysterious manner—as in the Bhagavadgita, Arjuna could see the Visvarupa of God—and God the Universal can become the particular in the so-called visible, localised personality of humanity.

Here is the grandeur of the Incarnation. To contemplate this, to

find an occasion to meditate on this aspect of divine work in this world, we have occasions of this kind—Christmas, which is the hour and the moment when we honestly, in the heart of hearts, refurbish ourselves and become different in the quality of our being. We do not become different in any possessional character of our life, we become different in quality. When the celebration is over, the quality of our life has changed. This change is internal in the sense that it is spiritual. The deepest in us has touched the highest, and God has descended into us. If this feeling can become our own and we live by this feeling, we have truly and properly celebrated this wondrous Christmas, which gazes at us every year at this moment, reminding us again and again that God never forgets man and God is ever with us.

Earth is the only solid reality. Pots, jars and other forms that are made out of mud are mere appearances. They are in name only. The solid reality at the back of these names and forms is mere mud only. When these forms are broken, they become mud again. Even so, these names and forms are unreal. The solid reality is Brahman or God who is the basis or substratum for the world. The waves, ripples, foam, etc., belong to the ocean. They are mere water only. They have come out of the ocean. They exist in the ocean and dissolve in the ocean. Ocean always exists. Even so, all these names and forms have come out of Brahman. They exist in Brahman. They dissolve in Brahman.

—Swami Sivananda

THE POWER OF AUSTERITIES¹

(Sri Swami Sivananda)

Once upon a time, a handsome and energetic young prince of the Haihaya race went out hunting. He roamed about in the forest. He saw a Muni wrapped in a deer's skin. The prince mistook the Muni for a deer and killed him. He was very much grieved at heart for what he had done. He went to the Haihaya chiefs and informed them of the incident.

The chiefs saw the dead body of the Muni. They were very much afflicted at heart. They at once made enquiries as to whose son the Muni was and arrived at the hermitage of Arishtanemi, the son of Kashyapa. They bowed down to that great sage and stood there with folded hands. The sage welcomed them. They said to the sage, "O venerable sage! We are not at all worthy of your reception as we have unfortunately killed a Muni."

The sage said to the chief, "How have you killed a Muni? Please tell me where he is."

The chiefs gave a truthful account to the sage of all that had happened and came to the place where the dead body of the Muni was. They did not find it there. They returned to the hermitage of the sage.

The sage, the son of Kashyapa said, "O kings! Is this the Muni who was killed by you? He is my son. He does

severe austerities." The chiefs saw the Muni and were struck with wonder. They all exclaimed, "This is really amazing! How has the dead Muni come back to life? Is it by the power of asceticism? O sage! We are all very curious to know about this."

The sage replied, "O kings! Death cannot exercise its power over us. I will tell you the reason briefly and argumentatively. We strictly adhere to our own Dharmas. We always respect the Brahmanas and praise them. We do not censure them. We are very hospitable. We always entertain our guests with food and drink. We first serve our guests with plenty of food and then eat what is left. Therefore, we have no fear of death.

"We are peaceful, charitable, forgiving, generous and benevolent. We dwell in sacred places. We visit holy temples. We keep company with sages, devotees, Yogis and saints. So we entertain no fear of death.

"I have told you only a bit of our power of devotion. O kings! Abandon pride and vanity. Return to your homes and practise what I told you."

The princes said, "We shall follow your valuable instructions." They all prostrated before the sage and returned to their country with a merry heart.

(Vana Parva, Ch. 185)

¹ Taken from 'Stories from Mahabharata'

***Dear friends in Spiritual Path,
Blessed Atmaswarup,***

***Om Namo Narayanaya!
Om Namo Bhagavate Sivanandaya.
Loving Pranams.***

It is a never before situation that we are not able to meet in person and you are physically kept away from Worshipful Gurudev Sri Swami Sivanandaji Maharaj's Holy Ashram due to the prevailing situation of Pandemic Covid-19. But nothing can separate us or take us away from the divine presence of Sri Gurudev who ever dwells in the heart of every one of us. This is our greatest treasure, solace and fortune!

Every day, we are praying to Lord Viswanath and Gurudev for all of you for your welfare, good health, happiness, peace of mind and spiritual aspirations. Now the responsibility of not falling into the wide spread net of corona virus is entrusted to the individuals. Government has given clear guidelines to everyone to keep healthy and fit. Every one of us

should use our common sense, patience and awareness in day to day activities for this purpose.

Gurudev's Ashram is still under lockdown and seems to be so till the end of the year. What the next year has to offer is unpredictable.

Without your physical presence, the Ashram celebrated important occasions like Navaratri, nine days Worship of Divine Mother, from 17th to 24th October followed by Deepavali on 14th November and Skanda Shashthi from 15th November to 20th November 2020. Ashram inmates participated in all the functions observing the rules of gathering. The video recordings of the celebration have been uploaded to "Divine Life Society HQ – YouTube Channel" for all of you to share the moments. On all the occasions,

special prayers were offered on behalf of all of you, that vouchsafe your presence on the occasion and right to receive the blessings from the Source Itself.

