

₹ 100/- Annual

THE DIVINE LIFE

**Name is a safe boat that can take you
to the other shore of fearlessness,
freedom and bliss immortal.**

Swami Sivananda



**133rd Birth Anniversary
September 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

CALM THE RIPPLES IN THE MIND-LAKE

Ignorant people identify themselves with the body, mind and the Vrittis of the mind. The mind and body are mere instruments. The real man is of course behind the mind.

If you become one with the mind and Vrittis, you get various sorts of misery and sufferings. The whole universe is created by the Vrittis of the mind alone. If these mental waves subside, you can attain the Absolute state, the state of highest bliss and peace. Just as you can clearly see the bottom of a lake when the ripples and waves on the surface subside, even so, you can cognise your real Self when the Vrittis that agitate the mind subside.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXIX

SEPTEMBER 2020

No. 02

PRASNOPANISHAD

CHATURTHA PRASNA (QUESTION IV)

SAURYAYANI AND PIPPALADA

अत्रैष देवः स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनुपश्यति श्रुतं
श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं
च श्रुतं चाश्रुतं चानुभूतं चानुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति॥ ५ ॥

5. In this state, this Deva (mind) enjoys, in dream, his greatness. What has been seen, he sees again, what has been heard, he hears again, what has been enjoyed in different countries and quarters, he enjoys again. What has been seen and not seen, heard and not heard, experienced, and not experienced, real and unreal, he sees all; he being all, sees.

महागुरुवर्णमातृकास्तोत्रम्

MAHAGURU-VARNA-MATRIKASTOTRAM

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

कान्ताच्छावयवः कटाक्षविगलत्कारुण्यमाध्वीरसः

कार्पण्यादिविमुक्तधीः कलिमलप्रध्वंसबद्धोद्यमः ।

खद्योतप्रतिमः खवर्गविजयी कल्याणकृत् सद्गुरुः

गानासक्तमना गजेन्द्रगमनो गम्भीरहृद् भासते ॥११॥

11. There shines the majestic-minded Satguru, who is endowed with beautiful and pure limbs, through the corner of whose eyes the essence of mercy constantly flows, whose intellect is free from all negative traits as stinginess, pettiness etc., who is constantly striving to destroy the evils of Kaliyuga, who is equal to the sun radiating the light of knowledge, who is triumphant controller of all sense-organs, is most benevolent, is greatly interested in music and who walks with such a magnificent gait as of a big elephant.

गीतापद्ममधुब्रतो गिरितटावासप्रियो गीष्पतिः

बुद्ध्या गूढमहाशयः सुविरतासक्तिः स्वगेहादिषु ।

गोमाधुर्यविनम्रसज्जनततिः गौरीपदाब्जानतो,

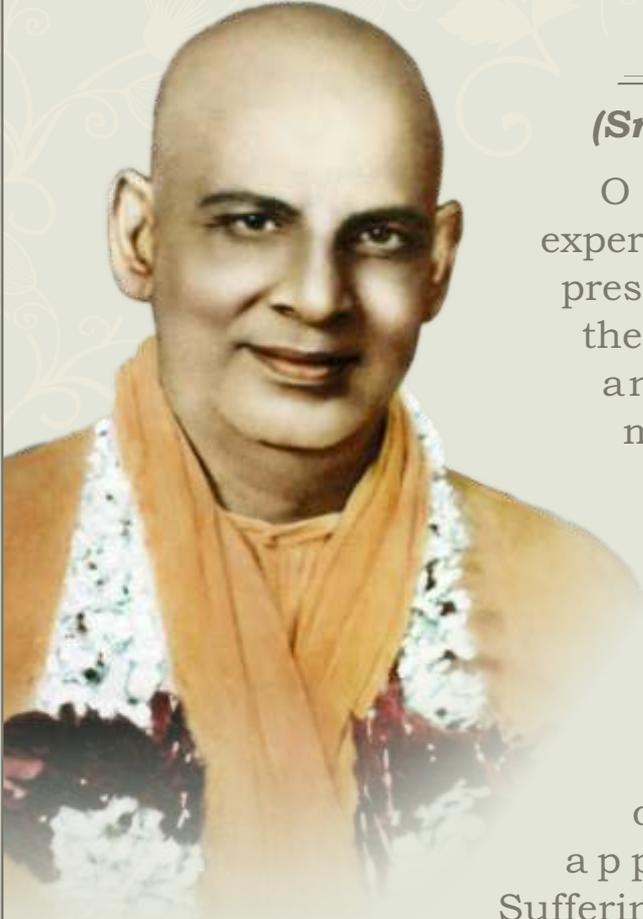
गंगातीरकृताश्रमः परशिवानन्दो गुरुर्मे गतिः ॥१२॥

12. I take refuge at the feet of Gurudev Sri Swami Sivanandaji Maharaj who is a bee to the nectarine-lotus of Srimad Bhagavad Gita, is ever desirous of living at the foothills of the holy mountains, who is equal to Brihaspati in intellect, is store-house of very deep and high ideas, who has completely relinquished the desire for wealth and household, who is respected by all for his sweet demeanour and words, who always prostrates at the lotus-feet of Goddess Parvati and whose sacred hermitage is on the bank of the Ganges.

(To be continued)

BE WISE¹

(Sri Swami Sivananda)



O man! The knowledge and experience that you have at present should reveal to you the essential values of the life and bring before your minds huge vistas of future progress. The bitterness that usually introduces itself together with all enterprises in the world shows that something is not well with the ordinary methods of approaching things.

Suffering, disease and death are indications of a severe want in the scheme of life. How chivalrous is he who runs after his own shadow! Such indeed is the nature of the attempt to obtain true happiness from the things of the universe. The great error of the world is the faith which is cherished in regard to things that perish. The heavens shall pass away. The earth shall pass away. It is unwise to seek refuge in such unstable appearances. Yet, you cling to them with great hope. The result is disappointment and dissatisfaction. Nothing that is not real can promise true happiness.

¹ Sixty-Seventh Birthday Message 1953

What do you see and hope in the world? — Endless ambition to achieve enormous power and happiness. The ambition is really praiseworthy. But you have not learnt the exact method of the correct solution of the problem. You wish to build bungalows, purchase motor-cars, grow vegetable in your own garden. You become a householder and try to maintain a big family. But, with what effect? You are not happy. You want, and again want, more and more. And what do you really want? What is your real wish? Man! Be not duped by the false show that is kept up by this universe. Open your eyes. You really do not want bungalows; do not want cars or estates, wife or children. You want happiness; you want joy, satisfaction, delight that is unadulterated, nothing else. And where is happiness?

No one can be really happy unless one first becomes good. None that lacks character can be truly prosperous. Without right conduct, there is no joy. You must know that there is a divine relation among things here. Unless you know, recognise and assert this in your life, you cannot succeed in your pursuit of real happiness. He who does not abide by the fundamental spiritual basis of existence will not find it easy to be truly good and righteous, to be really selfless and virtuous. Joy shall elude his grasp who is wanting in these noble qualities. The Supreme Sovereign of the universe, God, is the store-house of eternal bliss. Devotion to Him alone can save you from misery. If you forget Him and neglect Him, you are really running away from the fountainhead of Bliss and walking on thistles and thorns to fall into the river of grief. O son of the Immortal! Why do you cringe and beg? You have forgotten that you are the heir-apparent to the Throne of the Supreme Lord of all

existence. Why do you run here and there and drown yourself in misery? Are you not tired of this fruitless pursuit of the mirage of earthly joys? Wake up! Arise, be bold and hearty! Fear not; there is no fear in the domain of truth and righteousness. Bliss is the law of Divine Kingdom. Be wise; and you shall be happy.

Turn homeward. Enough of your wanderings in the desert of Samsara. There are a few oases in this desert, and they are the saints. Drink deep from them and march to the Source, your original Home. Mistake not the burning sands for satiating waters. Learn wisdom from the saints. They are your saviours. They will help you, guide you and lead you to your destined Goal. The blind man cannot walk without the help of one who has eyes. Worldly men are blind to the Eternal Truth. They grope in ignorance. Only the saints and sages can give succour to you. Follow their advice. Practise right conduct. Aim high and put forth right effort.

The mere existence of saints is enough to bring solace to the world. Approach them, prostrate yourself before them, serve them and receive from them the saving knowledge. Live in the world performing your duties well remembering at all times that the Lord is the One to be adored through all your noble actions in life. Let your feet be planted on the earth, but let your head reach the heavens and the heart be expansive like the sky. Have the Divine as your centre, and from this Centre, act,—act in right earnest, to fulfill the law of the Supreme Government of the Absolute.

