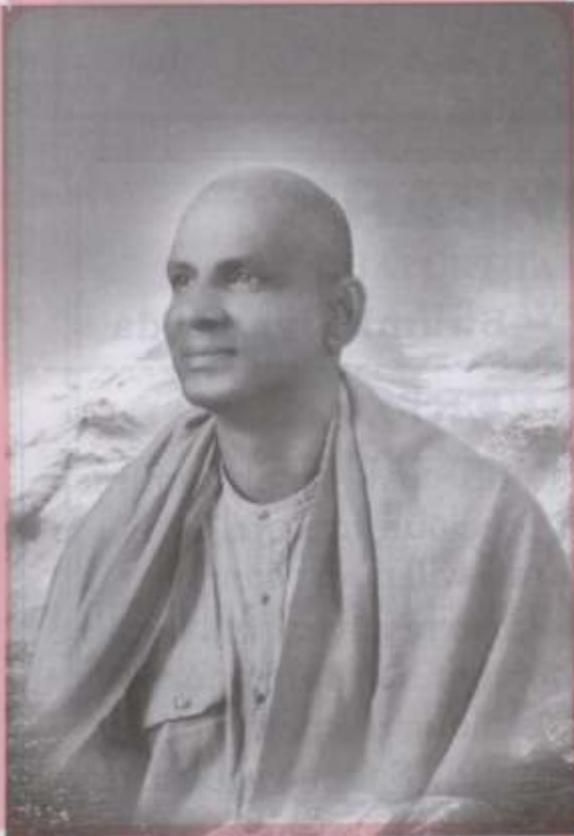


₹100/- ANNUAL



The DIVINE LIFE



The
Dawn of a New
Life awaits you! The
time is come! The Truth is
nigh. Fear not. Be bold.
Naught shall shake you! Infinite
courage and immortal joy lie in
striving for and realising the
Blessed Light, the Light of God
that surrounds you from
every side.

Swami Sivananda

OCTOBER 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**

NOW OR NEVER!

Stick to the spiritual path at all cost. Apply yourself diligently. Waste not even a single precious minute as life is short and time is fleeting. That tomorrow will never come.

Now or never. Stand up with the firm resolve: I will become a Yogi in this very birth, this very moment. Gird up your loins. Do rigid constant Yoga Sadhana. Walk along the path of Yoga in the footsteps of Jnanadeva, Gorakhnath, Sadasiva Brahman and Tailanga Swami.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXIX

OCTOBER 2020

No. 03

PRASNOPANISHAD

CHATURTHA PRASNA (QUESTION IV)

SAURYAYANI AND PIPPALADA

स यदा तेजसाऽभिभूतो भवत्यत्रैष देवः

स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीर एतत्सुखं भवति ॥ ६ ॥

6. When he is overpowered by light, then that god (mind) sees no dreams and that time the bliss arises in this body.

महागुरुवर्णमातृकास्तोत्रम्

MAHAGURU-VARNA-MATRIKASTOTRAM

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

घण्टारम्यरवं घनाभमुरलीधार्येघ्रिपद्माश्रयम्

घोरामर्षमदादिवारणहरिं कौटिल्यहीनाशयम् ।

चन्द्राभास्यगलद्वरस्मितसुधासंतृप्तभक्तावलिम्

छद्मापेतगुणच्छटाश्रितगुरुच्छत्राधिपं भावये ॥१३॥

13. I devoutly meditate on Sri Gurudev, the king of preceptors, who is adorned with pure qualities, whose voice is pleasant like the sound of a gong, who has taken refuge at the lotus-feet of Muralidhar Meghashyam, who is a lion to the elephants of terrible anger, vanity and other such vices, whose mind is pure devoid of any sort of crookedness, and who delights the hearts of the devotees by the nectarine smile flowing from his moonlike face.

जात्यासिद्धमनोज्ञचाटुवचसा जेत्रा समस्तेन्द्रिय-

व्रातस्यामलचेतसा झटिति सद्बुद्धिप्रदात्रा नृणाम् ।

झंझामारुतवन्निरर्गलगिरा विज्ञानपाथोधिना

प्रज्ञाशेवधिनाऽभिवन्द्यगुरुणा धन्या वयं वीक्षिताः ॥१४॥

14. We are immensely fortunate being blessed by our Worshipful Gurudev who has been gifted with witty and charming language by birth, who is conqueror of all sense-organs, who is pure-hearted, who bestows nobility of mind on people instantaneously, whose wisdom-words flow incessantly and powerfully like a gale, who is an ocean of wisdom and a treasure-trove of knowledge.

(To be continued)

Durga Puja Message

DEVI WORSHIP¹

(Sri Swami Sivananda)

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते॥

O Narayani, Devi, the Three-eyed, the Refuge, the Auspicious, the Bestower of all wishes, the Blessedness that is in all that is blessed! Prostrations be to Thee!

Devi is synonymous with Shakti or the Divine Power that manifests, sustains and transforms the universe as the one unifying Force of Existence. In fact, worship of Devi is not sectarian; it does not belong to any cult, as it is commonly mistaken to be. Devi is not what is set in opposition to Vishnu or Siva, as the common populace understands. By Devi or Shakti, we mean the presupposition of all forms of existential power, the power of knowledge, of omniscience, omnipotence. These powers are the glorious attributes of God—you may call Him Vishnu or Siva or as you like. In other words, Shakti is the very possibility of the Absolute's appearing as many, of God's causing this universe. God creates this world through Srishti-Shakti (creative power), preserves through Sthiti-Shakti (preservative power), and destroys through Samhara-Shakti (destructive power). Shakti and Shakta are one, the power and the one who possesses the power cannot be separated. God and Shakti are like fire and heat of fire.

Devi worship or Shakti worship is, therefore, worship of God's glory, of God's greatness and supremacy. It is adoration

¹ Taken from D.L. 1949

of the Almighty. It is unfortunate that Devi is understood as a mere blood-thirsty 'Hindu-goddess'. No, Devi is not the property of the Hindu alone, Devi does not belong to any religion, not only so much, Devi is not differentiated from the Deva by sexual factors, Devi is the Conscious Power of the Deva. Let this not be forgotten. The words Devi, Shakti etc, and the ideas of the different forms connected with these names are concessions given to the limitations of human knowledge; they are not ultimate definitions of Shakti. The original Shakti is beyond human comprehension; Bhagavan Krishna says (in the Gita), "This is only my lower Nature (Shakti), beyond this is my higher Nature (the Original Shakti), the life-principle which sustains this universe". The Upanishad says, "The Para-

Shakti (Supreme Power) of this God is heard of in varieties of ways, this power is the nature of God, manifesting as knowledge, strength and activity". Truly speaking, all beings of the universe are Shakti worshippers, for there is none who does not love and long for power in some form or other. Physicists and scientists have proved now that everything is pure imperishable energy. This energy is only a form of Divine Shakti which exists in every form of existence.

Since Shakti cannot be worshipped in its essential nature, it is worshipped as conceived of in its manifestation viz. creation, preservation and destruction. Shakti in relation to these three functions is Saraswati, Lakshmi and Kali. These, as is evident, are not three distinct Devis, but the One formless Devi worshipped in three

f o r m s . T h e D e v a s
 corresponding to these are
 Brahma, Vishnu and Siva,
 who, in the same way, are not
 three Devas, but the forms of
 the One Supreme Deva who is
 formless. Navaratri is the
 festive occasion of the 'nine-
 nights' worship of Maha-Kali,
 Maha-Lakshmi and Maha-
 Saraswati, the Divinity of the
 universe adored in three ways.