All such celebrations are to rejoice over the victory of Dharma over Adharma or righteousness over unrighteousness and are eternal reminders to us to mould our lives at every step, to march forward towards happiness, ruthlessly shunning evil and all kinds of negativity that promise only suffering and misery in life. For a spiritual seeker, a Sadhak, this is the purpose of his Sadhana that promises him his Immortal Self!

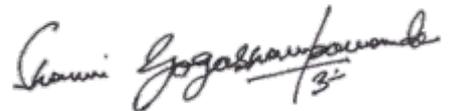
Bhagavad Geeta Jayanti, Dattatreya Jayanti, 77th Anniversary of Akhanda Mahamantra Kirtan and Sri Viswanath Mandir's Pratishtha and Christmas Retreat with New Year celebration are the forthcoming calendar programmes of this year.

For spiritual Sadhaks, quarantine and confinement come

as a blessing in disguise, as they are able to utilize the free time in their Sadhana. Japa, Meditation, Swadhyaya and Satsang are to be regular activities to keep up the fire of aspiration, on daily basis. If they are ignored, slowly the fire will die out and the seeker will be re-absorbed in the waters of worldly life. Bhagavan in Bhagavad Gita points out this "*Kaleneha Mahata Yogo Nashtah Parantapa*" – By passing of time, the great Yoga has been lost to mankind", hence the importance of daily practice.

May the grace of God and special blessings of Gurudev be ever upon all of you to keep healthy, happy and to excel in your spiritual pursuits, is my humble prayer to Sri Gurudev.

With warm regards,
Yours, in the service of Gurudev



Swami Yogaswarupananda
President

CHRISTMAS 1958 WITH SIVANANDA¹

(Chronicler: Yogi Anand)

24th DECEMBER, 1958

Coming from the Western influence of the world where Christmas is largely celebrated on a physical and material basis, that is, mainly expressed through the various forms of so-called enjoyments, such as, over-eating, drinking of alcoholic drinks, and other types of merry making according to the bracket of the society of the individual, I was happily surprised to partake in the celebration of a most wonderful Christmas here at Ananda Kutir, and although we lacked various material comforts and felt the absence of our individual families, we all agreed that it was the most spiritual Christmas ever spent.

This was mainly due to the fact that Swamiji is non-sectarian, and as a practical Vedantin, fosters the Unity of all Religions and races, regardless of colour, social position, and academic qualifications.

However, he has his own standards of qualifying his students and disciples, which are largely based upon the zeal of the aspirant to convert some of his spiritual wisdom into practical use for the service of humanity, which is largely based upon the aspirant's purity of heart and mind with devotion to the Lord.

We had here 14 overseas students from different parts of the world, and Swamiji encouraged us to celebrate Christmas as each one of us

would like to; and in this respect, as well as in so many other ways, he gives us full freedom, which so often brings out his limitless tolerance, patience, love, and forgiveness towards all.

Our celebration was held at Satsang of the Christmas Eve night; it was a most beautiful night, with clear blue skies, bright stars, and moonlight reflecting like millions of diamonds on the Ganges.

As Swamiji entered the Satsang Hall, which was decorated with a big Christmas tree etc. for the occasion, the celebration began with a one act play depicting the birth of Lord Jesus including the singing of a large variety of Christmas Carols by the players which comprised of overseas students.

Then individual performances were given, all of which were well appreciated by the large gathering which completely filled the Hall and all available space outside.

At the end of the Satsang and Christmas celebration, Swamiji presented each one of us with a lovely decorated Xmas cake, each bearing the name of the student written in icing.

Of course this gave us all a big thrill, and on Christmas day, we all followed the example of Swamiji, that is, his example of sharing what he has with others, by sharing our cakes with visitors, aspirants, and Sannyasins, wishing each other a happy Christmas.

¹ Sivananda Day-to-day

SPIRITUAL EXPERIENCES

(Swami Atmaswarupananda)

It is inevitable in the spiritual life that sooner or later, we will have a variety of spiritual experiences. For some they may be very occasional, for others almost continuous. The important thing is that we should have some understanding of them and what our attitude should be towards them.

In the first place, some spiritual experiences are very ordinary. They are simply insights. We have been pondering a problem—or perhaps we have never thought of it—and suddenly we will have an insight. We will clearly understand something that we never understood before. More profound are what we could call feeling experiences. There can be a feeling of universal expansion, love, compassion, power. They have the effect normally of confirming what we had previously understood and taking our understanding to a deeper level. Beyond that still is what can be called direct experience. In a direct experience, there is no suspension of our normal faculties of functioning, but the triad of knower, knowing and known disappears and we function simply but directly.

All these are spiritual experiences. Sometimes, indeed frequently, they can be so inspiring, so helpful, that we would like a repetition. Sometimes, they can be so overwhelming that it becomes the focus of the seeker's life to have a repetition of the experience. Whether it was just a powerful insight, a feeling experience or direct experience, their whole focus is on a repetition. They become absorbed

by it. Others will take satisfaction that they have accomplished something, that they are making progress. These are some ways of viewing spiritual experiences.