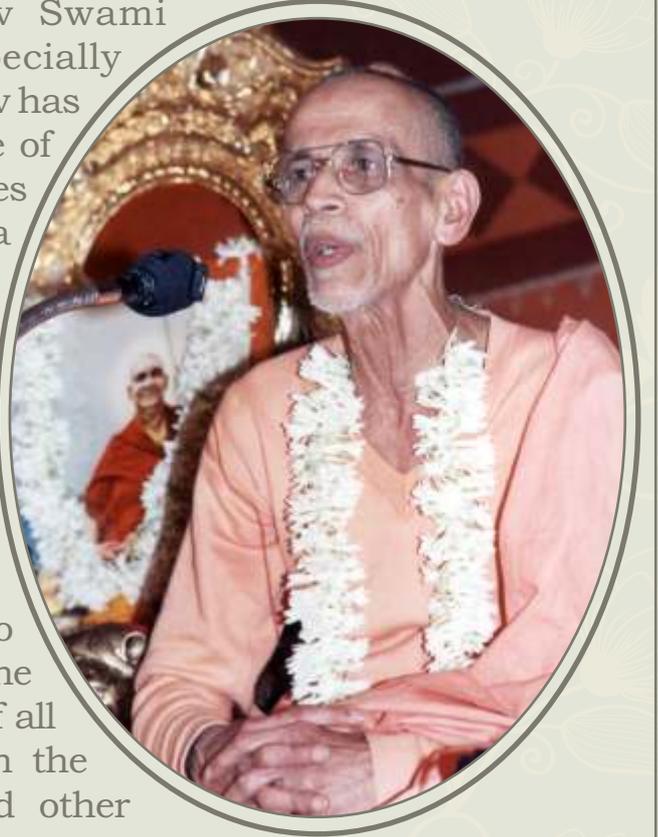
May success attend upon your glorious effort! May the Lord bless you!

Om Tat Sat.

A UNIQUE MESSAGE OF GURUDEV SWAMI SIVANANDA¹

(Sri Swami Chidananda)

What has Gurudev Swami Sivanandaji Maharaj specially done for mankind? Gurudev has brought to us the message of all the great saints and sages like Sri Ramakrishna Paramahansa, Swami Vivekananda, Swami Ramatirtha, Sankaracharya, Ramanuja and Vallabha. What Jesus, Buddha and Mohammed said—the quintessence of these teachings has been given to us by Sri Gurudev. And he has given us the essence of all the messages contained in the Upanishads, the Gita and other holy scriptures.



What is the uniqueness of Sri Gurudev? Every person is unique. Just because you have been eating rice, Dal and vegetables all your life, if today these things come to you, will you say, "What is this? I am eating them daily. I don't want it." But you will not say that. Because, today's food is unique for today. All that you have eaten for so many years will not appease your hunger of today. Today's meal is unique. That food which you have eaten yesterday cannot

¹ Talk given at the D.L.S. Durban on 5.3.1978

satisfy your present hunger. Similarly, from this angle the work of a saint, a sage or a messenger of God who comes in a particular time, is of most important significance for that particular time.

If you go into deeper analysis, you will find that it is exactly the prime need of the hour. So from that point of view, Gurudev's teaching was unique! Its value cannot be estimated at all. In the context of what was going on in India and outside India, in society, Sri Gurudev appeared to once again revive the fast fading loyalty of the Indian people to their own culture. The people were under the impact of a flood of alien ideas and ideals. At that time, Gurudev put before them the great value and the precious importance of the eternal ideal and goal. He proved that the spiritual ideals can never become old. They are ever new. Because, they are eternal ideals. Gurudev thus showed people the right path and then woke them up to their error. He said, "Don't commit the error of getting fascinated by the wrong ideals. Don't commit the error of casting away diamonds for a piece of glass. Diamond is always diamond even for thousands of years. Glass can never take its place." Gurudev also put them into the pride of their religion. Dissemination of spiritual knowledge was very dear to Gurudev. He used to say, "It is no good for you not to know what your religion is. Know your religion. But don't keep it to yourself. Share it. Share whatever is beneficial to all. See that others also are benefited by your knowledge!" Though other saints have also done this before, Gurudev did it in a very unique way. He said, "Religion is not confined either to the time you visit a temple or the time when you sit in your Puja room, morning and evening. It is something which pertains to every breath that you take. It is something which has intimate connection with and is concerned with every moment of your entire life." So he refused to make religion a part of people's life. For him, life itself was religion.

What is religion? Man's attempt to worship God and to move towards Him is religion. Life should be lived as worship to God; life should be lived as an upward ascent into God-experience and Bhagavad Darshan. The whole life must be made divine. You must live life as a divine process and not as a material or worldly process. We must open our eyes to this new outlook. Gurudev said, "Here I give to you life that is not going to be in any part materialistic or worldly or gross. All life is spiritual. All life is divine, connecting you directly with God. Therefore, live life divine! If you are a doctor, practise it in a divine way, seeing His Presence in your patients. If you are a lawyer, then be a divine lawyer, practise your law in a divine spiritual way. If you are a businessman, do your business in a divine way. Make it spiritual and not earthly and corrupt. If you are a professor or a teacher or a principal, know that you must be so in a divine way. If you are an engineer, then be a divine engineer." Because, that which you are doing is extraneous to yourself. It is 'you' who are doing it. So it does not matter what you are engaged in. 'You' must be divine while you are engaged in it. Then you will bring the quality of divinity in whatever you are doing. In your engineering activity, in your medical activity and your academic activity, or in any activity, bring the divinity which is your essential nature and which can never be contradicted by anything in this world.

You are essentially a divine being. Your earth personality is like an overcoat which you have taken upon yourself. This overcoat is temporary. It is Asat, unreal. But that which is unchangeable, eternal, beginningless and endless, that is your native state. Vedanta calls it Sat, the Truth. So all that is extraneous to you is Asat, unreal. That which is the essence of yourself is Sat. The essence of you is the immortal Atman. You are eternal Spirit, unborn, deathless. And therefore, in the essence of your being, you are divine. Because, spirit is divinity. Divinity means all-Love, all-Truth, all-Auspiciousness and Blessedness. Therefore, in

being divine, your entire life will be divine.

Thus, Gurudev brought spirituality and realisation right into the heart centre of life and wove it into the very fabric of people's life. If you accept his vision and ideal, no part of your life can be left out of spiritual life. All parts become part and parcel of your overall spiritual living. The end will be spiritual illumination through attainment of God. Thus, Gurudev's unique contribution was that he made divinity to pervade the entire life of the individual in every aspect and in every detail. He said, "Home life should be divine. Professional life should be divine." The Vyavaharic life and social life also must be divine. One's whole inner subjective life should be divine. You should have divine virtues. You must be a divine ideal person. Your nature and character should be divine. Nothing petty, nothing impure, earthly or gross should be there. Your character and your conduct in all walks of life should be divine. Let a pervasive divine character qualify your entire life. This is called spiritualising all activity.

Gurudev said, "You need not take one step to go anywhere in order to practise this way of spiritualising all your activities. You can be where you are and at the same time, bring about this transformation. Let all that you do be touched by this philosopher's stone of the attitude of worship.

"I worship my Lord through my life, through every word that I utter, through every action I engage in and every thought that I entertain and through every sentiment and emotion— *Yad yad karma karomi tat tad akhilaṁ śambho tavaradhanam.*" All activity is worship of God. If we live in the immediate presence of the Divine all the time, how can we be petty and unspiritual? The Lord is seated in all as the Antaryamin. He is everywhere as the Sarvavyapi Bhagavan. The Lord says in the Gita, "*Kshetrajñam chapī mam viddhi sarva-kṣetreshu bhārata*" (O Arjuna, know Me to be Knower of the field in all fields). This body is the field, and the Being

who is seated in this field is called the Knower of the field. Similarly, you must be like that indwelling Being, knowing about the Kshetra, the body, the mind and all the other instruments of knowledge. Even in unknowing creatures like animals, reptiles, in all these also the Lord is the Jnanasvarupa Antaryami Bhagavan. In another context the Lord says, "*Ahamatma gudakesha sarvabhutashaya sthitah*"— Here the Lord identifies Himself as the reality in all the creatures. The Lord is the beginning, the middle and the end of all creatures. There is no part of their being bereft of My presence, My essence. I pervade everything." Gurudev emphasised the recognition of this reality.