Saraswati is cosmic
 intelligence, cosmic
 consciousness, and cosmic
 knowledge. Worship of
 Saraswati is necessary for
 Buddhi-Shuddhi, Viveka-
 Udaya, Vichara-Shakti, for
 Jnana or Self-illumination.
 Lakshmi does not mean mere
 material wealth like gold, cattle,
 etc. All kinds of prosperity,
 glory, magnificence, joy,
 exaltation or greatness come
 under Lakshmi. Appaya
 Dikshita calls even final
 Liberation as “Moksha-

Samrajya-Lakshmi”. Hence
 worship of Lakshmi means the
 worship of the central purpose
 of existence itself. Mahakali is
 the transformative power of
 Divinity, the power that
 dissolves multiplicity in unity.
 The worship of Devi is,
 therefore, the explanation of the
 entire process of spiritual
 Sadhana in all its aspects.

During Navaratri, observe
 strict Anushthana and purify
 your inner nature. This is the
 most auspicious time in the
 year for Mother-worship. Read
 Saptashati or Devi Mahatmya,
 Lalitasahasranama. Do Japa of
 the Mantra of Devi. Perform
 formal worship with purity,
 sincerity and devotion. Cry for
 Darshana of Devi. The Divine
 Mother will bless you with the
 Knowledge, the peace and the
 joy that know no end! May the
 Divine Devi, the Mother, bless
 you all! Om Shanti ! Shanti !!
 Shanti!!!

ESSENCE OF DEVI MAHATMYA¹

(*Sri Swami Chidananda*)

In Hinduism, there are the worshippers of the Supreme Being in its aspect as Siva; we call them the Saivites. Then there are the worshippers of the self-same Supreme Being in its aspect as Vishnu, then we call the Vaishnavas. There is still a third section of people—and quite a number of them—who worship the one God, the Supreme Being, as manifest in the form of the Great Goddess, the Devi Shakti. They are referred to as the Shaktas. There again are three less-known sects called the Ganapatyas who worship the Supreme Being as Ganapati; the Souryas or the worshippers of the Supreme Being manifest as the splendid light as embodied in the visible orb of the sun, the giver of light, the sustainer of the life-process in this world of ours; the Koumaras or those who worship the self-same Supreme

Being as Skanda. Thus, there are the six principal sects of the Hindus who worship the same Supreme Being as conceived of in six different ways.

The Navaratri worship of the Devi is eminently a Shakta-worship, and it has come down to us through the Shakta-tradition. Their supreme scripture, glorifying the Divine Mother, is known as the Durga Saptashati or Devi Mahatmya. It is known by the name Saptashati because it is a book of 700 verses.

It is full of deep philosophic truths in regard to the aspect of Deity, Her nature, how She is and what She is. There are sublime, elevating hymns glorifying the Mother; and the ways of propitiating Her are given in it. The very reading of the scripture from start to finish is itself a very great and effective Sadhana in the Shakta mode of worship and spiritual

¹ Taken from DL 1969

practice. We shall now see the essence of this great scripture.

A king of the Surya dynasty to which Lord Rama also belonged, named Suratha, is overcome and overwhelmed by his foes, who compel him to flee his kingdom. He takes shelter in a forest. He is deeply afflicted and dejected, deprived of all his wealth and retinue; and he is wandering forlorn, destitute of everything, in a very wretched condition. His mind again and again goes back to the bitter fate which he has suffered, thinks of his kingdom, his wealth, his ministers and the way in which the kingdom is likely to be governed under the new ruler. While he is in this state of mind, he happens to come to the vicinity of the hermitage of a great God-realised sage, called Rishi Medha. He sees the hermitage with all its beauty and the disciples of the Rishi—everything pervaded by serenity, calmness and purity; and he stays there.

While he is in this

hermitage, he comes across a fellow-sufferer, a brother-in-distress, a man named Samadhi, belonging to the merchant community, who has also similarly run away from his home because of misfortune. He has lost all his wealth to his own relatives; and his own family has turned him out of the house. He is thus forced to wander into the forest. He also takes shelter at the feet of the sage.

They find that they are more or less in the same predicament, deprived of their wealth and ousted from their homes, with their own people turned against them; and in spite of all this unkindness of their own people, both of them are intrigued and deeply puzzled to find that with all the hostility and enmity of their people, their minds yet go again and again to those very people, to the very things which have been the cause of their sorrow, of their grief, of their deep disappointment and dejection.

They try to discuss this

between themselves—what is this mysterious nature of the mind which goes back again and again, and clings to those self-same things and people from whom they have had nothing but pain and sorrow? Unable to solve this riddle, they go and humbly entreat Rishi Medha to throw some light upon this problem. They ask the Rishi, “O Wise One, we are greatly puzzled to find that this mind still clings to those very objects and is attached to those very persons, from whom it has received the greatest pain and sorrow; it knows there is no pleasure in those things, yet it will not give up its attachment to them—what is the reason for this; how do you explain this peculiar delusion of the mind; please enlighten us”.

In answer to this query which, though put by Raja Suratha and Vaishya Samadhi, is a universal question which agitates the minds of all thinking men and women all over the world, Rishi Medha gives his wondrous exposition of the

greatness of the Devi. He says, “O my children! A mysterious delusion dwells in the mind of man, by which his pure reason is blinded, by which delusion he is again and again made to cling and go back to those very objects and persons from which he is subject to so much pain and suffering. This delusion, this veiling power, is really the mysterious power of the Divine Mother. It is She who is the cosmic illusion. It is She who is at the back of the projection of this very universe itself. It is with Her mysterious veiling power that the One seems to have become the many, the formless seems to have taken numerous forms and the unmanifest seems to have become manifest, and this mysterious power is the indescribable power of the Supreme Being itself. It is Brahma Shakti; it is the Mahamaya or the great Cosmic Illusory Power which emanates from the Lord Himself; and it is through this power that the Lord sets going this universal drama of projection of creation,

preservation and once again the ultimate dissolution of all names and forms back into its pristine transcendental state of Pure Being”.

The king Suratha and Vaishya Samadhi want to know more about the mysterious power which Rishi Medha has referred to and to know more about this cosmic power which is at the back of all manifestation. In response to this request of theirs, Rishi Medha goes into the detailed exposition of the nature of the Divine Mother; and the scripture of Devi Mahatmya contains this exposition. In the end, having expounded the mystery and secret of the supreme nature of the Divine Mother, Rishi Medha advises Suratha and Samadhi to go and practise Yoga, worship the Divine Mother, pray to Her, meditate upon Her and propitiate Her, which they did and attained Her grace.

Upon the occasion of the external worship of the Divine Mother during the Navaratri, let

us remind ourselves again and again that real worship of the Mother is inner allegiance with the benign destructive force of the divine Shakti in its work of breaking our impure personality and giving us a brilliant divine personality. Let us remember again and again that real Mother-worship is our inner co-operation and our inner loyalty to the Durga Shakti which is doing its work of breaking our egoism, breaking our human weaknesses, defects and limitations, so that upon a field that is thus cleared, we may build a path of divine life, of spiritual consciousness, to lead us to immortality and perfection. Let us all pray to the Divine Mother that She may give us the necessary strength, inspiration and inner power to surrender ourselves wholeheartedly to Her and join in the work of the Divine Shakti in regenerating us, in annihilating our Pashutva (animal nature) and bestowing upon us Divya Jyoti (Divine Light).