But then, this way of thinking involves a danger of ignoring the whole purpose of the spiritual life. The desire for repetition, the comfort we take in experiences, may be strengthening the ego rather than rubbing it away. The ultimate purpose of a spiritual experience is to show us that the ego is nothing and that God is everything. If we want a repetition of it, if we want to take pride in it, we are strengthening the ego rather than wearing it away. Therefore Gurudev and Pujya Swami Chidanandaji used to continuously say, "Offer everything to God." They literally meant everything about ourselves, but more especially it applies to spiritual experiences.

Spiritual experiences come to us uninvited. They come and go. We should thank the Lord for them, and offer them right back to Him. We end up with the understanding or the memory of the experience but not its possession. We end up empty, open for whatever the Lord will bring next. Our ego has not been enhanced. We have shifted our attention to the Lord, the Unchanging, where the experience came from and where our attention is meant to be.

Spiritual experiences can be of tremendous benefit to us, but our attitude to them is more important to us spiritually than the experiences themselves.



STUDENTS' SUCCESS IN LIFE

GLORY OF CHARACTER

Beloved Immortal Selves!

Anger, greed, jealousy and hatred are enemies of peace. Develop good-will, co-operation, mercy, compassion, non-resistance or non-retaliation to injuries done to you, forgiveness, contentment, nobility and cosmic love. Pray for him who has done you harm; send thought-currents of peace and good-will to him and the whole world at large.

If you annihilate selfishness, greed and egoism, nature will work for you. The individual will, will become one with the cosmic will. Your aim will become one with the cosmic. Everything will become easy. There will be no obstacles or impediments in your way. You will be free from cares, worries, anxieties, responsibilities and fear.

—Swami Sivananda



CULTIVATION OF VIRTUES

COMPASSION

Compassion is fellow-feeling or sorrow for the sufferings of another.

By compassion, you make another's misery your own and so by relieving them, you relieve yourself, too.

Cultivate compassion. Have a tender, soft heart. Know and understand the sufferings of others, and be ever ready to help them.

The whole world is one family. All are children of God. The whole world is your abode. Feel this. Open your heart to compassion. Share what you have with others. Wipe the tears of sufferers. God will bless you.

—Swami Sivananda

ERADICATION OF VICES

BOASTING

Boasting is ostentatious display or bragging. To boast is to talk vaingloriously, to speak proudly, to magnify or exalt one's own self.

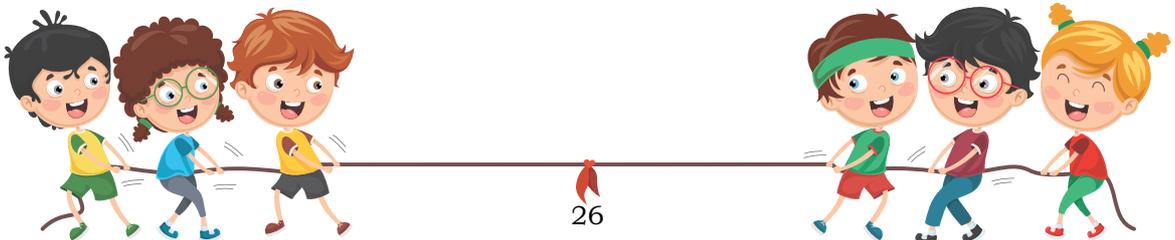
Boast not of what you can or would do. Actions speak louder than words. Doing is the only practical achievement.

Humility is natural to wisdom. Boasting is natural to ignorance.

The sun has no need to boast of his brilliance, nor the moon of her effulgence. Honest and courageous people have very little to say about their honesty or their courage.

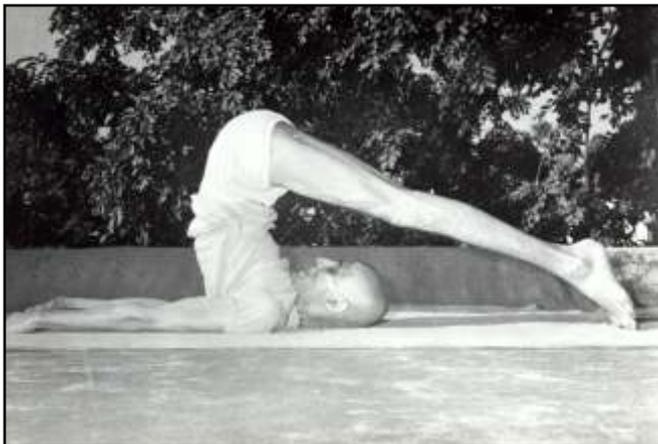
Usually the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the ocean than shallow brooks and yet empty themselves with less noise.