God is always in the company of all. In His divine company, how can you lead your life in any other manner except in a spiritual manner, except in a manner worthy of His great presence? Even if we are in the office of some big official, we behave so very correctly, so that he may not have anything to criticise our behaviour. God is the Lord of Lords, God of Gods - Jagadishvara. And so Gurudev said, "Recognise the presence of the Divine within and without. And conduct yourself in a divine manner in His presence." The goal of life is to attain Divine Consciousness through divine living. Be up and doing in this task right from the beginning. This process of attaining the Divine Consciousness is not meant for some particular part of your life. Therefore, the sooner one is put into this path of divinely living one's life, the better one is doing one's duty. Gurudev has written a couple of books for children also, like "Divine Life for Children" etc. He says that children also must become aware that they are divine and that they have to live in a divine way in order to attain divine bliss and divine illumination. This is Gurudev's unique message to mankind. He gave practical spirituality to everyone. That is Gurudev's grace!

Hari Om Tat Sat!

GURUDEV SWAMI SIVANANDA¹

(*Sri Swami Krishnananda*)

We bring to our memories today the advent of a great soul which incarnated upon this Earth many, many years back. We bring to our memories the birth into this Earth-plane of the great Master, Swami Sivanandaji Maharaj.

Usually such indefinable individuals are called supermen, or if we would like to be a little more philosophical, super-individuals. An extended form of an individual person—that is the meaning of super-individuality. In what way does he extend beyond the dimension of his visible personality? The extension of the dimension of a person is not actually the extension of the physical body, because the body is not the person. It is the mind, or the consciousness, that animates the body. We have to carefully keep in our mind the point that a person is not the body. The force that is exerted by a person, the knowledge and the capacity to execute action of any kind, is not seen in the five-element-based physical body. It is in the mind of that person. What the person thinks is itself the person; otherwise, everybody looks alike. Even Sri Rama and Sri Krishna looked like any other human being, but they were intensely super-individual; they extended beyond themselves. What is it that is extending beyond itself? It

is that which is the person.

Swami Sivanandaji Maharaj never travelled abroad, but there is no country in the world that does not know his name. How did he spread himself around the globe of the Earth without seeing anybody outside India? Living in a little cave-like room on the bank of the Ganga, with no ventilation even, and dark inside—what is the principle working through him that made him so famous even today? As time passes, his name captures more and more people. The books that he has written are a magazine of magnetism. The writing of Sri Swami Sivanandaji is the manifestation of a soul force. He was entirely present in every word that he wrote. The author should be immersed in the words that he speaks or writes; otherwise, the book will not cut ice.

Whenever you think, you must be there wholly in your thought. It is not that you think something and at the same time, think twenty other things; then that thought will not have any power. When you think a thing, you think only that, and not another thing. This is the principle not only of spiritual growth, but also of even the maintenance of good health in the body. The dissipated action of the mind distracted in various directions does not permit its

¹ Spoken on September 8, 1998

concentration on anything. Even when you eat your food, you cannot think that you are eating food. The mind is in the railway station if you have to catch the train after half an hour. A person who is wanting to catch the train after half an hour need not eat food. It is better to go. Else, the stomach cannot digest what is eaten. The modern malady is in the haste with which things are being done. Everything is rapid; it must be done now, and then another thing must be done. Go on doing. But you are not in anything that you are doing; you are outside it. This kind of action, where you are not present, is called binding action. Action in which you are wholly present is liberating action. But any one of us can close our eyes for a few minutes and think deeply whether we are wholly present in anything in this world. We will find, to our dismay, that we are not wholly present in anything. Therefore, there is failure in whatever one touches.

“Na karma lipyate nare.” Karma does not bind, says the Isavasya Upanishad, provided that you condition your action with the proviso in the first line of the Upanishad, *“Ishavaysam idam sarvam.”* If God does a work, it cannot bind, and if you do a work by uniting yourself with God, your action cannot bind you, because you are not the doer.

Swami Sivanandaji Maharaj is generally called a Godman. A French writer called Romain Rolland wrote a

biography of Sri Ramakrishna Paramahansa. He strangely titled his book as 'Sri Ramakrishna, the Man-gods'. Not God-man, but Man-gods. To a casual reader, it looks very strange. What is Man-gods? It is a man in whom every god can be found. A God-man is a person who has planted God in his heart, and a Man-gods is a person in whom every god is residing.

We may say this in connection with Sri Swami Sivananda also. Whatever word he uttered was a scripture. Whenever residents in this Ashram went and requested him to give a message, he would say, “What message do you want? See how I am living, see how I work. That is my message. If you can follow my footsteps and think as I am thinking, and do as I do, what other message do you want?” The life of a person is the message of that person.

Sri Rama is not great because Valmiki or Tulsidas wrote a book about him, but because his greatness was in his personality. He was charming, resplendent, kind, compassionate and indomitably powerful; and so was Krishna. All the gods were present there—Brahma, Vishnu, Siva were operating through these incarnations.

To every spiritual seeker, Swami Sivanandaji Maharaj was an ideal, an exemplary Guru, wanting nothing but giving everything. If anybody offered a basket of fruits, he would immediately distribute it to everybody. He would not say, “Let me

eat it; keep it there.” No, he would not do that. He did not want anything. “*Tena tyaktena bhunjitha*” is another message from the Isavasya Upanishad: Enjoy the world, but under the condition that it is pervaded by God. It is like saying enjoy God Himself. Every leaf of the tree, every breeze that blows, and every ray of the Sun and the Moon is the dazzling lumination from the fingers of God Himself.

Till the last day, Swami Sivananda was kind to every one of us. Large-heartedness is a small word; he was much more than a large-hearted person. Some of us were physically present during his lifetime, and many of you might not have even seen him. That his name is thundering through the world as a whole even now is enough insignia of his greatness. So charitable was his heart that many local people, sannyasins, sadhus in Swargashram and in other places, and in Rishikesh, used to say that he is not Sivananda, he is 'Givananda'. The demonstration of his divinity is in the manner in which he gave. “Give, give, give, give.”

There are humorous incidents in his life, very humorous indeed. One day he called me and said, “I don't like this kitchen, so small! I want a dining hall as long as the distance from Rishikesh to Lakshmanjhula. I like to feed people. I want to feed thousands every day. Ah, yes, I may do it in the next birth otherwise.” See the feelings of a great

soul! The last word in the Vaishvanara Vidya of the Chhandogya Upanishad says, “He need not have to eat much; one grain will do to satisfy him.” Do you know the power of a little atom? It is invisible to the physical eye, but what is its capacity? Such is the capacity of the little food that a great saint eats. The world satisfies itself by the satisfaction of the saint. Says the Mandukya Upanishad, “Go and worship these great souls if you want prosperity”—prosperity not merely in the material sense or spiritual sense, but in every sense. They are wonderful persons, wonder-men; that is the only thing we can say.

There were many wonder-men here in this country. They cannot be called by any particular name. What kind of wonder it is, it is impossible to describe. Even if you see them, you are blessed. People flocked to have darshan of Swami Sivanandaji Maharaj.

When we remember him today, on his birthday as we call it, we must know what we are remembering. We are remembering the Man-gods, or the God-man. Everything will come to us if this one person is thought of. You need not have a large audience; that one person in itself is the audience. He is the repository, the abode of all the values of this world. If you give, you feel you are losing something. If you have one dollar and half a dollar is given to somebody else, you feel that half a dollar has gone away, you are less by half. But

the manner in which you give will see to it that whatever you have given is doubled and given back to you. You must give; and here again, the underlying factor is yourself. You have to be present in the act that you perform. Half of you should go away when you give; otherwise, it is not a sacrifice. Whenever you do some good work, feel whether you have done a sacrifice or you have lost nothing. If you have lost nothing in giving, you have given nothing. It is a sharing of your own being in some measure that is called charity. You must lose your lower self, to some extent at least. The greedy, grabbing habit of the mind is what is called the lower self. Everybody wants everything, but nobody wants to lose anything.

The Isavasya Upanishad and the Bhagavadgita are great teachers to mankind. The whole principle of spiritual existence is an assessment of the quantum of your being present in the act that you do, the thoughts that you express, and the words that you speak. If you speak a word with the whole of your being imbedded in it, it will command respect. But if only your tongue speaks, nobody will listen to it. The whole of spiritual life is contained in the principle of your location in your act and speech and thought. Where are you located? You are not located on the surface of this Earth. You need not move one inch to get what you want, because what you want is sitting under your nose. Gurudev's satisfaction was not in

gathering the material of this world, not the glory of the Earth, not adumbration, not show, but in a satisfaction which is the satisfaction of All-being.