NAVARATRI: THE WORSHIP OF MAHADEVI

(Sri Swami Krishnananda)

The worship of Mahadevi—Durga, Lakshmi, Saraswati—which is prevalent in India, is a religious festival, an occasion for great enthusiasm socially, and people revel in the freedom of expression of their feelings for the divine superintending power which is regarded as the source of this universe.

No one can understand who this Shakti is. In the great prayer the gods offered, as we have it in the Devi Mahatmaya—*Namo Devi, Maha Devi...*—everything is told about her. I do not know whether to use the word 'her'. It is a defect of language. It is not a woman. How can you regard God's alienation of Himself for the purpose of this apparent creation as an other than what He is, as a woman? As you will appreciate, there is no such thing as a woman or a man in this world. They are certain functional features manifested by the requirement of this interaction of cosmic forces, one related to the other. Impersonality rules the cosmos, and this is the meaning of the so-called differentiation of Siva and

Shakti. God is dancing; sometimes we say Shakti is dancing. We do not know who is dancing on whom. In some pictures or portraits, we see Kali dancing on Siva's chest. Why is Kali dancing on Siva? How is it? It is the power of the cosmos dancing on its rootedness in the Absolute. Indescribable is this phenomenon.

Shakti worship—Devi worship, Durga Puja—is not a female deity's worship, as some people wrongly imagine. Durga, Lakshmi and Saraswati are not females like women that we see in the world. This very Shakti is portrayed to us in the Devi Mahatmya as Narasimhi, Rudrani, Kumari, and all sorts of names. She appeared as Skanda with spear in hand, as Narasimha with a roaring lion's mouth, as Vishnu with Sudarshana in hand, as Rudra with Pasupata in hand. Can we call that Great Being a woman? There has always been this difficulty that men and women counterpose something opposite to themselves. This idea has to be shed before we become true

worshippers of this great Divinity. Otherwise, it becomes a kind of Tantric cult and a ritual which may take us anywhere, like a firecracker that bursts during Diwali. It may burst in the sky, or may burst in our face; anything can happen.

Tantra, which is at the back of Navaratri Puja, is not a cult by itself. It is the basic explanation behind every activity that takes place in this universe. Even the slightest activity of ours is explicable only in terms of what Tantra describes as the meaning of life; but we are not supposed to understand this meaning merely by snapping our fingers. Dynamite is a powerful force. It can burst open rocks and mountains, and it can also burst open our own heads if we do not handle it properly. It will turn upon us.

Therefore, this is a very, very meaningful and highly significant spiritual occasion provided to us, and not merely religious in the ordinary sense of the term. Here we rise to the occasion of contemplating God as all His power in any form whatsoever in which it reveals itself—as beauty to the eyes,

sonorous music to the ears, fragrance to the nose, sweetness to the tongue, softness to the touch, and intellectual exaltation for a literary genius; all this is Shakti operating. Therefore, during this Navaratri occasion it is imperative on the part of an ardent seeker and worshipper of the Divinity to be benefited by this worship, and not merely to pass through it as a kind of routine for nine days. “It has been done for so many years and now, this year, we will also do it, and make a noise, and then the whole thing ends.” That is not so. Religious observances have their spiritual import, as we know very well. They are deeply significant as divine occasions provided for us to rise to that occasion now and then for the purpose of accelerating the progress of our soul towards its destination.

Thus, in our worship, what do we worship? We worship God as He is, and God as He appears; God as the cause, God as the effect; God as the male principle, God as the female principle; God as the positive and the negative. Worship is many a time considered as an act of the soul, with no connection with the

body. It is Shakti worship, Tantra Sadhana, that tells us that we should not commit this mistake. There are levels of reality, degrees of expression of God Himself, and we have to rise from the lower level to the higher level. We cannot cut off our connection with the lower level, imagining that we are on the top, because everyone is conscious of one's being in the body. This bodily consciousness has to be transmuted, not severed. Otherwise, the soul will writhe in agony that it has lost a part of itself, and the result would be not yogic attainment but miserable rebirth. The body is not to be discarded; it has to be transmuted into a subtler energy. Molecule becomes atom, atom becomes electron, electron becomes electric force, and it becomes the space-time continuum or whatever we call it. We do not reject the molecules for the sake of their finer essences, because they are the transmuted forms of the very things which we saw with our physical eyes—solid objects.

In spiritual practice, in Tantra Sadhana, there is no abandoning anything, no rejecting anything. We cannot

reject Shakti and catch hold of only Siva. That is not possible. It is like abandoning creation for the sake of the Creator. Not so is the case, says the Purusha Sukta. *Tasmadviradajayata*: From Him only everything comes.

Spiritual aspiration is an integrated march of the whole that we are, the body-mind-spirit complex, towards that total whole which is Siva-Shakti, A r d h a n a r i s h v a r a , Mahapurusha, Purushottama, Parabrahman, which is the All, the source of power and power itself, that great glory. We can call it only glory. Unable to say what it is, the poet of the Purusha Sukta says, "What can I call Thee? Thou art great glory." God, or whatever we call this great mystery, is great glory. Shakti, or whatever we call this great mystery, is great glory. The universe, or whatever we may regard it as, is great glory. The whole of life is a great miracle and a wondrous glory. Its worship it is that we are engaged in during this holy occasion of blessed Navaratri of Adyashakti: Mahadurga, Mahalakshmi, Mahasaraswati. May their grace be upon us all!

DIPAVALI: THE WORSHIP OF MAHALAKSHMI

(Sri Swami Krishnananda)

The worship of Mahalakshmi, which is the theme of all these celebrations on this blessed occasion known as Dipavali, is actually the form religion gives to the adoration of the glory of God. The face of God is beautiful. Inasmuch as no one has beheld the face of God, religious prescriptions give us representations of the various types of glory manifest in the world. The glory of God as such cannot be conceived, of course, as everyone knows, but that which gives satisfaction, that which looks attractive, that which is prosperity in its very nature, that which is magnificence and exuberance, that which is robust and grand in every manner—these features can be attributed only to the majesty of God.

Mortal, ephemeral things cannot have that beauty in them. Perishable objects have within them the sting of the perishable nature to which they are subject. Even when perishable objects are born, their death is inscribed in large bold letters on their face. Death follows birth—not as a

sequence in time, but as a manifestation of the process beginning with birth itself. Hence, nothing in the world can be regarded as comparable to the majesty of God's beauty.

But religion has applied every means to portray at least a modicum of this masterly majesty of God, which can be deciphered even in this world, because behind the wretchedness of apparently visible physical existence, there is a grandeur at the core, which has to be brought up to the surface of cognition and aesthetic appreciation. This is the function of religious worship and any kind of adoration that goes by the name of religious performance.

Mahalakshmi, who is adored on this auspicious occasion, is represented as the power and the glory of Bhagavan Sriman Narayana, the Supreme Being. As beaming, scintillating rays jet forth from the great glory of the orb of the sun, so the power of God, known as Shakti in religious parlance, manifests itself in this universe of creation that God appears to have made.

Though there is a distortion in all things in this world, which passes understanding at every stage of our trying to grasp its meaning, there is, nevertheless, as we have to accept, the presence of God Himself in what He has created. God has also to be immanent in order that the creation can be sustained. The world cannot be sustained even for a moment if God's presence is not there.