—Swami Sivananda



HALASANA (Plough posture)

Technique: Lie flat on your back with the arms at your sides and the palms resting on the ground. Keep your legs together, so that the big toe and the heel of one leg touch those of the other. Raise the legs slowly till they make a right angle with the trunk without bending the legs at the knees. Keeping the hands on the ground, raise the hip and the lumbar part of the back also and bring down the legs to the floor beyond the head. Press the chin against the chest and breathe slowly through the



nose. Let your palms, wrists and hands be kept flat on the floor. Lift your knees and stretch the toes as much as possible. Remain in this posture for a few seconds in the beginning with slow, deep breathing. Then, slowly raise the legs and bring them gradually, by degrees to the original posture of lying flat on the back. Gradually, increase the duration from one to three minutes, according to your capacity and convenience.

Variation: After lifting your knees and stretching the toes as much as possible, you may take the hands and catch hold of the toes.

Benefits: Various diseases and complications of the back, spine and shoulders and pains in the stomach and elbows are removed. The spine is rendered flexible and sturdy. The abdominal muscles get rejuvenated. Better blood circulation is effected into those parts of the abdominal organs, the spinal column, the back and the neck. This Asana reduces excess of fat from the abdomen, thighs and hips.

—Swami Chidananda



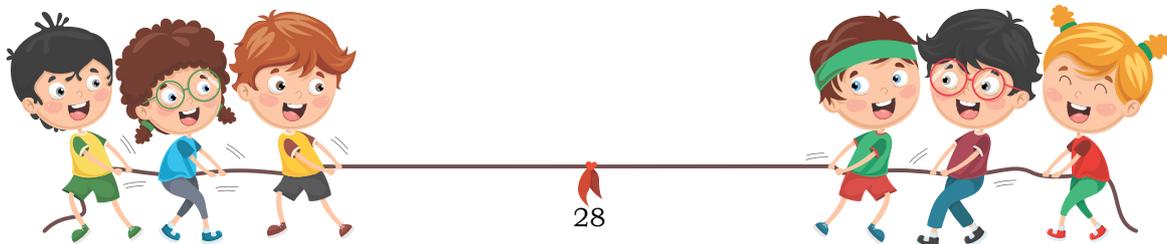
KAPALABHATI (Skull cleaning exercise)

'Kapala' means skull and 'Bhati' means shine. This exercise cleanses the skull. Thus it becomes a purificatory exercise. The regular practice bestows a shining (skull) face to the practitioner. This prepares the student for the practice of Bhastrika Pranayama.

Technique: Sit in any one of the sitting postures and keep the spine and neck erect. Exhale quickly through the nostrils with a slight movement of the lower abdomen. Concentrate on the tip of the nose. You should not contract the face muscles. Short inhalation should follow each exhalation. To start with, you can have a speed of one expulsion per second and you can practise one or two rounds, each round consisting of eight or ten expulsions. Take rest with normal breaths after each round. When one is sufficiently advanced in the practice, one can increase at the rate of ten expulsions for each round, per week, till one gets 120 expulsions in each round. Two or three rounds may be done in the morning and evening.

Benefits: This exercise cleanses the skull, the respiratory system and the nasal passages. It destroys diseases of the phlegm. It removes the spasm in the bronchial tubes. Consequently, Asthma is relieved and cured also. The impurities of the blood are thrown out. Heart functions properly. The circulatory, respiratory and digestive systems are toned up to a considerable degree.

—Swami Chidananda



Deepavali Celebration at the Headquarters Ashram



The sacred day of Deepavali is an annual reminder for all of us to walk in the light and attain the Light of Lights i.e. Brahman. This glorious festival of lights was celebrated with great spiritual fervor at the Headquarters Ashram on 14th November 2020. The entire Ashram illuminated with thousands of earthen lamps filled everyone's heart with blissful brilliance.



During the night Satsang, Mother Lakshmi was offered special worship in a beautifully decorated altar at the holy Samadhi Shrine. After the regular chants, H.H. Sri Swami Padmanabhanandaji Maharaj recited Kanakadhara Stotra and Mahalakshmyashtaka Stotra and read the Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj as well. Thereafter, it being Saturday, Sri Hanuman Chalisa and Sri Sankatamochana Ashtaka were collectively sung. Three books of Sadgurudev were also released to mark the sacred day. The Satsang concluded with floral Archana of the Divine Mother with Ashtottarashatanamavali, Arati and distribution of Prasad.

**May the Light of lights, the Supreme Lord and Sadgurudev
bless us all with the light of wisdom.**

Sri Skanda Shashthi Celebrations at the Headquarters Ashram



Sri Skanda Shashthi is joyous celebration of Lord Skanda's glorious triumph over demonical forces. This auspicious occasion was celebrated with due sacredness at the Headquarters Ashram from 15th to 20th November 2020.

During the forenoon of all the six days, Lord Skanda enshrined in Bhajan Hall was devoutly worshipped with Abhisheka and Archana to the chanting of Vedic Mantras. The Sannyasis, Brahmacharis and Sadhakas of the Ashram participated in Abhisheka and Archana of the Lord with great devotion. The worship concluded with Arati and distribution of Prasad.