People have written biographies and anthologies of Swami Sivanandaji Maharaj, but none of these anthologies contain what he was seen to be by people who were living with him. When you see a person daily, you know that person much better than what biographies can say. See me, that is enough. This Ashram has become so big; its reputation has reached the end of the world. What would be the reason behind its recognition by everybody? It is the immanent action taking place even now, right from the high heavens, of the presence of this great Master. He used to tell us, "I will never allow you to be hungry. You will always be fed; don't be afraid. I have established a scheme called Vishwanath Mandir Muladhana. That fund will fetch some interest, and with that you can do the worship and prepare *kitcheri* and eat it. The *kitcheri* will allow you to survive forever. You need not beg for food."

A person who is confident that he will never starve as long as God is in heaven, will never starve. His thoughts will pull towards himself everything that he needs. You are pulled towards the world; the world is so powerful that it catches you and drags you towards it. People run about everywhere for some personal satisfaction. But can you draw the

world into yourself? You pull the world towards you; is there anyone who can conceive such a possibility? If you enter the world, you pull the world towards yourself; but if you live within your chicken-like heart, the world will kick you out. The utter unselfishness of a spiritual seeker is in the conviction that he needs nothing because he will receive everything.

Such was the great Swami Sivanandaji Maharaj. For years we used to see him every day, and every day he would say some new word; that was a gospel. To sit with him was a great joy. His presence was a solution to every problem. We had various difficulties in the Ashram, all kinds of problems. We used to go and present them to Gurudev, "Swamiji, this problem has come." He would say, "It will go." He did not tell how he would solve the problem; he would just say it would go, that is all. And it really went. How it went, we cannot say. In the early days of the Ashram, tormenting problems were after us, but they all vanished gradually. When God is with you, the world is also with you. When the world is with you, all the people are also with you. What is your problem? That was his philosophy.

We begin our meditations with a prayer to Guru. Prayer to Guru does not mean prayer to the form of the physical body of the Guru which passes away, but the energy of the Guru, the expanded form of the consciousness of the Guru, and its

immanent presence which is enveloping us. The Guru is not sitting outside you; the Guru is above you. You must remember this. That which is above you is the Guru, not that which is sitting outside you, because the outsideness of anything prevents real contact with you. When a thing is above you, it inundates you completely; you are flooded by its presence. It rains grace and blessings upon you. You have to remember the difference between 'in front of' and 'above'. God is not sitting in front of you, He is above you. This is the key to meditational techniques. Meditation is the art of concentrating the mind on that which is above you—not necessarily in front of you, to the side of you, etc. Then that particular thing which you concentrate upon as that which is above you will shower Grace. A rain of virtue will soothe your heart. The great sage Patanjali calls it *dharma megha samadhi*. An identity with this kind of principle can collect clouds of virtue and rain blessings upon you.

There were many great saints in this country and also abroad, and the immediate presence for us is Sri Swami Sivanandaji Maharaj. If you remember him and the miracles that he performed, and the kindness and the compassion and the charity of his heart, all your sins will be destroyed. Just think of him as he was really, as something which is transcendent to you; you will be purified. May we receive his Grace.

THE SHINING EXEMPLAR OF LIFE DIVINE¹

(Dr. M. Hafiz Syed)

Having been familiar only with the outer world and its multifarious activities, we sometimes forget that over and above this solid seeming world there is an invisible world with an inner government that guides the destiny of the outer world. We find evidences of the existence of Great Ones in past history as well as in the present age. The ancient scriptures distinctly mention the existence of Devas, the Ministers who co-operate with Indra, Vishnu, and other members of the Hindu pantheon.

The Originator and Sustainer of this world cannot leave it alone. He must be interested in its welfare at every stage of its life. Thus we find that in the words of Lord Sri Krishna, whenever there is decay of righteousness and exaltation of unrighteousness, there He Himself comes for the redemption of the world.

There is a spiritual

hierarchy of the great saints and sages who lived on this earth at one time or the other. They do not cease to exist when their body comes to an end. They are still living and living much more vividly and consciously and guiding human affairs according to the immutable law of cause and effect. If we look at the history of India during the past few decades, we find that at every critical time there has come a saint or a sage to uplift the undeveloped humanity.

Now in accordance with this fundamental principle, more than thirty years ago, Swami Sivananda was guided and inspired by the Great Ones to take up a work which needed a sage of his eminence to guide and instruct his fellow beings of the present age. We all know that he spent a number of his early years of Sannyasa in seclusion and deep meditation

¹ Taken from Sivananda – My Divine Father

and thus qualified himself to be a Sannyasin of the highest type. There was no dearth of Sannyasins in our country. Even now, there are lakhs of them wandering about in different parts of India, most of them leading self-centred and selfish lives, depending for their maintenance on the munificence of the people. The final stage of life's journey is reached, when after the completion of the third stage, a man renounces the world and becomes a Sannyasin. It is also said in the Upanishads that one can give up the world from any stage of life, whenever one feels dispassion for material things. A Sannyasin is a free soul, cultivating the virtues of chastity, poverty, truthfulness, and abstinence from doing injury to others. He gives an assurance of fearlessness to all living beings. No longer bound by any social obligations, he is a living demonstration of the unreality of the world and the reality of the Spirit.

Every stage has its

corresponding duties and responsibilities. It is the duty of the student to acquire knowledge, the duty of the householder to serve society according to his capability, the duty of the recluse to lead a life of contemplation, and the duty of the Sannyasin to lead a life of purity, freedom, and fearlessness. A Sannyasin is free from all worldly duties. He relinquishes them when he takes the vow of monasticism. He cultivates the Knowledge of Reality and constantly radiates that Knowledge. He is beyond all categorical imperatives; but no unethical action is possible for him. He is the very embodiment of truthfulness, goodness and fearlessness. He no longer strives for ethical perfection; virtue embellishes all his actions. He devotes himself to the welfare of others without seeking any personal gain. Ethical disciplines prepare one for this highest consummation of human life. The ancient system was sound and holds good even today. He alone is entitled to be a

Sannyasin who has perfected himself in every way, morally and spiritually, and has merged his consciousness with the Divine, and who has no will of his own. He consecrates his life to the service of his fellowmen without any desire for fruit or recompense. He lives in the lives of others, devoting his time and energy to the service of mankind.

Thus we see that by his life and teaching during the last thirty years, Swami Sivananda has set up an example of what an ideal Sannyasin should be. If we take a stock of all his doings and numerous services, we find that he has been rendering yeoman services to the educated people of India and abroad in more than one way.

Treading in the footsteps of ancient Hindu Dharma and acting up to its encyclopaedic religious literature, he has not neglected the service of the different types of people that we find in our midst. We all know that some of the Hindu sacred

scriptures are so deep that the most intellectual people find satisfaction and source of inspiration in them. Alongside with it, there are less evolved and less intelligent people, for whose sake the same deeper truths have been given in the form of parables, allegories and stories as are chronicled in some of the Puranas.

Now, if we look at the publications of the Sivananda Ashram, we find that Swamiji has written books for children, women, adults and highly educated people. He has not neglected any type of people from his purview of spiritual service. Besides, he has set a shining example to his fellow-Sannyasins as to how they should live and serve others.

We all know how unceasingly he works day and night and earns by the sweat of his brow, and whatever he earns he gives away to others cheerfully and generously. He keeps nothing for himself. In others words, he lives in the

lives of others, and has dedicated himself to the service of his fellow-beings. As a Sannyasin of a high order and as a spiritually-illumined being, he looks upon his fellow-countrymen of various castes, creeds and colours with Samadrishti. Those who have come in contact with him notice that he treats the followers of various religions who come to visit his Ashram with equal consideration and courtesy. He has no Bheda Bhav in him.

On the eighth of September, 1956, Swamiji would attain the biblical age of threescore years and ten. Those who appreciate him and his services and sincerely feel that he has rendered a great service to the cause of the moral uplift of Indians and the world at large, should join together in a congregation and pray to the Source of our Being to grant him longer physical life of further utility and service.

World: A Wondrous Fair



This world is a big marvellous fair. Father, mother, wife, children, friends, relations are people meeting in a fair. That this is so, there is no doubt. Wealth, honour, titles, status, all pomp and splendour are Maya's jugglery. These are her tempting baits to catch the passionate Jivas. This impure body of flesh, bone and blood is a bubble in the ocean of Samsara. Trust not this body, senses and this tempting world. Through intense Sadhana, attain Samadhi and experience your identity with the Infinite Reality and Delight. This experience destroys the longing for fleeting objects of the world. Then there is no more the world of perception. There is Infinite Experience. There is Fullness. There is Perfection. There is Bliss.