That immanence of God's glory is the beauty of things in the world, and to carry this perception of beauty to the highest point of religious exaltation would be to divinise this form of God and regard it as Brahma-shakti, Vishnu-shakti, Siva-shakti, and other such names—that is, the glory associated with every performance of God, generally known as creation, sustenance and transformation. The life-giving, sustaining power of God is said to be manifest in the religious worship, adoration and conception of Mahalakshmi—who is veritably, in Her essential nature, God manifest in the world in its purest form.

Prosperity is Mahalakshmi. She is oftentimes also called Moksha-Samrajya-Lakshmi: the

prosperity which is ultimate Liberation itself. The prosperity of Liberation is also often associated with Mahalakshmi, who is not to be confused with the power of wealth—gold and silver—as many people think. Mahalakshmi is the inner connotation of anything that we can regard as excellent.

We have a verse in the Bhagavadgita where the Lord proclaims His presence in anything which has excellence in it: *yad yad vibhutimat sattvam srimad urjitam eva va, tat tad evavagaccha tvam mama tejom'sasambhavam* (B.G. 10.41). Wherever you see prosperity of any kind in its exalted form, there you may see God's hand operating abundantly.

The worship of Mahalakshmi is not merely an external ritual act. It is not just garlanding and waving a holy light. Though it can be that also, there is much more about it. Our heart has to adore the glory of God. Where the heart is not present, the worship is also not there. The adoration of God in His aspect of beauty and magnificence is not a performance with our hands and feet, but is a deep recognition of

our profundity of feeling, where we surrender the limitation of our own personality to the perfection which is God Almighty.

So, in a way, we worship God Himself when we worship Bhagavati Durga, Lakshmi, Saraswati—principally Lakshmi on an occasion of this kind when we light up the atmosphere with a series of illuminating lamps. We call this beautiful occasion Dipavali—a line, a series of illuminations which represents the emergence of the goodness, brilliance and excellence we perceive in people, which is also present everywhere in spite of the ugliness characteristic of human nature, generally speaking, in order to bring forth the beauty in human nature above the surface of its ugliness and distortion, and see beauty, glory, health, vigor, perfection, completeness and inexpressible satisfaction. Such an occasion of the rise of human nature from its deepest bottom—the soul rising in its majesty, we may say—is actually the act of worship of Mahalakshmi, who Herself is the exteriorised conceptualisation of the soul of God operating in things.

There are beautiful verses,

Stotras such as the Mahalakshmi Ashtaka, etc., which people recite every day to bring their minds to a focus of attention on all success in life. Success is not merely the material accumulation of physical comforts. It is, truly speaking, the adventure of the spirit within to expand its dimension towards its ultimate glory, which is direct perception of God in His supreme glory where Lakshmi is inseparable from Narayana, where God is one with His creation and His power. It is this deep significance that is behind this religious performance—which people generally, in an ignorant and innocent manner, observe with firecrackers, noises, gifts, cards and many other things, making it merely a kind of outer show, a gesture. Rarely do they manifest this beauty that is within themselves, and rarely are they prepared to see the beauty present in the hearts of other people also.

Thus, to briefly say, this is the worship of the beauty present in all things and the prosperity that is at the core of all things, which gradually rises to the perfection of God-realisation. God bless you!

A WIDOW CONSOLED¹

(Swami Gurusarananda)

16th NOVEMBER, 1956

Among the visitors who had Darshan of Swamiji this evening in his Kutir was a lady who lost her husband a year ago, and who was not having peace of mind. Swamiji asked her, "Do Japa. Are you doing Japa?" "Yes", she replied. "Then you have caught the right thing", remarked Swamiji, and added, "Come and stay here for a month. Satsang is held. Classes are conducted. You will get peace of mind. Is the death of your husband a shock to you?" "No, because I know one day everyone has to pass away", replied the lady. "So you are a Vedantin, I think", remarked Swamiji. "I want to know what is beyond this earthly life", confessed the lady. Swamiji said, "Some people get shock—those people who are very much attached. Because you have studied Bhagavata,

Ramayana and attended Satsang, you are not shocked. Otherwise, it would have been very difficult to endure the loss." After a pause, Swamiji continued, "Study the second chapter of Gita, which deals with the immortality of the soul. You will have peace. Study other religious books also. Really, there is no death. Death is like changing one's cloth or entering a new house. Death helps evolution. Death is only a process in evolution. When the body is unfit for further evolution, Lord Siva gives another body. The best way in which you can help your husband is by prayer. Weeping and beating the breast will only retard his onward march. Next time, you can come with your children and practise Japa and Anushthan on the holy banks of the Ganges. The atmosphere here is charged with spiritual vibrations."

¹ From Sivananda Day-to-day

THE ROLE OF MUSIC

To the question raised by a certain person, "Why should Swamiji have musical entertainment in the Ashram", Swamiji gave the following reply. Swamiji said, "Music is not entertainment, as worldly people may think. Music is Yoga. It is Bhakti-Yoga or Sankirtan-Yoga. Saints like Tyagaraja attained God-realisation through music. In the Satsang, the songs of Tyagaraja, Surdas, Mira and other saints are sung. Kirtan and Name of the Lord are sung. Name is a great purifier. Sankirtan-Yoga is the best Yoga for the vast majority of people. It develops Bhakti, Sattva, and concentration. Music affords relaxation for the mind after hearing abstruse philosophy and Brahma Sutras. Sankirtan inspires and elevates people and brings God face-to-face. Many people, after their day's hard labour come to attend the Satsang, and music has a

salutary effect on their tired nerves. People who come to the Ashram with mental worries or disorders, are immensely benefited by hearing music and Bhajan. They go back better in mind and spirit. People cannot hear lectures for a long time at a stretch. They lose their concentration after sometime, and thereafter lectures become boring and useless. To mitigate this, Kirtan or music in between the lectures will be useful. It will refresh the minds of the people and make them fit to hear further discourses. Music is a tonic to the mind and nerves, and food to the spirit as well."

WHY THE STUDIO?

Another question put to Swamiji was, "Why should there be a Photo Studio in the Ashram?" Swamiji replied, "The Studio has done much for the dissemination of knowledge. With the aid of movie and talkie films, the Studio can, as it were, bring Sivanandashram to people living far away and who

are unable to visit the Ashram, and give them, to a great extent, the benefit of an actual visit to this Ashram. Yoga, including Yoga Asanas, Kriyas, Bandhas, Mudras, Pranayama, the method of concentration and meditation, etc., can be taught on a wide scale to people not only in India, but also abroad, through the medium of the movie and talkie films. Such films are screened in the Ashram too for the benefit of the visitors, and the busy visitors who cannot stay in the Ashram for more than a couple of hours or a couple of minutes, learn a good deal by merely seeing a Yoga film. The Photo Studio seeks to perpetuate the important activities going on in this Ashram for posterity, so that they may have first-hand knowledge of the activities and ideals of this Ashram and may benefit thereby. Many saints, Swamins, Sannyasins and sages visit the Ashram, and the Studio enables thousands to

have their Darshan in this picture. Documentary films are also taken, and they are valuable records for the Society. Through the help of the Studio, we are able to print books containing pictures. A book with pictures is more attractive than the one without them, and people are tempted to read a book containing pictures. Thus pictures directly and indirectly help dissemination of spiritual knowledge”.

To the question 'Why Swamiji takes so many photographs', Swamiji replied, “When disciples, devotees and admirers come to the Ashram, they want to be photographed with me. For the purpose of meditation, many require my photographs. Each one likes a different pose and a different Bhava. So I have to take as many photographs as there are devotees, in order to meet their taste. A million devotees mean a million photographs.”