**May Lord Skanda and Sadgurudev Sri Swami Sivanandaji Maharaj
bless us with splendid victory in our battle against the demonical
forces of ignorance and worldliness!**

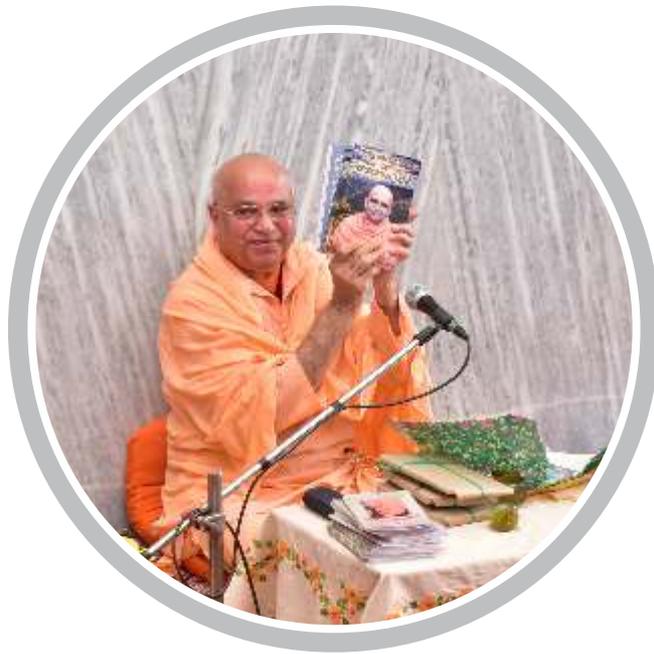
Celebration of 19th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj



The sacred day of 19th Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj's Mahasamadhi was observed with great devotion at the Headquarters Ashram on Gopashtami day i.e. 22nd November 2020.

To mark the auspicious day, special worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the holy Samadhi Shrine wherein Senior Swamijis, Sannyasis, Brahmacharis and Sadhakas of the Ashram devoutly participated. After the Paduka-Puja, Sannyasis and Brahmacharis sang Bhajans and Kirtans as their loving homage to Worshipful Sri Swami Krishnanandaji Maharaj. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj blessed the gathering with their brief talks on the inspiring life of Worshipful Sri Swamiji Maharaj.

Param Pujya Swamiji Maharaj's one book 'The Problems of Spiritual Life' and three booklets 'The Song of God Almighty', 'The Path to God-realisation Part I' and 'Spiritual Evolution according to the Bhagavad Gita' were also released to commemorate the sacred day. The Satsanga concluded with Arati and distribution of Jnana Prasad and Prasad.



May the grace of Param Pujya Sadgurudev Sri Swami Sivanandaji Mahraj and Worshipful Sri Swami Krishnanandaji Maharaj be upon all!

SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned'.

(Swami Chidananda)

For more than five years, she had been completely bedridden, as an inward patient in her nineties, in one of the female wards of the Home. Her physical condition was a painful process of immobility and dependence; her mental status a continual struggle of resistance and holding back, calling and crying, sleepless nights on and off. But the name of Panduranga would lift her up, bring a smile on her face, and sometimes during the time of lifting, bathing or changing position, she would respond and sing together “Panduranga-Vitthala...Vitthal-Vitthala-Vitthala...Panduranga-Vitthala...” The last weeks, her food intake was the minimum, and one day when she was asked what she would like to have, her answer was short and firm: 'Kheer!' She finished almost half a bowl of it and after one or two sips of water, there were a few deep exhales and she passed away as peaceful as could be. May her soul rest in peace and eternal bliss. Om Shantih Shantih Shantih.

Sivananda Home accommodates a group of elderly and vulnerable patients; vulnerable in physical as well as in psychological respect – pain in the heart, invisible from outside, but from inside causing anxiety, worries or deep feeling of abandonment and loneliness. Medical treatment is for one's physical health, being an important aspect of the facilities in Sivananda Home. But more and more one comes to know the importance of the aspect of safety and security. Where the heart is at peace and at ease, there is space for the body to recover and recuperate. Remembering an incident these days with the kittens – Once one of

the kitten lovers was asked: “what makes you like them so much? – calling them, pampering and patting. Is it their helplessness that attracts or what else could it be?” The answer was touching. “No,” he said, “it is not their helplessness. It is their surrender. their faith that even having come in a completely strange and different place, the unconditional faith that they are safe and secure...”

Pray that we all be blessed with this absolute faith in God, in Gurudev, in life, come what may.

“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

The greatest help or service that you can do to the world is imparting of knowledge of God. Spiritual help is the highest help you can render to mankind. The root cause of human suffering is Avidya or ignorance. If you can remove this ignorance in men, then only can they be eternally happy. That sage who tries to remove the ignorance is the highest benefactor of the world. If you remove the hunger of man by giving food, it is only temporary physical help. It is removal of a physical want for three hours. Then the hunger manifests. The man remains in the same miserable state. Building of hospitals, rest-houses and *choultries* for the distribution of free food, distribution of clothes, etc. are not highest kind of help. Miseries are not eradicated. The world will continue to remain in a miserable state even if you build many millions of hospitals and feeding-places. Get Brahma Jnana or divine knowledge, and distribute this knowledge everywhere and remove the ignorance in men. Then only will all kinds of miseries, tribulations and evils be completely eradicated.