—Swami Sivananda

SURE WAY TO SELF-REALISATION¹

(Swami Sivananda's Lecture at the Academy of Fine Arts and Sculpture, Dehradun on 16th December 1950)

They were eager to have Siva's Upadesh. And, Siva, the child among children was eager to win these young men and women to the side of God. At once, he got up and spoke as follows:

“Children of Immortality!

Let us all chant Om. Om is your real name— not Mr. So-and-so, Mr. Sen, Mr. Aggarwal or Mr. Roy. Therefore, chant OM powerfully with all your force, strength, from the very bottom of your heart, from your very soul. Overcome shyness and recite OM aloud. Shyness is a great obstacle to material and spiritual progress. Meera danced on the roads of Brindawan, singing the names of the Lord; she had such an intense love for Lord Krishna. You should have such faith in OM. Ram Nam or any Mantra of God has got infinite potencies and infinite power. Even common words like 'scorpion' 'Rasagulla' have great power. If I utter the word 'scorpion', you at once jump up. If I say 'Rasagulla', your mouth waters. If you call a man 'donkey', he is greatly upset. Who can measure or deny the great force of the Name of the Lord. God is Omnipresent, God is Infinite; God is everything.

The way to attain the All-Powerful Lord is through Japa, meditation, Satsang, Sankirtan and selfless service. These are the paths to Self-realisation. You should all regularly practise these. Most of us think that meditation, Japa, Kirtan are of little use; therefore we do not find time for them. People bring forth all sorts of lame excuses, “I have no time for Japa, Kirtan and meditation”. Of course, they have plenty of time for so many other things. There is plenty of time, if only you know the real value of time. We should realise that Japa and Kirtan are most essential. We should have faith. We waste a lot of our time in idle gossiping and idle talk. We should devote this time in the remembrance of God, the Giver of all. Remember: God is the bestower of all your comforts and enjoyments in life. If you cannot devote a few minutes of your time to concentrate on Him, your life is simply wasted. Make the best use of this life and attain Nirvana, oneness with God. Meditation on God and Japa of His Name bring about concentration of the mind which leads to Self-realisation and Nirvana.

God has given you intelligence

¹ Taken from Doon Lectures

and thus differentiated you from animals. What is the use of your intelligence if you do not make the best use of it? Human beings, instead, are too much self-indulgent nowadays; they run too much after sensual pleasures and neglect the higher goal of life. People have become too much material-minded. Their aim is to acquire wealth and lead a luxurious life. They are not contented with the necessities of life. There is dissatisfaction. They do not enjoy peace of mind. Why? They never care to think over it. They never practise introspection and look within. Introspection enables you to have a detached view of life and saves you from hankering after wealth and getting lost in worldly pleasures.

A Sannyasin gets all in renunciation. You should strive for Self-realisation. That is the goal of life. Self-realisation is the complete identification with God. You must be regular in your meditation. The most practical way to meditate is by counting on the rosary (Japa Mala), writing and reciting Mantras in your spare moments besides your regular sittings for Japa and meditation. The best time for meditation is the early morning between 4 and 5.30 A.M., and the evening sunset time and just before going to bed. You can have three or four sittings a day. Faith in the Lord's Name is essential for meditation. That day is wasted when we do not remember God and

recite His Names even for a few minutes, when we do not practise introspection or self-analysis. Introspection or examination of the heart and mind leads to realisation of the Atman. Remember always: God is all-pervading. He is your Indweller, the Atman. You cannot deceive Him; you cannot deceive your own Self. Therefore, be regular in your meditation. You should practise concentration daily. This practice of concentration helps you to increase your efficiency in your every-day life and you can accomplish your daily tasks in a better and quicker way.

Retiring into the forest is not the only way of renouncing the world and practising devotion to the Lord. You can best serve God, by selflessly serving humanity. You should have a magnanimous heart. You should cultivate magnanimity and purity. You should always be alert and you should seize opportunities for rendering selfless service. Perform all your actions without attachment and without expectation of fruits. You should cultivate divine virtues and eradicate the evil traits in you.

I shall now sing my Song of Eighteen Ities. In it, I have enumerated some fundamental virtues which every aspirant should possess in abundance. We should cultivate generosity, purity, sincerity, tenacity, equanimity, non-irritability and so many other virtues. Then only will you have real

happiness and a balanced state of mind. Wealth, comforts, good position and all sorts of luxuries cannot give you peace of mind. Even if you possess the wealth of the three worlds, there will be no permanent satisfaction. Why? Because negative qualities like jealousy, hatred, egoism and sensuality are lurking within us. They are our real enemies. We lack in adaptability. We are therefore upset by a little word that someone speaks of us. We waste much of our time and energy in thinking of these petty things which should be ignored. Therefore, we are miserable.

These negative evil qualities are obstacles in the path of selfless service. You must annihilate these evil qualities. You should have equal vision and balanced mind. You should have a magnanimous heart, you must forgive and forget; you should cultivate cosmic love in the garden of your heart. Share what you have with others. Give the best food to the beggar who comes to your door, do not turn him away thinking he is a lazy man. See God in him. Mix freely with people of all castes, ranks and position; pull down the barriers of caste, creed and colour distinctions. Make other's life happy by some action of yours—give free tuition to some children; give a few annas to the needy; serve the sick and the suffering; look after the aged and the infirm. Selfless service is the best path to reach the highest goal

set before us—Nirvana.

Feel that you are one with the whole universe. Feel that your own life is throbbing in all beings throughout the universe. Be generous, sincere, honest, pure and non-irritable. You must have adaptability and tenacity in life.

(Siva then sang his Song of Eighteen Ities.)

Many fashionable people now-a-days consider repetition of God's Name, and meditation, as a great botheration. You have so many botherations in your daily life. Why not have this Ram-Nam botheration also? You will soon find, however, that Ram-Nam gives you real, lasting and supreme happiness. You will begin to realise that Japa and meditation are your only duties. Everything else will be a botheration to you. Ram-Nam will give you everything. You would always want to repeat His Names. You will live for Him. You will work for His sake. You will serve Him through service of humanity. You will learn to spiritualise all your activities, by performing them in the spirit of worship of the Lord. These will lead you to the goal—God-realisation. You will then enjoy perennial peace, eternal bliss and immortality. May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha, success in all undertakings, a brilliant career, Vidya, Tushti, Pushti and divine Aishwarya.

WHY BIRTHDAY IS CELEBRATED?¹

(Swami Gurusaranananda)

11th NOVEMBER, 1956

Today morning, Swamiji shifted back to his Kutir very close to Ganges. It may be recalled that due to flood in the Ganges a few days ago, Swamiji had to vacate his Kutir and put up in a room at a higher place. After reaching his Kutir, a small function consisting of Kirtan and distribution of Prasad was conducted in view of the commencement of Swamiji's stay again there.

In the evening, Swamiji sat in the verandah of his Kutir, where devotees assembled to have his Darshan and for getting their doubts cleared. The first question to be raised today for answer was by Swamiji himself. Swamiji repeated the question put to him by a recent visitor to the Ashram: "If the Soul is immortal, why does Swamiji celebrate his birthday, which belongs to the body?"

Swamiji himself furnished the answer. "I do not celebrate birthday; it is the devotees who do

it. Celebration of such birthdays is equal to worship of Para Brahman. Worship of Guru is worship of Para Brahman. The devotees take delight in celebrating the birthday and they are benefited, uplifted. A spiritual wave is created year after year when birthday is celebrated, and more and more people get a chance of knowing the existence of the Divine Life Society and my teachings. Celebration of birthday is an annual reminder to aspirants of the purpose of their life. It is a fillip to their Sadhana. The pious, receptive attitude prevalent on such an occasion draws forth the grace of Guru and God to the devotees. The thoughts of peace, love, devotion, etc., sent out by the numerous devotees that assemble together to perform the birthday go a long way to promote peace, harmony and spiritual well-being in the land. It is not without a purpose that the Hindus celebrate the birthdays of religious leaders, saints and sages, such as Buddha Jayanti,

¹ From Sivananda Day-to-day

Sankara Jayanti, Mahaveera Jayanti, etc. The Hindu calendar is spotted with many such Jayantis and other holy days, so that the observance of these Jayantis and holy days will give the needed spiritual impetus to people, and they may strive with increased zeal for the attainment of the purpose of life, viz., God-realisation. The more we have of such special, holy days, the more we have the chance of being inspired to intensify our spiritual progress.”

