

₹100/- ANNUAL



# *The* **DIVINE LIFE**



To behold the  
Atman in every being  
or form, to feel Brahman  
everywhere, at all times,  
and in all conditions of life,  
to see, hear, taste and feel  
everything as the Atman  
is my creed.

*Swami Sivarama*

**DECEMBER 2017**

# 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

## SHARE WITH ALL

Share with others what you have: physical, mental, moral and spiritual. Do not hoard wealth. Do not covet the wealth of others. In sharing there is joy and peace. Sharing generates cosmic love, and destroys greed. Sharing removes selfishness and creates selflessness. Sharing purifies your heart. Sharing develops oneness.

*Swami Sivananda*



# THE DIVINE LIFE

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## PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

*BHARGAVA AND PIPPALADA*

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कत्येव देवाः प्रजां  
विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ  
इति ॥१॥

1. Then Bhargava, son of Vidarbhi, questioned him:  
O Bhagavan! How many Devas support the creature?  
Which of them enlighten that? Who again is, among them,  
the greatest?

# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

भवाम्भोधिमग्नान् जनानुद्धरन्तं  
 नवामन्दचैतन्यमुद्दीपयन्तम्।  
 दिवारात्रमुत्कृष्टकर्मोत्सुकं तं  
 शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥८५॥

85. I always take refuge in the great sage Sivananda who emancipates those who are plunged in the ocean of Samsara, who intensifies the effulgence of the noble working of the subtle intelligence, and who is completely immersed day and night in doing selfless service.

समस्ताभिवन्द्यं सुमर्त्याभिनन्द्यं  
 समालोकशीलं समारूढयोगम्।  
 समासादितानेकदिव्यप्रभावं  
 शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥८६॥

86. I take resort in the great sage Sivananda who is worshipped and honoured by all, who is endowed with equanimity of vision, who is well-established in Yoga, and who had innumerable divine experiences.

*(To be continued)*

# THE WAY, THE TRUTH AND THE LIFE TO MANKIND\*

(H.H. Sri Swami Sivanandaji Maharaj)

Nearly twenty centuries ago, the Inspirer of the Christian religion was crucified as a criminal in Jerusalem under the law of the Roman Empire. Jesus predicted three times that he would die at the hands of the Jewish authorities. He also predicted his resurrection on the third day. The charge against Jesus was that of treason, of advising people against paying tribute to Rome and his setting himself up as the King of the Jews. At the time of crucifixion, there were earthquake, terrible thunder; there was darkness all over the land. The veil inside the temple was rent in the middle. Jesus said, "Father! Into Thy hands, I commend my spirit", and having said this, he gave up the Ghost. Certain women went to anoint the body of Jesus on the third day of the crucifixion, and they found the stone that covered the grave removed and the body missing. There was a flash of light. The guards who were on watch at the grave were not able to find out how Jesus came out of the tomb. Jesus rose from the grave, appeared before his disciples, showed them the marks of crucifixion on his body and then ascended to Heaven. Thus was the crucifixion done.

## THE CROSS

Jesus totally surrendered himself at the feet of God, Father in Heaven. He had

intense faith in God. It was this faith that sustained him throughout his life. The Cross of Jesus will remain forever as the supreme example of love and suffering without returning evil for evil. The Cross symbolises a great principle of life. In the Christian theology, the Cross has a wonderful halo. It is not a common Cross of wood. The Cross of Jesus is a classic instance of love resisting evil and overcoming it. When Jesus was put to the Cross, he said, "My Lord! They do not know what they are doing. Please forgive them." What a large heart and wonderful power of endurance Jesus had! The Cross is the refuge of the penitent, the strength to the dying. It brings solace. It comforts. It heals the wounded heart. It teaches the perfection of God, the nature of sin and the way of emancipation. It is a principle of life. The Christian saints lived by the Cross. It was their great book. The Cross, which is sacred to Christians, reminds the glory, the purity, the divine nature and the self-sacrificing spirit of the Babe of Bethlehem, whose action is the mainspring of heroic efforts of self-conquest and self-sacrifice. It has a unique position among Christians. It stands as the most prominent ornament on the altars and fabrics of all Christian Churches. He who has control over the flesh, who has crucified the flesh, who has subdued the passions, who has

\*Taken from DL 1966

self-control, who has mortified the lower nature, can bear the Cross.