—Swami Sivananda

GUIDELINES REGARDING DONATIONS

Donations towards the Divine Life Society may be made 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.

ONLINE DONATION

Those who would like to avail the 'Online Donation Facility' for sending donations may do so, either 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**.

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 continued daily Arati, Rudrabhishek on Mondays and Guru Paduka Puja on Thursdays.

Chandapur (Odisha): Daily 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 16th September and 17th October for world peace. 133rd Birth Anniversary of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 104th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajan, Kirtan and discourse on life and teachings of Gurudev.

Chatrapur (Odisha): Birth Anniversaries of worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja and fruits and sweets were distributed at a leprosy

Colony. Besides, weekly Satsang continued on Thursdays.

Chandigarh: The Branch conducted online Satsang on Sundays with chanting of Narayana Mantra and Mahamrityunjaya Mantra, Bhajan and Kirtan etc. Birth Anniversaries of worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Pushpanjali, Bhajan and Kirtan. Ramayana Path was arranged from 8th to 24th September.

Karavadi (Andhra Pradesh): 133rd Birth Anniversary of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 104th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajan and Kirtan. On 6th Akhanda Sahasranama Yajna and 23rd Nakshatramala Parayan was arranged by the Branch. Besides this, daily chantings of Vishnu Sahasranam, Lakshmi Ashtottara and Hanuman Chalisa continued.

Lucknow (U.P.): During Covid-19 Lockdown, the Branch had daily Chanting of Mahamrityunjaya Mantra.

Nabha: The Branch continued daily Prayers, Swadhyaya, chanting of Mahamrityunjaya Mantra, Maha Mantra Sankirtan and Bhajans.

Nandininagar (Chattisgarh): In the months of September and October, the Branch had daily morning prayers and evening Satsang with chanting of Vishnusahasranam. 133rd Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja. Durga Navaratri was celebrated from 17th to 25th October with Jyoti Kalasa, chanting of Durga Astottara Shatanamavali and Havan. Kanya Puja was done on 25th.

Panchkula (Haryana): 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. On these occasions Narayana seva was done, and milk, bread and Daliya were distributed to the patients. Besides this, Satsang was held on Sundays.

Rourkela (Odisha): Daily Yoga class, and weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. The Anniversary of the Branch opening was celebrated on 22nd October.

Steel Township - Rourkela (Odisha): In the month of September the Branch celebrated Sivananda Jayanti on 8th and Chidananda Jayanti on 24th. Besides, during September and October mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays, Swadhyaya on Saturdays and weekly Satsang on Sundays were continued regularly.

Visakhapatnam (A.P.): The Branch had Sivabhishekam on Mondays, Anjaneya Abhishekam on Tuesdays and Abhishekam for Durga Devi on Fridays. Besides this, Mahamrityunjaya Havan on Trayodashis and Satyanarayana Swami Puja on full-moon days were continued regularly. Birth Anniversary of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja and Gana Sankeertan.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