Swamiji then laid his hand on the book 'The Sage of India' by Sri Meernaidoo Somanah, which Swamiji had been going through just before the arrival of the visitors, and Swamiji read out a relevant portion from it, dealing with the necessity for celebrating birthdays of Swamiji. The full paragraph on birthday is reproduced below:

“It may be asked why should we celebrate the birthday of Swami Sivananda. The answer is not far to seek. Of all the sages who have lived amidst us and are living amidst us, as well, we can

readily single out Swami Sivananda as the one sage who has not only reached the entirety of the world population by his inspiring messages and soul-elevating teachings and instructions, but also practically exemplified his precious teachings by his own living, and has further shown to the world how a sagacious or a saintly personality ought to live in this world enlivening, as it were, both the spiritual and the material spheres of human activity. To understand his personality, to assimilate the wisdom pouring forth from his heart through his precious teachings, and to bring home to our mind the divine exemplary living of his, we celebrate his birthday. And it is needless to point out that by way of celebrating the birthday of Sri Swami Sivananda, we will be thanking the Almighty Lord, for it is He who has chosen and sent Swami Sivananda to help His children. On this holy day let us, then, have a glimpse into the sage's life and teachings and thereby become mighty spiritual heroes in our turn.”

THE JACKAL AND THE APE

(Sri Swami Sivananda)

Yudhishtira said, “O Grandsire! May I know the end of those wicked persons who do not give after having promised to give?”

Bhishma said, “The hopes of a man who does not give after making a promise become fruitless like the hopes of a eunuch in respect of progeny. Just listen, O King, to the old discourse between a jackal and an ape. They were intimate friends when they were both human beings. After death, one of them became a jackal and the other an ape. The ape saw the jackal one day eating the carcass of a beast. He then remembered his own and his friend's former births as human beings.

The ape said to the jackal, “Friend, what terrible sins did you commit in your previous birth in consequence of which you are forced to eat the carcass of an animal?”

The jackal replied, “I made a promise to give a gift unto a Brahmana. I did not make him the gift. It is for that sin I have taken the birth of a jackal and I eat the carcass of an animal.”

The jackal said, “O friend ape!

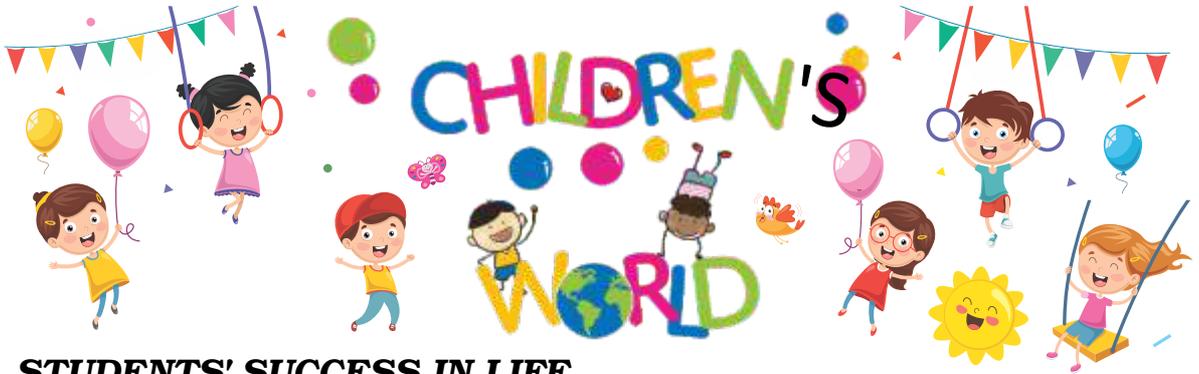
What sin did you commit in your previous birth in consequence of which you have become what you are?”

The ape replied, “In my former life, I used to appropriate the fruits belonging to Brahmanas. That is the reason why I have become an ape.”

Therefore, it is clear that one should never appropriate what belongs to Brahmanas or to others. If anyone makes a promise to give something to a man, he should certainly make the promised gift unto him. O King, I heard this from my preceptor. I heard this from Krishna also. Gift is the highest form of action. By giving gifts to a Brahmana, the deities and the ancestors are pleased. Therefore, one should ever make gifts to the Brahmanas.

Be slow to make a promise but be quick to carry it out. He who breaks his promise will be treated with contempt. People will have no confidence in such a man. He who keeps up to his promise is honoured by the people. Celestial regions are reserved for him.

(Santi Parva, Chapter 113).



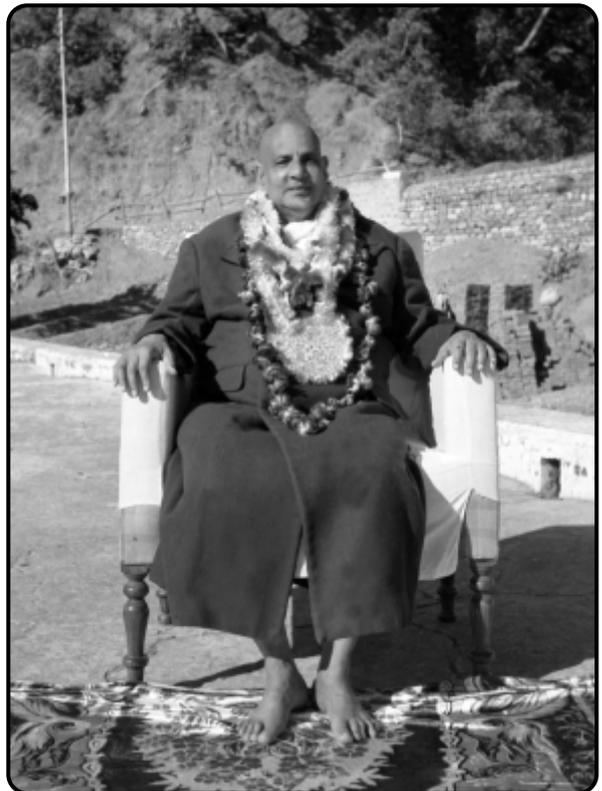
STUDENTS' SUCCESS IN LIFE

Beloved Immortal children!

Om Namō Narayanaya!

Personality includes a man's character, intelligence, noble qualities, moral qualities, moral conduct, intellectual attainments, certain striking faculties, special traits or characteristics, sweet, powerful voice, etc. That which distinguishes one man from another is personality. All these things put together constitute the personality of Mr. So and So. The sum total of these things make up the personality of a man. Mere physical characteristics alone cannot make up the personality.

If a man is able to influence many people, we say that he has a magnetic personality. A full blown Yogin or Jnani is the greatest personality in the world. He may be of a small stature. He may be ugly



also. He may be clad in rags. And yet, he is a mighty personality, a great Mahatma. A man who has attained ethical perfection by the continued practice of right conduct has also got a magnetic personality. He can influence millions.

—**Swami Sivananda**

CULTIVATION OF VIRTUES

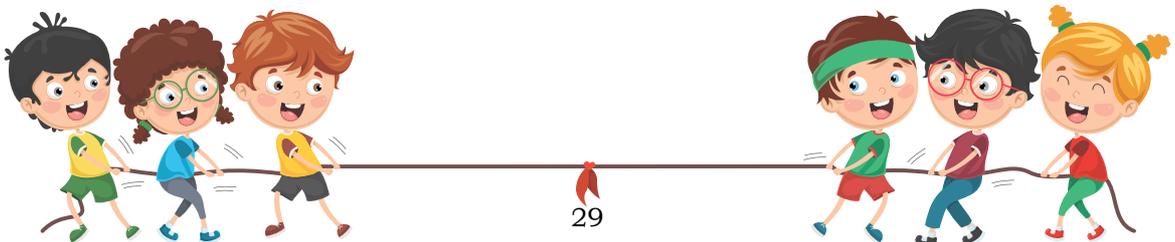
Benevolence

Benevolence is the disposition to seek the well-being or comfort of others. It is the desire to alleviate suffering or promote happiness. It is love of mankind or kindness of heart or charitableness. Benevolence is the all-inclusive virtue. To feel much for others and little for ourselves, to restrain our selfish and exercise our benevolent affections, constitutes the perfection of human nature.

No one in this world is perfectly independent. Your food, your clothes, your health, your protection from injuries, your enjoyment of the comforts and pleasures of life—all these you owe to the assistance of others. Therefore, be benevolent to others. Be a cosmic benefactor. Be a friend to mankind.

He who employs his wealth, his thought, his speech, to advance the good of others is a glorious man. Do not wait for extraordinary circumstances to do good actions. Try to utilise ordinary situations.

—**Swami Sivananda**



ERADICATION OF VICES

ARROGANCE

Arrogance is undue assumption of importance. An arrogant man is unduly or excessively proud, as of wealth, status, learning, etc. Arrogance is a mixture of Rajasic-Tamasic egoism, insolence, rudeness, over-bearing nature and impertinence or imprudence.