It is on the Cross that Jesus became the Lamb of God to turn the course of the world. It is on the Cross that he poured out his soul unto death for others to live. Thus he completed the will of the Father and with a loud voice, said, "Father, Into Thy hands, I commend My spirit", bowed his head and delivered up his spirit back to the Giver.

Jesus was a Godman, an incarnation of God. He called himself the 'Son of God'. In Jesus, we see perfect holiness, goodness, kindness, mercy, gentleness and justice. Jesus said, "I am the Truth, the Way and the Life." He is the embodiment of all that is best, sublime and most beautiful. He is the perfect type and the ideal of humanity. Lord Jesus washed the feet of the Apostles on the occasion of his last supper with them. Mark, how humble Jesus was! He was an embodiment of humility.

More than nineteen hundred years have passed since Lord Jesus, the Prophet of Palestine, taught the way, the truth and the life to mankind. The words of Jesus were not collected till some generations after they were uttered. There is no record of the life of Jesus until he was fully grown up. He astonished people by his insight when discussing religion with religious leaders of the day. For three years he explained his claim as the 'Son of God' and taught people about the nature of his 'Father', God, and the true path of human life in the shape of the 'Sermon on the Mount', etc. Jesus Christ has been called 'The Great Exemplar.' He explained the real

nature of God, man and the world he lived in. He taught people to change their way of looking at things. He told them that if they would change their outlook on life from the materialistic to its spiritualistic aspect, they would realise that the world they were living in was God's Kingdom. Jesus left no written records of his important teachings. He delivered all his teachings orally. Neither he, nor his followers ever wrote down in his lifetime even a single line which was spoken by him. His words have been misunderstood, wrongly annotated, mutilated, distorted and transformed, and yet they have survived almost two thousand years, because they were powerful and came from the heart of a realized Yogi.

Here is a brief gist of Jesus' teachings: God is Spirit. He is Omnipotent. He loves His creatures with infinite love. He is the Father of all. God is immanent in the world. He is transcendental also. He sent His Son Jesus Christ unto the world to show people the way to attain immortality. The theological doctrine of Jesus is the belief in the Fatherhood of God and brotherhood of man. In Godhead, there are three entities, viz. Father, Son and the Holy Ghost or Spirit. This is the Trinity of Christianity. All men are brothers because they are all members of the family of God. If the teaching of Christ is carried out to the best of our ability, there will be no factions and feuds between man and man and between country and country. Jesus welcomed all, even the worst sinners, on the simple condition of a change of heart. He said to the Pharisees, "Truly I tell you,

the publicans and the harlots shall enter into the Kingdom of Heaven before you.” He said to the despised and the rejected, “Come unto me, all ye that labour and are heavy-laden, and I will give you rest.” Contrition, change of heart was the only condition in Jesus' teaching for God's forgiveness of human sin. He said that God is immanent and there is the absolute need for repentance or a change of heart for entry into the Kingdom of God.

Inner purity is most important. There is nothing from without a man that by going into him can defile him, but only the things that proceed from within. Jesus spoke of the Judgment of Hell. He told the Jews that after the life on earth, there is hell for sinners. The unrighteous shall go away into everlasting punishment, but the righteous into everlasting life. “Woe unto you, scribes and Pharisees, hypocrites, for ye cleanse the outside of cup and of the platter, but within you are full of ravening wickedness. Out of the heart proceed evil thoughts, murders, adulteries, fornication, theft, false witness, blasphemies.” These are the things which defile a man. “Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eyes!” Inward purity, meekness, forgiveness, returning good for evil—these are the distinctive features of Christianity.

Jesus laid great stress on love of God, love of fellow-men and of law. Faith in God is the central teaching of Jesus. He held that love of God must manifest itself in love to man. The Lord, our God, is one Lord. Thou shalt love the Lord, thy

God, with all thy heart and all thy soul and thy entire mind and all thy strength. Thou shalt love thy neighbour as thyself. What shall it profit a man if he shall gain the whole world and lose his soul, or what shall a man give in exchange of his soul? Unless you become as little children, you shall in no way enter the Kingdom of God. Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are the poor; woe to you, the rich! You cannot serve God and Mammon.

Jesus wanted every Christian to pray:

*Our Father who art in heaven!  
Hallowed be Thy name;  
Thy kingdom come;  
Thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts  
as we forgive our debtors.  
And lead us not into temptation,  
But deliver us from evil.  
For thine is the kingdom,  
And the power and the glory,  
for ever and ever;  
Amen.*

This is called the Lord's Prayer, and is a very beautiful one. If people put the prayer into action, the Kingdom of God would have come on this earth long, long ago. There would not be wars and hatred between man and man, and there would be peace and happiness everywhere.