Adhyatma Yoga	₹ 125/-	Inspiring Stories	170/-
Ananda Gita	60/-	In the Hours of Communion	65/-
Ananda Lahari	40/-	Isavasya Upanishad	30/-
Analects of Swami Sivananda	55/-	Inspiring Songs & Kritans	130/-
Autobiography of Swami Sivananda	110/-	Japa Yoga	120/-
All About Hinduism	255/-	Jivanmukta Gita	75/-
Bazaar Drugs	60/-	Jnana Yoga	120/-
Beauties of Ramayana	120/-	Karmas and Diseases	20/-
Bhagavad Gita (One Act Play)	35/-	Kathopanishad	75/-
Bhagavadgita Explained	55/-	Kenopanishad	40/-
Bhagavadgita (Text & Commentary)	110/-	Kingly Science and Kingly Secret	165/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	500/-	Know Thyself	65/-
" " (P.B.)	490/-	*Kalau Keshavkirtanat	300/-
Bhagavad Gita (Translation only)	65/-	Life and Teachings of Lord Jesus	80/-
Bhakti and Sankirtan	150/-	Light, Power and Wisdom	55/-
Bliss Divine	480/-	Lives of Saints.....	375/-
Blood Pressure—Its Cause and Cure	65/-	Lord Krishna, His Lilas and Teachings	170/-
Brahmacharya Drama	40/-	Lord Siva and His Worship	155/-
Brahma Sutras	375/-	Maha Yoga	20/-
Brahma Vidya Vilas	75/-	May I Answer That	125/-
Brihadaranyaka Upanishad	325/-	Mind—Its Mysteries and Control	325/-
Come Along, Let's Play	80/-	Meditation Know How	185/-
Concentration and Meditation	285/-	Meditation on Om	60/-
Conquest of Mind	330/-	Moral and Spiritual Regeneration.....	75/-
Daily Meditations	95/-	Mother Ganga	70/-
Daily Readings	95/-	Moksha Gita	55/-
Dhyana Yoga	125/-	Mandukya Upanishad	35/-
Dialogues from the Upanishads	100/-	Music as Yoga	80/-
Divine life for Children	90/-	Nectar Drops	40/-
Divine Life (A Drama).....	25/-	Narada Bhakti Sutras	100/-
Divine Nectar	230/-	Parables of Sivananda	75/-
Easy Path to God-Realisation	75/-	Passion and Anger	20/-
Easy Steps to Yoga.....	U.P.	Pearls of Wisdom	55/-
Elixir Divine	35/-	Philosophy and Significance of Idol Worship	25/-
Essays in Philosophy	75/-	Philosophical Stories	65/-
Essence of Bhakti Yoga	110/-	Philosophy and Yoga in Poems	25/-
Essence of Gita in Poems	35/-	Philosophy of Life	35/-
Essence of Principal Upanishads.....	105/-	Philosophy of Dreams	50/-
Essence of Ramayana	110/-	Pocket Prayer Book	35/-
Essence of Vedanta	165/-	Pocket Spiritual Gems	35/-
Ethics of Bhagavad Gita.....	125/-	Practical lessons in Yoga	120/-
Ethical Teachings	105/-	Practice of Ayurveda	180/-
Every Man's Yoga	160/-	Practice of Bhakti Yoga	305/-
First Lessons in Vedanta	100/-	Practice of Brahmacharya	125/-
Fourteen Lessons on Raja Yoga	55/-	Practice of Karma Yoga	150/-
Gems of Prayers	70/-	Practice of Nature Cure	210/-
Glorious Vision (A Pictorial Guide)	650/-	Practice of Vedanta	145/-
God Exists	60/-	Practice of Yoga	215/-
God-Realisation	60/-	Precepts for Practice	125/-
Gurudev Sivananda (Pictorial).....	250/-	Pushpanjali	35/-
Guru Bhakti Yoga	100/-	Radha's Prem	U.P./-
Guru Tattwa	50/-	Raja Yoga	140/-
Hatha Yoga	120/-	Revelation	130/-
Health and Diet	120/-	Religious Education	65/-
Health and Happiness.....	130/-	Sadhana	630/-
Heart of Sivananda	115/-	Sadhana Chatushtaya	45/-
Health and Hygiene	190/-	Saint Alavandar or The King's Quest of God	40/-
Himalaya Jyoti	35/-	Sarvagita Sara	100/-
Hindu Gods and Goddesses	100/-	Satsanga and Swadhyaya	45/-
Hindu Fasts and Festivals	85/-	Samadhi Yoga	310/-
Home Nursing	75/-	Self-Knowledge	155/-
Home Remedies	125/-	Science of Reality	60/-
How to Become Rich	30/-	Self-Realisation	85/-
How to Cultivate Virtues and Eradicate Vices	180/-	Sermonettes of Sw. Sivananda	130/-
How to Get Sound Sleep	70/-	Sivananda-Gita (Last printed in 1946)	65/-
How to Live Hundred Years	70/-	Sixty-three Nayanar Saints	85/-
Illumination	60/-	Spiritual Experiences	135/-
Illuminating Teachings of Swami Sivananda	75/-	Spiritual Lessons	115/-
		Stories from Yoga Vasishtha	110/-
		Student's Success in Life	55/-
		Stories from Mahabharata.....	180/-