AN IDEAL KARMA-JNANA-YOGI

(Sri Swami Sivananda)

A Sadhu went to the court of Raja Janaka and observed all his manifold activities. He then thought within himself: 'How can we call Raja Janaka a Jnani? How can we take him for a spiritual man? He is only a worldly man. He is entrapped in so many worldly matters. He talks on worldly topics.' Raja Janaka, through his Divya Drishti or eye of intuition, understood the mentality of the Sadhu.

Calling the Sadhu to his side, Janaka said: "You seem to be a culprit. You are unfit to wear the garb of a saint. You are not thinking of God. The nature of fault-finding is deeply ingrained in you. I have decided to give you capital punishment. You will be hanged within a week."

The king ordered his servants to give the Sadhu vegetables without salt, sweetmeats with chillies, and delicious Kheer and almonds and raisins with tamarind daily. The Sadhu was terribly alarmed. He spent sleepless nights. He became very nervous. He always thought of the gallows. He dreamt daily that his neck was being tied with a

rope. He became very thin and pale.

Raja Janaka sent a servant to call the Sadhu on the seventh day for execution. The Sadhu was unable to stand before the king. He trembled and fell on the ground senseless. He came back to consciousness after ten minutes when Janaka offered him some fruits and a cup of milk with salt. The Sadhu drank it. But his mind was on the gallows.

The sage-king then said: "Look here, O Sadhu! How do you like the taste of the milk now? Was it good? Did the milk contain sufficient sugar? How did you relish the food these seven days?" The Sadhu replied: "O Rajan, I did not feel any taste in the food or in the milk that you offered me just now. My mind is only on the gallows all the time. I see only gallows everywhere. I have become a prey to the thought of the gallows. I did not know whether the vegetables or soup contained salt or sugar." Raja Janaka said: "O Sadhu, just as your mind is always on the gallows, so also my mind is always fixed on Brahman through my intense practice of

Nididhyasan, although I engage myself in various sorts of worldly activities. Though I am in this world, I am out of the world always. Do you understand my mental state? In future, do not look to the faults of others. Mind your own business always. Look to the good points of others. Glorify others. Do intense meditation. Realise. Work for the world unattached like myself. Now you can go.”

The Sadhu was very much pleased with the king. He now realised his folly and the true glory of King Janaka. He understood fully that Janaka was a wonderful Brahma-Nishtha and had perfect balance of mind amidst multifarious activities. He prostrated before him again and again and took leave. Then he did intense Sadhana, realised the Self and followed the example of Raja Janaka in doing service to the world.

Raja Janaka was a full-blown Jnani though he worked in the world. His Jnana was tested. He was in the Durbar hall when a messenger brought the news that there was fire in the city. Janaka said: “My wealth is unlimited, and yet I have nothing. Even if the

whole of Mithila is burnt, yet nothing is lost to me.”

The name of Raja Janaka is always associated with Karma Yoga and Karma Nishtha. In the Gita also Lord Krishna speaks to Arjuna: 'Janaka and others indeed attained perfection by action; then, having an eye to the welfare of the world also, thou shouldst perform action. Whatever a great man doeth, that other men also do; the standard he seteth up, by that the people go. Therefore, without attachment, constantly perform action which is duty, for by performing action without attachment, man verily reacheth the Supreme.' Ch. III-19, 20, 21.

It is very difficult to find out the state of a Jnani by his external actions. Jnana is purely a mental state. It is an internal condition. A Jnani only can understand another Jnani. Atma Jnana is imperishable and inexhaustible wealth. The wealth of the three worlds is nothing, I say nothing, when compared to the priceless treasures of the Atman. That is the reason why Janaka was not at all affected by the destruction of the city of Mithila. He stood adamant on the rock of Atma Jnana.

THE ESSENCE OF SPIRITUAL LIFE

(Swami Atmaswarupananda)

Many years ago, during Navaratri, Pujya Swami Chidanandaji would be invited up to Narendra Nagar to give a talk in the late afternoon as part of their Navaratri celebrations. Frequently, he would take up another senior Swami from the Ashram who would also address the audience. One year it was Swami Premanandaji.

When they were coming back down the road from Narendra Nagar, night was falling and they were having a spiritual discussion in the back seat of the car. During the conversation, Pujya Swamiji made two remarks that are memorable to this day, perhaps because in their own way they summarize the essential spiritual life. What makes them important is that they are of such common sense that we are apt to overlook them. One remark was, "There is no way to God except through a Sattvic ego."

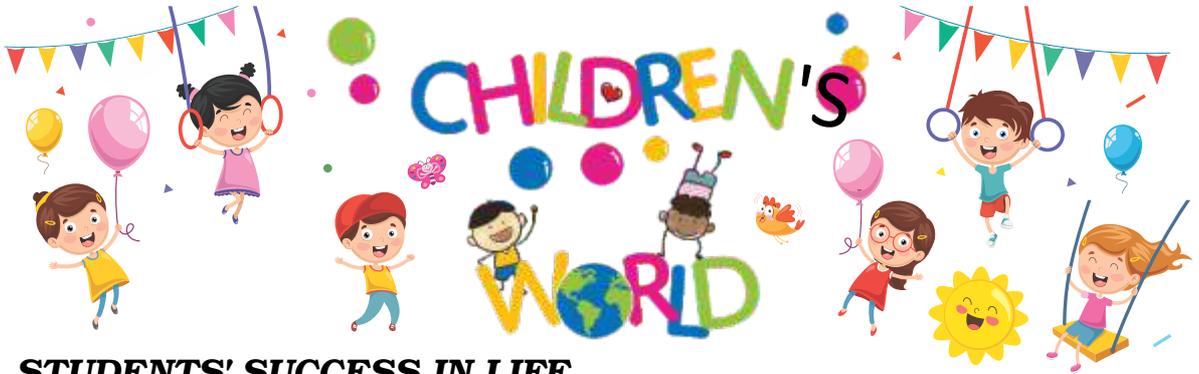
Each one of us tries to develop our own idea of how to attain God. However, Gurudev's best known aphorism is simply, Be good, Do good. Most of us have a Tamasic or at best a Rajasic ego. We are meant to convert it into a Sattvic ego, an ego full of goodness and God.

That doesn't mean that a profound enlightenment experience cannot strike us at any stage of our spiritual life, but if there is too much Tamas or Rajas in our nature, it will not stay, and we will continue to function from the level we are at.

Therefore, we must develop a God-filled ego, a Sattvic ego. God is beyond all the Gunas, Sattva as well as Rajas and Tamas, but Sattva is what prepares us for the shift beyond.

The other remark that Pujya Swamiji made is aligned with the first one: "Every day, wear away the ego a little bit." We can know so much about the spiritual life, we can have many experiences, but we forget that our fundamental error is wrong identification. It is our wrong identity with one body and mind. We forget that our only real task in the spiritual life is to wear away that wrong identification day by day. We often hope that some flash of enlightenment will save us. But as Pujya Swamiji said, there is no way to God except through a sattvic ego, and there is no way to a sattvic ego except through rubbing away the tamasic and rajasic ego a little bit every day.

There is a third factor that could be added that Pujya Swamiji didn't mention on that occasion, but is implicit in all his teachings, and that is that the ego does not know how to rub away the ego. But the Indweller does. God, the Indweller know how. Therefore, to develop a Sattvic ego, to wear away our ego a little bit every day, we must take refuge in the Lord, we must depend entirely upon Him for our guidance. For, He alone knows the way.