May Lord Jesus, the Son of God, the Prophet of Nazareth, the Babe of Bethlehem, grant all mankind every joy and consolation that it needs! May His blessings be upon all!



# MANIFEST YOUR DIVINITY\*

(Sri Swami Chidananda)

Worshipful salutations and homage unto thy spiritual presence, beloved and worshipful Gurudev! May your choicest blessings shower upon all assembled here as they are preparing to celebrate the advent of one of the great divine messengers of God on earth. Bless all these sincere seeking souls preparing to enter into the last decade of the present century, the twentieth century, that this concluding decade may be a ten year period of great progress in their lives, a great awakening and insight, a period of much spiritual unfoldment and experience, a period filled with progressive realization of your presence at all times. May their entry into the twenty-first century be crowned with illumination and liberation. This is my humble prayer.

Radiant Divinities, beloved Sadhaks and seekers! It is less than ten days before you enter into the concluding decade of this twentieth century. Make this period into a period of daily introspection, impartial analysis and firm and determined resolutions that will make your coming year a glorious one, a memorable one, an eventful one, standing out distinctive and apart from all these years that have rolled by, since you have entered into the spiritual path and commenced moving towards the goal of life, God-realization.

Success comes to the being who plods on while others sleep. Sloth is the great enemy of man. Yoga Vasishtha says that

sloth or lethargy is a great enemy of the human being, an enemy not from outside, but an enemy dwelling within the body itself, and at the same time hampering, going against all Sadhana, all self-effort. Satsanga, Sadvichara and Swadhyaya—keeping the company of people who are earnestly engaged in pursuing the supreme goal, constant right thinking and spiritual study—these three serve to infuse power and energize the spirit of man towards the goal that one has set for oneself. They alone can overcome sloth. They can vitalize your aspiration, fill you with an enthusiasm and keen drive and longing for achievement.

Sadvichara sharpens the mind. Ultimately, activity or lethargy, sloth or dynamism, indolence or exertion, are all a state of mind. They may manifest in the body, but their origin is in the mind. Therefore, from this point of view the adage “Good things should not be postponed”, takes on a new meaning all together. They should be done immediately. That is the general meaning, and general rule of conduct. But from this immediate point of view in your own subjective personal life, it means when an intention is there, do not allow a gap before it is immediately, instantaneously translated into action. Here Gurudev's formula DIN (Do it now) also takes on a new dimension, a new meaning, and a new significance. ‘Do It Now’ means not so much in time. It means in mind, do it instantaneously. Let there be

\*Morning Talk given at the Samadhi Mandir on December 23, 1989

no gap between thought and action. Think and immediately act. Then, at every step you will be victorious. Your life will be a constant overcoming, constant conquest over all circumstances and all inner temptations. It will be a positive life, a progressive life, if you make up your mind, "I shall allow no gap to occur between an intention and instantaneous action in all things that are good, desirable.

For a good intention is God's power. "O Arjuna! In those beings who are not adverse to righteousness, I manifest in the form of an inner intention, inner desire. It is I who rise in their Antahkarana as a Sattwic desire." Therefore, as immediately God manifests as a power of good intention, instantaneously let it be done, let there be no pause, no gap.

Instant action in the right direction towards the goal supreme should constitute the equipment of a sincere Sadhaka, which you are. God has blessed you. Your sincerity brings you here morning after morning into the presence of Holy Master and makes you persist in this exercise to come to this fellowship no matter what your body might say, no matter what your mind may prompt. Victory always goes to the intellect. Intellect only can discriminate. Intellect only can determine. Intellect only can decide. Mind is very treacherous. Mind is the root cause of all inner problems, entanglements. It is the intellect that is the great weapon given to you by God for correct inquiry, keen analysis, discrimination between what ought to be and what ought not to be. Words are inadequate to describe the importance, the value of this asset, Buddhi or intellect. The only thing is, you have to keep it in the right direction; you have to keep it

uncontaminated by anything that is Asuric or dire. You have to keep it as Shuddha (pure) Buddhi. Buddhi is therefore a faculty that should be carefully safeguarded from Tamo Guna, from Asuric elements and always kept dynamically directed towards the supreme goal, in the right direction. And then it is your most invaluable asset.