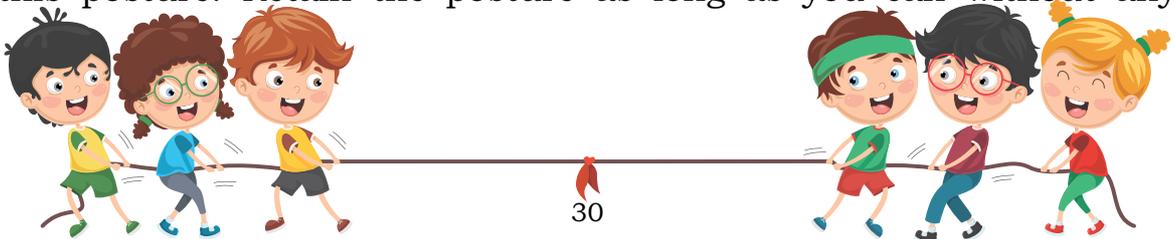
Arrogance assumes various forms. One man may be arrogant on account of his great physical strength. He may say, "I will neck you out now. Get thee gone." Another man may be arrogant on account of his wealth, position and power. Another man may be arrogant on account of his secular learning. Another man may be arrogant owing to his scriptural erudition.

May you all be free from this evil trait! May you all conquer this demon through humility, patience, kindness and love, and enjoy eternal bliss and immortality!

—Swami Sivananda

SIRSHASANA (Topsy-turvy posture)

Technique: Sit on your knees before a fourfold blanket spread on the floor. Interlock your fingers making the palms of your hand to assume the form of a cup. Adjust the little fingers so that both palms may rest evenly on the blanket. Place the hands on the blanket, the little fingers touching the blanket. The line joining the elbows would be the base of the triangle now formed by the position of the hands on the blanket. The space between the elbows should be within the width of your chest. Next, place the crown of your head on the blanket so that the back of the crown touches the cupped palms. Raise the knees from the ground and keep the toes on the floor. Secure the position of your head, and bring the toes and thighs nearer to the body. Draw the knees close to the body and slowly raise the toes of the two legs simultaneously just off the floor and try to balance for a few seconds. When the balance becomes steady and the spine erect, straighten the knees and stretch both the legs up slowly bringing the whole body to a straight line with the head down and the feet high up. Do slow, deep breathing through the nose while in this posture. Retain the posture as long as you can without any



discomfort, say for 10 to 15 seconds to start with, and gradually increase the period to 3 minutes.

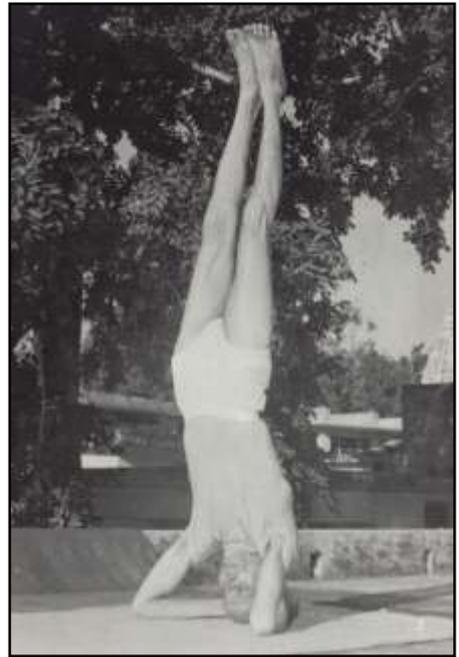
Slowly exhale and lower the legs, bending them at the knees. Slowly draw the knees forward, close to the body and let the toes touch the floor. Straighten the knees with the toes on the floor and spine straight. Then, rest the knees on the floor and release the pose, placing the forehead so as to rest on your closed fists placed one upon the other. Remain in this position for 30 seconds and then stand on your legs (in Tadasana) for 30 seconds. This will prevent a sudden reverse flow of blood from the head.

After some days of practice, when you feel ease and comfort, try to concentrate on the crown of your head with normal breathing.

This Asana can be practised according to one's capacity and the duration 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: Steady practice of Sirshasana makes the neck, stomach walls and thighs strong and powerful. The vertebral column is toned up and rendered strong. Regular practice of this Asana ensures proper flow of healthy and pure blood through all the body cells, especially in those parts above the heart, thus rejuvenating those parts. The thought-power also increases and thereby thoughts become more clear. The pituitary and pineal glands in the brain get proper blood supply and this ensures promotion of good health, growth and vitality. This Asana is specially beneficial to people suffering from loss of sleep, memory and vitality. Proper and correct practice of this Asana provides abundant energy and alertness. The lungs build up power to resist variations in climatic



conditions, and makes one free from colds, coughs, tonsillitis, foul breath, palpitations, etc. It regulates the body temperature, removes constipation and tones up the blood content. Regular and correct practice also ensures proper and sound development of the body and mind. The power of concentration is increased.

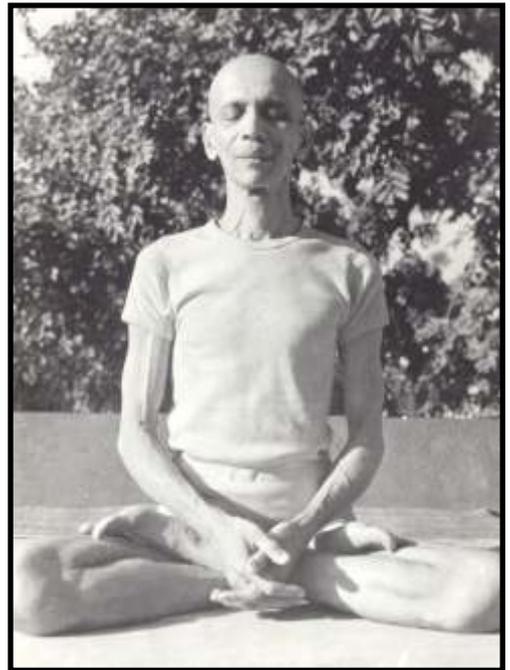
Caution: High and low blood pressure patients and those suffering from heart troubles, pus in the ears, displaced retina and other chronic eye diseases, should not do this Asana. Children below 15 years of age also must refrain from practising this Asana.

—**Swami Chidananda**

UJJAYI PRANAYAMA

Sit in a comfortable posture. Close the mouth and eyes and concentrate on the sound produced during inhalation due to the partial closure of the glottis. Inhale through both the nostrils in a smooth, uniform manner. The sound produced during inhalation should be continuous and of uniform pitch. Expand the chest when you inhale. The passage of the incoming air is felt on the roof of the palate and makes a sibilant sound. Care should be taken not to bloat the abdomen in the process of inhalation. Then, exhale slowly, deeply and rhythmically through both the nostrils. After some days of practice, you can also exhale through the left nostril after closing the right nostril with the right thumb. Repeat the process five to ten times to start with, and increase the number according to your capacity.

Benefits: It removes phlegm in the throat; Asthma, consumption and all sorts of pulmonary diseases are cured. All diseases that arise from deficient inhalation of oxygen, and diseases of the heart are cured. The practitioner is never attacked by diseases of phlegm, nerves, dyspepsia, dysentery, enlarged spleen, consumption, cough or fever. Perform Ujjayi to destroy decay and death.



—**Swami Sivananda**

Sri Krishna Jayanti Mahotsava at the Headquarters Ashram



मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः। वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥
कर्मभिर्भाम्यमाणानां यत्र क्वापीश्वरेच्छया । मङ्गलचरितैर्दानैः रतिर्नः कृष्ण ईश्वरे ॥

May all the movements of our minds be centred on the lotus feet of Lord Krishna! May our speech be devoted to the repetition of His Names! May our bodies and their actions be ever dedicated to Him! Wherever we are placed due to the effect of our Prarabdha Karma by the will of the Lord, may our good deeds and charitable actions bless us with love and devotion for Lord Sri Krishna.

The auspicious day of Sri Krishna Jayanti was celebrated with great devotion at the Headquarters Ashram on 11th August 2020. From 6th to 10th August, the inmates of the Ashram collectively chanted the most sacred Dvadashakshari Mantra 'Om Namoh Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' for two hours daily at Sri Vishwanatha Mandir as their devout offering at the lotus feet of Most Adorable Murali Manohara.

On 11th August, i.e. Sri Krishna Jayanti Day, the Akhand Chanting of 'Dvadashakshari Mantra' and 'Sri Krishna Govinda Hare Murare' commenced at Sri Vishwanatha Mandir with the lighting of the sacred lamp at 7 a.m. by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj and continued till 6.00 p.m.