STUDENTS' SUCCESS IN LIFE

HUMILITY

Beloved Immortal children!

Humility is a virtue that subdues the hearts of others. A powerful, sweet voice, knowledge of music, art and science, add to the personality of man. You must know the ways to approach people. You must know how to talk with them and how to behave towards them. Behaviour is most important. An arrogant, stubborn and self-willed man can never become a man of strong personality. He is disliked by all.

Develop joyful nature. Always keep a smiling and cheerful face. Your superiors will be very much pleased. Have an amiable nature, a modest and unassuming temperament. You will succeed in your interviews with great men. Remember the points well and talk slowly and gently. Then the man will patiently hear. Be not agitated in your speech. Do not become nervous. Do not stand erect like the proverbial man who holds the gaslight in a marriage procession. Gently bow your head and pay respect. A strong personality is a very valuable



asset for you. You can develop it if you will. Win laurels of name and fame and attain success in life through a dynamic personality.

—Swami Sivananda

CULTIVATION OF VIRTUES

CHARITY

Charity is alms-giving. It is the disposition to think favourably of others and do them good.

True charity is the desire to be useful to others without thought of recompense or reward. Charity is love in action. Every good act is charity.

Charity given with an unwilling heart is not charity.

Do charity silently. Do not advertise; what your right hand does, the left hand should not know. There must not be exaltation in your heart, when people praise you for your charitable nature. You should be thirsty to do charitable acts daily. You should create opportunities.

Give to the poor, the sick, the helpless and the forlorn. Thank the man who gives you an opportunity to serve him by doing charity. Give with the right mental attitude, and realise God through charitable acts.

—Swami Sivananda

ERADICATION OF VICES

AVARICE

Avarice is an eager desire for wealth. It is extreme covetousness or greed.

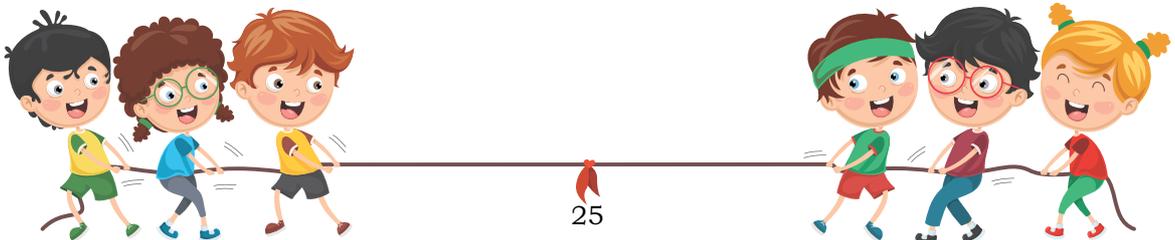
Avarice is insatiable. It produces extreme discontentment and restlessness. It is an enemy of peace, wisdom and devotion.

Avarice increases with the increasing pile of gold or bank balance. Of all the vices, avarice is most apt to taint and corrupt the heart.

An avaricious man is immoderately desirous of accumulating wealth. He is eager to accumulate and hoard. He is greedy of gain. He is ever grasping.

Bountiful, generous, liberal, munificent are the opposites of avaricious nature.

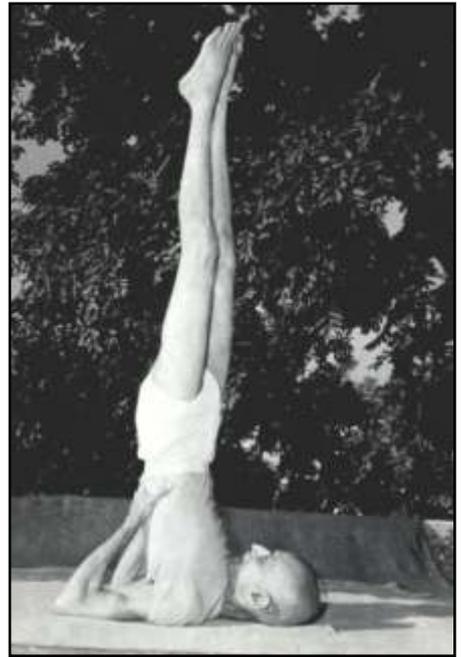
—Swami Sivananda



SARVANGASANA

(All members' posture or Shoulder stand)

Technique: Spread a thick blanket on the floor. Lie flat on your back with legs stretched out, heels and knees together and the hands close to the sides of the body, palms facing the floor. Slowly inhale and simultaneously raise the legs without bending the knees. Slowly lift the trunk and support it at the back (in the middle of the spine) with your hands, bent at the elbows. Keep the spine vertical i.e., perpendicular to the floor. The back of the shoulders, neck and the back of the crown of the head should touch the floor, and the chin kept pressed tightly against the chest. When you get the spine vertical and establish balance in the posture, slowly stretch the legs with the toes pointing up. Keep the legs, the back and the spine in a straight line, vertical, in a relaxed position, with normal breathing.



Concentrate on the throat where fresh blood is flowing abundantly which promotes the secretion of the thyroid and para-thyroid glands. This is most important.

Exhale slowly, lower the legs without jerks and release the position of the hands. One should not lift the head from the ground while lowering the legs to its original position. Slowly slide down and lie flat and relax in Savasana for a few minutes. The duration for this posture may vary from one minute to three minutes for daily practice.

Note: Beginners should not stand on this pose too long. Avoid straining the body. When you feel any discomfort, return to the normal position and relax. During the practice, mentally visualise



the body, keeping the knees and toes straight but relaxed. Adjust your hands in such a way that the entire weight of the body should rest only on the head, but not on the hands. In the beginning, the sudden heavy flow of fresh blood into the head may cause some unusual feelings which you would gradually overcome and you would then feel comfortable. As you gain mastery, you would feel the body very light and at ease.

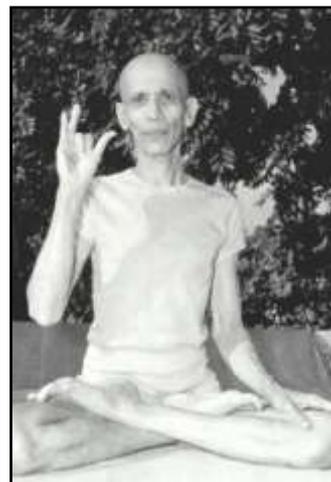
Benefits: During the practice of this Asana, every part of the body is given exercise. Circulation of blood is directed to the thyroid and para-thyroid glands of the endocrine system. It stretches and renders pliable the muscles of the shoulders and the ligaments of the cervical region. It helps the victims of varicose veins. It strengthens the muscles of the back and neck. It tones up arm muscles, and the body on the whole. It also checks elimination of toxin forming waste matter and regulates the entire blood circulation of the body.

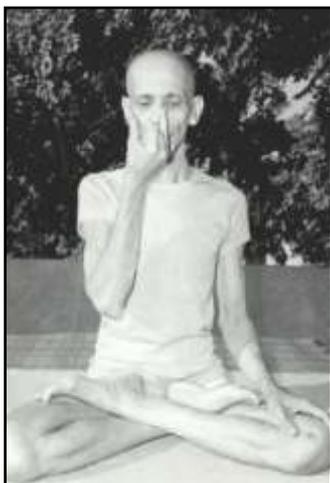
Caution: High and low blood pressure patients and those suffering from heart troubles, pus in the ears, displaced retina and other chronic eye diseases, should not do this Asana. Children below 15 years of age also must refrain from practising this Asana.