Sureways for Success in Life	260/-	Swami Sivananda—Saint, Sage and Godman	205/-
Svara Yoga	75/-	The Quintessence of the Upanishads	50/-
*Sw. Sivananda - His Life in Pictures.....	75/-	The Role of Celibacy in the Spiritual Life	25/-
Spiritual Treasure	55/-	The Divine Destination	120/-
Spiritual Aspiration & Practice	115/-	The Truth That Liberates	35/-
Tantra Yoga, Nada Yoga and Kriya Yoga	145/-	*The All-Embracing Heart	100/-
Ten Upanishads	165/-	Twenty Important Spiritual Instructions	80/-
The Devi Mahatmya	120/-	Verses Addressed to the Mind	155/-
The Divine Treasure of Swami Sivananda	25/-	Walk in This Light	140/-
The Glorious Immortal Atman	50/-	*Worshipful Homage	500/-
The Science of Pranayama	70/-		
Thought Power	85/-	By Swami Krishnananda	
Thus Illumines Swami Sivananda.....	20/-	A Brief Outline of Sadhana	60/-
Triple Yoga	95/-	Ascent of the Spirit	U.P.
Total Thinking	110/-	Chhandogya Upanishad.....	100/-
Unity of Religions	80/-	Commentary on the Bhagavadgita	485/-
Universal Moral Lessons	45/-	Commentary on the Kathopanishad	145/-
Upanishad Drama	90/-	Commentary on the Mundaka Upanishad	95/-
Upanishads for Busy People	40/-	Commentary on the Panchadasi (Vol - II)	210/-
Vairagya Mala	20/-	Epic of Consciousness	20/-
Vedanta for Beginners	55/-	Essays in Life and Eternity	50/-
Voice of the Himalayas	185/-	Interior Pilgrimage	75/-
Waves of Bliss	75/-	Mundaka Upanishad	40/-
Waves of Ganga	70/-	Philosophy of Bhagavadgita.....	130/-
Wisdom in Humour	70/-	Philosophy of Religion	50/-
Wisdom Sparks.....	70/-	Realisation of the Absolute	125/-
World Peace	120/-	Religion and Social Values	50/-
What Becomes of the Soul after Death	150/-	Resurgent Culture	20/-
Yoga and Realisation	120/-	Self-Realisation, Its Meaning and Method	45/-
Yoga Asanas	85/-	Sri Swami Sivananda and His Mission	45/-
Yoga for West	35/-	Studies in Comparative Philosophy.....	U.P.
Yoga in Daily Life	75/-	Sessions with Ashram Residents	300/-
Yoga Vedanta Dictionary	70/-	The Attainment of the Infinite	50/-
Yoga Question & Answers	95/-	The Development of Religious Consciousness	85/-
Yoga Vedanta Sutras	90/-	The Brihadaranyaka Upanishad	250/-
		The Heart and Soul of Spiritual Practice	150/-
		The Mighty God-Man of our Age	75/-
		The Tree of Life	60/-
		The Vision of Life	85/-
		The Yoga of Meditation	70/-
		The Universality of Being	100/-
		Ture Spiritual Living II.....	135/-
		The Glory of God	90/-
		The Spiritual Import of the Mahabharata and The Bhagavad Gita	190/-
		The Struggle for Perfection	35/-
		Yoga as a Universal Science	65/-
		Yoga, Meditation and Japa Sadhana	30/-
		Your Questions Answered.....	U.P.
		Others	
		Bhajan Kirtan in Gurudev's Kutir	60/-
		Ekadasa Upanishadah	140/-
		From Man to God-Man (N. Ananthanarayanan)	170/-
		Greatness Amidst Us	40/-
		Guru Gita (Swami Narayananda)	95/-
		I Live to Serve	25/-
		*Memories of Swami Chidananda	250/-
		Miracles of Sivananda	80/-
		Sivananda Day-To-Day	85/-
		Sivananda: Poet, Philosopher and Saint (Dr. Savitri Asopa)	70/-
		Sivananda: Raja Yoga (Vol-4)	355/-
		Sivananda: Bhakti Yoga (Vol-5)	175/-
		Sivananda Vedanta (Jnana Yoga).....	230/-
		Sivananda: The Darling of Children	
		Sw. Sivananda-Hridayananda.....	30/-
		Sw. Sivananda Chitrakatha.....	45/-
		Sivananda Integral Yoga	65/-
		The Holy Stream	185/-
		This Monk from India	125/-
		Yoga Divine.....	60/-
		Yoga Sutras of Patanjali	70/-

For Direct Orders: The Divine Life Society, Shivanandanagar—249 192, Uttarakhand, India.

For online orders and Catalogue visit: dlsbooks.org

NEW RELEASE!

THE GURU-DISCIPLE
RELATIONSHIP



SWAMI KRISHNANANDA

**The
Guru-Disciple
Relationship**

Pages: 64

Price: ₹ 40/-

With great joy, we are bringing out the booklet 'The Guru-Disciple Relationship' by Worshipful Sri Swami Krishnanandaji Maharaj which consists of an informal discourse given by Pujya Swamiji Maharaj in 1974.

Mind its Mysteries and Control	Swami Sivananda	Price: ₹ 325/-
Concentration and Meditation	Swami Sivananda	Price: ₹ 285/-
World Peace	Swami Sivananda	Price: ₹ 120/-
Health and Diet	Swami Sivananda	Price: ₹ 120/-
The Quintessence of		
The Upanishad	Swami Chidananda	Price: ₹ 50/-
Yoga Sutras of Patanjali	Dr. (Mrs.) Sita K. Nambiar	Price: ₹ 70/-

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.

**DECEMBER
2020**

LICENSED TO POST WITHOUT PREPAYMENT

(Inland) Licence No. WPP No. 03/18-20 Valid upto: 31-12-2020

(Foreign) Licence No. UA/FGN/01/18-20 Valid upto: 31-12-2020

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

DATE OF POSTING : 15TH OF EVERY MONTH:

P.O. SHIVANANDANAGAR—249192

SUSPICION AND ITS BECLOUDING POWER

Suspicion is conjecture with imperfect or with little or no evidences to support it, that something, especially something wrong, exists or is about to happen. It is unreasonable imagination or apprehension. Ignorance is the mother of suspicion. Suspicion clouds the mind, creates rupture among friends. It is mistrust and doubt. Suspicion is the mark of a mean spirit and a base soul. It is a defect not in the heart, but in the brain.

Never suspect anyone. Make others truly happy as you strive to make yourself happy. Speak a helpful word. Give a cheering smile. Do a kind act. Serve a little. Render smooth a rough place in another's path. You will feel great joy.

Swami Sivananda

To