The ceremonial worship of Lord Sri Krishna enshrined in the sanctum-sanctorum of Sri Vishwanatha Temple commenced at 8 p. m., wherein grand Abhisheka was offered to the Lord to the chant of Vedic Mantras and soulful singing of Bhajans and Kirtans. Then, the Lord was beautifully adorned with dazzling ornaments and variegated flowers and garlands. Thereafter, the floral Archana was offered to the Lord to the chant of Sahasranamavali. All the inmates of the Ashram devoutly participated in the Abhisheka and Archana of the Lord.

At 11.30 p.m., amidst the sonorous sound of heavy downpour signifying Mother Nature's jubilant welcome to the Lord, the chapter describing the Lord's manifestation in the 10th Skandha of Srimad Bhagvatam was read by H. H. Sri Swami Padmanabhanandaji Maharaj. The celebration concluded with Arati and the distribution of sacred Prasad at the Annapurna Dining Hall.

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

Celebration of 12th Punyatithi Aradhana Day of Most Worshipful Sri Swami Chidanandaji Maharaj

The sacred day of 12th Punyatithi Aradhana of Most Worshipful Sri Swami Chidanandaji Maharaj was observed with great sanctity at the Headquarters Ashram on 16th August 2020.

In the forenoon, a special Satsanga was organised at the sacred Samadhi Shrine wherein the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj were worshipped with great devotion by the inmates of the Ashram.



Thereafter, Sannyasis and Brahmacharis devoutly sang some of the favourite Bhajans of Param Pujya Swamiji Maharaj as their love offering at his lotus feet. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj in his brief message paying his loving tribute to Worshipful Sri Swamiji Maharaj said that Pujya Swamiji Maharaj was a perfect embodiment of humility, magnanimity, selfless service and unparalleled Guru-bhakti. Sri Swamiji Maharaj also inspired one and all to emulate the ideal example of Param Pujya Swami Chidanandaji Maharaj and follow his divine teachings to attain the goal of life in this very birth. The Satsanga concluded with Arati and distribution of sacred Prasad.

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

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)

It was a couple of years ago that on a cold winter night, the ambulance was called to pick up a destitute female patient from the bazaar in Rishikesh. It was indeed cold, and upon arrival many people were seen seated around a fire, while a young lady was running around, not responding when she was called. Anxious she looked, but after some time, she seemed to calm down a bit, and agreed to come inside the ambulance. On her way back to the Home she was very restless and demanding continuous attention.

Not able to talk, just a few words she could utter, the body was full of old scars, like huge burning injuries, silent witnesses of grief beyond words. After her admission, bath and hearty meal, she dozed off to sleep.

As is the practice in the Home, any newcomer is observed, regarding physical and mental health and social skills and behaviour. Often traumatized, not able to recall any events or experience, it remains a miracle how Gurudev brings people from all directions together, like the loose bricks which don't make a house, but the cement holds everything together, gives the strength, forms the unity, showing the undeniable presence of Worshipful Swami Sivanandaji Maharaj.

It was observed that she had epileptic convulsions, whereby she suddenly would fall, lose her consciousness, and get wounded. Consultation with physician and psychiatrist revealed her suffering from epilepsy, mental illness and tuberculosis too. Segregation was needed to prevent spreading of the TB, and she had a huge schedule of medicines, put in the mouth... “aaaa...karo”! ...just like that. But she recovered and was declared TB free after the complete course. Other medication was needed for longer time, though she was healthy, naughty and up-and-doing.

Recently, a fall caused an injury on her leg, due to which she had to stay in the bed. Her restlessness, often screaming or demanding attention remained now located to one place. And wonder well, she did not resist, but stayed on the bed and surrendered completely to the situation. It so happened that her bed was near a photograph of one of the elderly mothers in Sivananda Home who had passed away, and whom she lovingly called Nani. This photograph became her everything. She would fold her hands, do namaskar, cry out loud, or waving with one or two hands “hello hello!” She found an anchor, and her bed became her home, as simple as that. Recovery on physical level will take time, but inner wounds are healing, and mildness and joy has taken over suspicion and jealousy. God's Ways are mysterious, His Grace inexhaustible, and His Love shining in the darkness.

Om Sri Satgurudevaya Namah.

“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

Ambala (Haryana): The Branch had weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa. Free Jal Seva and Homeopathy Dispensary continued to serve the people.

Barbil (Odisha): Weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. Free Homeopathic treatment through Sivananda Charitable Homeo Dispensary continued to serve the people. Sadhana day was observed on 24th of every month.

Bangalore (Karnataka): Weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru

Gita and Bhagavad Gita were done regularly. There was Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month.

Bhavnagar (Gujarat): In the months of March to May, on occasion of Sri Ramnavami as also due to Covid-19 pandemic lockdown, the Branch distributed wheat, rice, groceries and 100 masks to the needy people. Besides this, weekly Satsang on Thursdays and Sundays and Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch.

Bargarh (Odisha): The Branch had daily Pooja Rudrabhishek on Mondays, and Guru Paduka Puja on Thursdays. On 5th July Guru

Purnima was celebrated with Paduka Puja.

Chandigarh: The Branch celebrated Birth Centenary of H.H. Sri Swami Premanandaji Maharaj, the branch celebrated his Punyathithi on 5th February with Bhajan, Kirtan and Pravachan on Ramcharit Manas, Sundarakanda Path on 7th, Akhand Mahamantra Kirtan and Narayan Seva on 24th. Besides, Yoga class and weekly Satsang on Sundays with Narayan Seva, free medical treatment, free monthly publications and financial assistance to a kidney patient for treatment continued.

Chatrapur (Odisha): Daily Puja and study of Srimad Bhagavatam was continued by the Branch, besides weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja.

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. Special Satsangs were arranged on 14th May and 15th June with Sundarakanda Parayan and chanting of Hanuman Chalisa. There was recitation of Vishnu Sahasranam on Ekadasi days.

Gaham (Odisha): The Branch has successfully rendered service to poor patients through Chidananda Centenary Charitable Dispensary. Ramcharit Manas Parayan and Pravachan were conducted from 2nd to 11th March at NTPC township.

Kanpur (U.P.): Under Birth Centenary Celebration of

H.H. Sri Swami Premanandaji Maharaj, the Branch conducted Narayan Seva on 1st March, and Sundarakanda Path and Paduka Puja on 7th. Besides, Monthly Satsang was held on 29th. Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued.

Kodala (Odisha): The Branch arranged Rudrabhishek on Mondays, weekly Satsang on Thursdays with Prabhat Pheri, Paduka Puja and Narayan Seva, and evening Satsang with Prayers and Swadhyaya etc. Hanuman Jayanti and Sri Ramanavami were celebrated by the Branch maintaining social distance due to Covid- 19.

Lucknow (U.P.): During Covid-19 Lockdown, the Branch distributed ration to the poor families. Guru

Purnima was celebrated with Paduka Puja on 5th July. Chanting of Mahamrityunjaya Mantra was continued daily.

Nayagarh (Odisha): The Branch had weekly Satsang on Wednesdays. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on 13th February.

N a n d i n i n a g a r (Chattisgarh): Daily morning prayers and evening Satsang with Parayan of Vishnusahasranam, weekly Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa were regular programmes of the Branch. There was Mahamantra Kirtan on 3rd of every month.

Panchkula (Haryana): The Branch continued daily

Swadhyaya from Yoga Vashishtha and Ramayana, and chanting of Mahamantra for world peace. Besides this, during Covid-19 lockdown the Branch distributed ration to the poor families.

Raipur (Chattisgarh): In addition to its weekly Satsang on Sundays the Branch had recitation of Vishnu Sahasranam on Ekadasis, the branch celebrated Shivratri Pooja with Panchakshari Mantra, Parayan, and Prasad distribution.

Rourkela (Odisha): Weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Bhajans, Swadhyaya and chanting of Vishnusahasranam etc. As usual, free Accupressure treatment and medicines were provided to needy people. For Birth Centenary celebration of

H.H. Sri Swami Premanandaji Maharaj the Branch conducted Paduka Puja and Havan with maintenance of social distance. Sannyasa Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with Paduka Puja.

South Balanda (Odisha): Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa was done on Ekadasis.

Visakha Rural Branch (A.P.): During Covid -19 pandemic Lockdown, the Branch conducted Satsang on 14th June with limited devotees who recited 108 times Mahamrutyunjaya Mantra. Guru Purnima was celebrated on 5th July with Prayers and Paduka Puja.

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/-	Mediation 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/-

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.

**SEPTEMBER
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

**To live to serve humanity,
is the first step in
spirituality**

Swami Sivananda

To