—Swami Chidananda

SUKHAPURVAKA PRANAYAMA

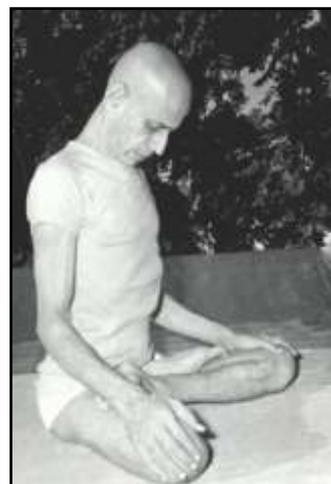
Technique: Sit in a comfortable posture according to your convenience. Keep the spine, neck and head erect. Keep the middle and index fingers bent and the other three stretched. Close the right nostril with the right thumb. Very, very slowly inhale through the left nostril without producing any sound. Then close the left nostril with the little and ring fingers of the right hand. Then exhale very, very slowly through the right nostril, by releasing the right thumb. Now half the process is over. Slowly and harmoniously draw in air through the right nostril and exhale





slowly through the left nostril. This completes one round. The ratio for inhalation and exhalation should be 1:2. During the first fifteen days, inhale for 5 seconds and exhale for 10 seconds. In the second fortnight, increase the duration of time to ten seconds for inhalation and twenty seconds for exhalation. During inhalation and exhalation, expand and contract (respectively) the lungs, as much as possible.

After three months' regular and continuous practice, you can introduce retention of breath. The ratio in the time for inhalation, retention and exhalation should be 1:2:2, i.e., if you inhale for 5 seconds, the retention and exhalation should be for 10 seconds each. As you advance in the practice, you may adopt the ratio 1:4:2. During retention, you may do Jalandhara Bandha. Its technique is as follows. After inhalation, slowly bend the neck and rest the chin on the collar bone while retaining the breath. This Bandha prevents the pressure of air moving upwards, towards the head.



Before exhalation, slowly lift the head, keep it erect, and then exhale. This is release of Jalandhara Bandha.

Warning: If you feel headache, heaviness of the head, giddiness, uneasiness, etc., it means, you are exerting and giving much pressure on the lungs. You should therefore reduce the duration of time of retention. The first symptom of correct practice of Pranayama is, the feeling of freshness, energy and lightness of the body and mind. If you feel any negative result, avoid the practice of retention of breath immediately and consult an expert.

Benefits: This Pranayama removes all diseases, purifies the Nadis, steadies the mind in concentration, increases the digestive fire and appetite, helps to maintain Brahmacharya.

—Swami Chidananda

**Celebration of
133rd Birth Anniversary
of the Most Worshipful Sadgurudev
Sri Swami Sivanandaji Maharaj**



**करुणावरुणागारं तरुणारुणतेजसम् ।
शरणागतमन्दारं शिवानन्दं गुरुं भजे ॥**

I adore Gurudev Sivananda who is the ocean of mercy, who has the splendour of the rising sun and who is the boon-bestowing tree to all who seek refuge at His holy feet.



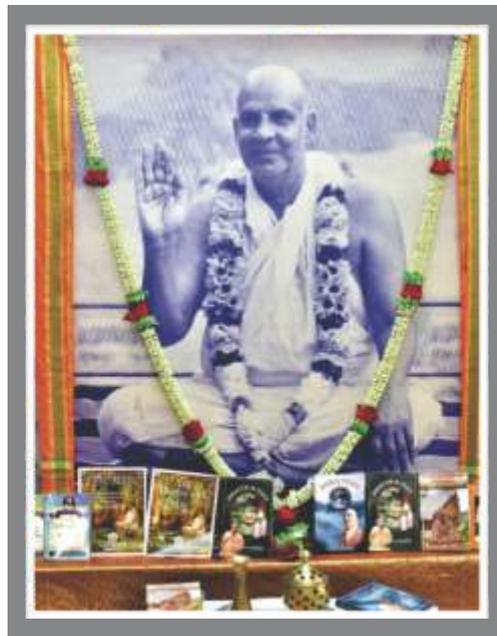
The 133rd Birthday Anniversary of Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great sanctity and devoutness at the Headquarters Ashram on 8th September 2020.

To mark this blessed day, a special Satsanga was organised in the forenoon at the beautifully decorated Samadhi Shrine. Firstly, ceremonial worship was offered to the sacred Sivalinga installed upon Sadgurudev's Samadhi. Then, the holy Padukas of Sri Gurudev were devoutly worshipped by Sannyasis, Brahmacharis and Sadhakas of the Ashram. After the Paduka-Puja, Bhajans-Kirtans glorifying the Divine Master were sung. It was followed by the blessing messages of H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji

Maharaj and H. H. Sri Swami Padmanabhanandaji Maharaj. The revered Swamijis in their brief messages inspired one and all to engage in sincere Sadhana to attain the goal of life i.e. God-realisation as it would be the most befitting way of celebrating the Birthday of Beloved Gurudev.

On this auspicious day, four books of Sri Gurudev and special Birthday Issues of 'The Divine Life' and 'Divya Jeevan', were released. The year 2022 marks the sacred occasion of Birth Centenary of Param Pujya Sri Swami Krishnanandaji Maharaj. The Headquarters Ashram intends to publish as many booklets as possible for free distribution under the Birth Centenary Series of Pujya Swamiji Maharaj. To commemorate the auspicious day, one book 'Guru-disciple Relationship' and two booklets 'The Inscrutable Gurudev Sri Swami Sivananda' and 'The Eternal Gospel of the Bhagavadgita' of Worshipful Sri Swami Krishnanandaji Maharaj were also released. The Satsanga concluded with Arati and distribution of Prasad. Everyone felt immensely happy and blessed to be a part of this sacred celebration.





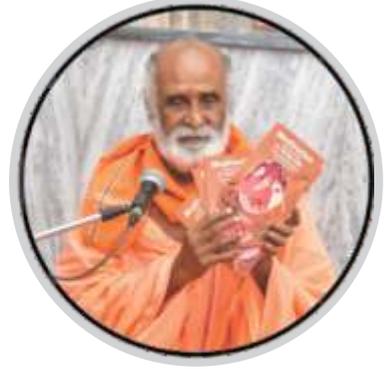
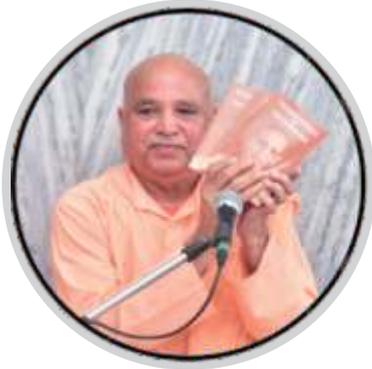
May the abundant blessings of the Lord Almighty and our most adorable Sadgurudev be upon all.

CELEBRATION OF 104th BIRTH ANNIVERSARY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ

The blessed day of 104th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great sacredness at the Headquarters Ashram on 24th September 2020.

The celebration commenced at 9.00 a.m. with Paduka-Puja at the holy Samadhi Shrine. Soon after the worship, a brief Satsanga was organised wherein the Sannyasis and Brahmacharis of the Ashram presented soulful





Bhajans and Kirtans as their devout offering at the lotus feet of Worshipful Swamiji Maharaj. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj in their brief messages glorifying the divine personality of Param Pujya Swami Chidanandaji Maharaj inspired all to emulate Swamiji Maharaj's ideal example.

To mark the sacred occasion, one book and two booklets of Worshipful Swamiji Maharaj were also released. This year i.e. 2020 marks the auspicious occasion of Birth Centenary of Param Pujya Sri Swami Premanandaji Maharaj. The Headquarters Ashram had

planned to organise various programmes to celebrate the Birth

Centenary of Pujya Swamiji Maharaj on 7th May 2020, but it could not materialize due to lockdown imposed by the government. However, the two books of Pujya Sri Swami Premanandaji Maharaj 'Spotlights on the Ramayana' and Meditation and its Utility with Practical Hints' were released on 24th September as loving tribute to Pujya Swamiji Maharaj on the blessed occasion of his Birth Centenary. The Satsanga concluded with Arati and distribution of Prasad.

May the abundant blessings of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj, Most Worshipful Sri Swami Chidanandaji Maharaj and Param Pujya Sri Swami Premanandaji Maharaj be upon all.

SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Center 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)

The last ten years of his life, he stayed as a patient and resident in Sivananda Home, at the Holy Feet of Gurudev Sri Swami Sivanandaji Maharaj. Passed ninety years, a silent and humble Sadhu, who loved to be at Chidananda Bhavan, with its beautiful view of Mother Ganga and Himalaya. Never did he speak about his past or whereabouts, he just was in the present moment. His clothing sober, his food intake minimum. Only when he injured his leg after a fall in the bathroom, he had to be shifted back to the main building, since he had become bedridden and needed support and assistance in his day-to-day activities. He felt that his time had come, finding it very difficult to be dependent on others, not able to get up, like his life had already been taken away from him. One day, he himself had his food, finished his meal completely, and passed away quietly, after a few deep and irregular breaths. He is remembered by all the inmates and especially his roommates, and his tranquil presence missed in the ward and in the Home. May his soul rest in eternal peace.

One of the female patients passed away too this month, on the auspicious day of Krishna Janmashtami itself, after

she had slipped into a coma about a week earlier. She had been admitted in Sivananda Home for a couple of years, and the first words she uttered when she was brought inside: to remember that her age was far above the hundred years! She spoke the local language and seemed to be sent off from her home, after passing away of her husband, being abandoned by her two children. From the scars on her body, one could make out that she did not have an easy life, old injuries everywhere from head till foot, and as it looked being operated on the hip for a fracture. Though she could walk, it was with great difficulty, but she used to insist on trying whatever she could do by herself, refusing the support of others. When the time came, that she could no longer manage her physical needs, she became bedridden, and at the same time she completely let go of all her adversities and resistance. She gave up and allowed others to serve her, lift her, feed her, bathe her, dress her and assist her. For more than a year she was completely bedridden. She breathed her last, almost comfortably and easily. As per the common practice in Sivananda Home, the cremation and last puja was arranged for, and ashes were offered to Mother Ganga. May her soul rest in eternal peace and bliss. Om Shanti. Shanti. Shantih.

“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

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 had daily Puja, Rudrabhishek on Mondays and Guru Paduka Puja on Thursdays. Sri Krishna Janmashtami on 11th August and Ganesh Chaturthi on 22nd were celebrated by the Branch.

Chatrapur (Odisha): The Branch continued daily Puja, and monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Guru Purnima was celebrated on 5th July and Punyatithi Aradhana Day of worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 14th, with Paduka Puja and Prayers. Tulasi Das Jayanti was observed on 27th.

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. Guru Purnima on 5th July and 57th Punyatithi Aradhana Day of worshipful Gurudev Sri Swami Sivanandaji Maharaj on 14th were celebrated with Bhajan, Paduka Puja and discourse. Sundarakanda Parayan was done on 16th for world peace. The 12th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 16th August. Sri Krishna Jayanti celebration was held on 18th with chanting of "Om Namoh Bhagavate

Vasudevaya". Srimad Bhagavata Mahapurana Parayan and Pravachan were conducted from 27th to 31st August.

Dhenkanal (Odisha): The Branch celebrated Guru Purnima on 5th July and Punyatithi Aradhana Day of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 14th with Paduka Puja, Bhajans and talk on Guru Bhakti etc.

Lucknow (U.P.): During Covid-19 Lockdown, the Branch conducted Audio-Visual Satsang on 2nd August. Besides, chanting of Mahamrityunjaya Mantra was continued daily.

Nandini Nagar (Chattisgarh): The Branch had daily morning prayers and evening Satsang, weekly Satsang on Thursdays, and

Matri Satsang on Saturdays with recitation of Sundaranda and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd of every month. Ganesh Puja was conducted from 22nd to 31st August with Archana, Ganesha Stotram and Havan.

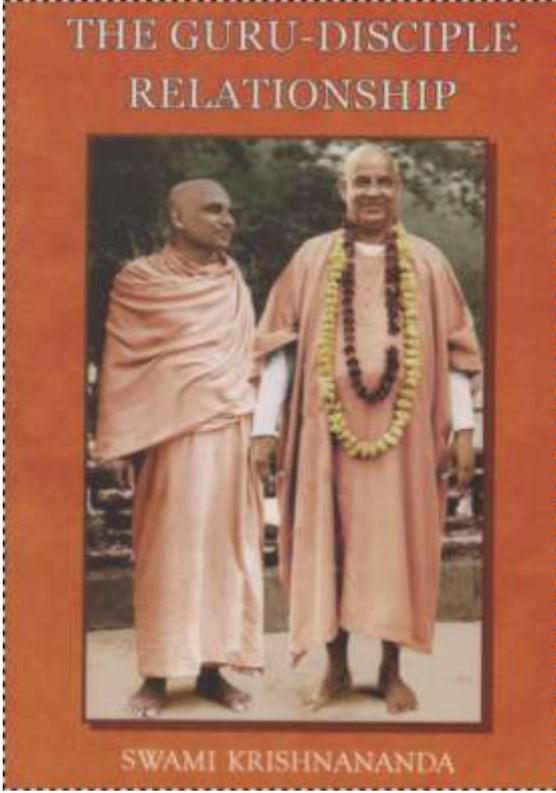
Steel Township – Rourkela (Odisha): The Branch continued free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays. Besides this, special activities like: Guru Purnima on 5th July, Punyatithi Aradhana Day of Worshipful Gurudev Sri Swami Sivanandaji Maharaj on 14th, Sri Krishna Janmastami on 11th August and Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj on 16th were celebrated.

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	35/-	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	255/-
Come Along, Let's Play	80/-	Meditation Know How	180/-
Concentration and Meditation	225/-	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.....	95/-	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	110/-	Religious Education	65/-
Health and Happiness.....	130/-	Sadhana	630/-
Heart of Sivananda	115/-	Sadhana Chatushtaya	35/-
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/-

NEW RELEASE!



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.

**OCTOBER
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

THE TWO TYPES OF FOOLS

In this world, there are two types of fools: (i) those who imagine that their body is the pure Atman and that there is nothing beyond the senses, and (ii) those who think that they are Brahma-Jnanis after studying Brahma-Sutras, Upanishads or Panchadasi. If you want to be wise, remember God; sing His Name; feel His Presence. Speak truth. Learn to discriminate. Learn how to lead a divine life while remaining in the world. Serve society with Atma-bhava, with the feeling that all persons are manifestations of God. You will soon regain your Godhead.

Swami Sivananda

To