Mind purified, uplifted, refined can also become an ally to Buddhi. Faith, devotion, Shraddha all take place in the mind. But it has to be controlled and guided by Buddhi. And it is to this end that one studies that great manual of the inner man, Srimad Bhagavad Gita that tells us everything about mind, Buddhi and also ultimately lets us into the secret when Lord Krishna says, "You are the unborn, eternal, permanent, imperishable part of Me, O man. Your Atman is a part of Me, Divine, splendid, shining and radiant. I am you; I am the reality within you. I am the essence of the Jivatma, Swarupa of the Jivatma. A shining part of Me comes into this earth and drawing around itself all these various other Tattwas created by Mahamaya Prakriti, manifests as an individual human being. It comes shining with splendour, radiantly divine but clouds itself, loses its splendour under this covering, identifies itself with this covering and therefore forfeits its great good fortune."

We have to reverse the process, tear aside this veil, and shine with the radiance of our own true Self. And to this end, these factors, Tattwas, which we have drawn around us, we should forge them into weapons to overcome the darkness of ignorance and emerge into the Light of lights. We must not make them shackles, but we must forge out of them weapons to

cut these shackles and arise victorious and soar into the empyrean heights of spiritual consciousness. This is Sadhana. This is spiritual life. This is Yoga. This is Abhyasa.

God grant you victory. May you attain the other shore of immortality within this very body, in this very life. With that

determination, celebrate Christmas, celebrate the New Year, and enter into the New Year with that determination to manifest your Divinity. God bless you all. Gurudev grant you true success in this vital task which is central to your spiritual life. Hari Om. ◆ ◆ ◆

## **PARABLE OF THE BLIND LEADING THE BLIND**

*(H.H. Sri Swami Sivanandaji Maharaj)*

Fifty blind men were sitting in a Dharmashala. They were born blind. They all wanted to go to a distant place of pilgrimage. Four other blind men came along and joined this group. They said that they were also going to the same place.

“Friends,” said the leader of the fifty, “we are blind and cannot find our way to the sacred shrine. Will you be able lead us? Do your eyes see?”

“Yes, my dear friends,” replied the four, “we have heard a lot about the sacred city and the way to reach it. We have a clear mental picture of the route. Though we do not see it with our eyes, we are confident that we shall not only reach our destination, but lead you all there with us. Follow us.”

They tied one another with a long rope. The best one among the four led the way. He had a mental idea of the way, no doubt; it was not of much avail. He was misled. Soon he fell into a deep ravine. Bound to him, the other blind men, not knowing where he was leading them, also fell into the ditch, one by one. All of them perished.

Similar is the case with the masses today. They hear of the Land of Perennial Bliss, the Land where Holiness and Divinity abound. But they know not the way. They are waiting to be led there. In the meantime, a few other blind men arrive there. They have heard a lot about the Kingdom of God. They have great intellectual understanding. They think they know the way, and not only that, they can lead others also. They are the scientists and scientific philosophers. They promise to lead the masses to the Kingdom of Immortal Bliss. The credulous public follow them. These leaders have a great intellect, but no self-control and experience. They go where their cravings and Vasanas and desires lead them. They fall into a terrible ditch of sensuousness, of materialism, and perish. All their followers also perish.

Hearken ye, all men! Follow not the blind misleaders. Follow the sages who have the eye of intuition and attain the Abode of Supreme Bliss.

# MEDITATION ACCORDING TO THE UPANISHADS

(Sri Swami Krishnananda)

Spoken on January 14th, 1973

The Upanishadic approach to Truth is out-and-out philosophical and mystical. The Upanishads take a comprehensive view from three angles of vision: the external, the internal, and another feature which transcends them both. The Mandukya Upanishad, the Taittiriya Upanishad and the Aitareya Upanishad may be taken as examples of this type of approach, which also receives elaborate treatment and profound consideration in the Chhandogya and the Brihadaranyaka Upanishads. The Upanishadic method is something not unknown to students of Vedanta, but yet the Upanishads have a peculiarity of their own which demands a very acute understanding and a thoroughgoing philosophical approach from the student. This is what is generally called the *jnana* method of approach, also known as the *jnana* yoga path, wherein meditation becomes identical with understanding. It is a gradual enlightenment taking place inside, and settling upon Reality. Knowledge is the undercurrent of the thought of the Upanishads. That is why they are called scriptures on *jnana*, *tattva darshana*. They deal with Reality, the Supreme Being.

In the Aitareya Upanishad particularly, we have what may be called

the objective approach to Truth, which means to say the Upanishad here considers the universe as created out of the Supreme Being in a manifold manner. The description of the process of creation in the Upanishad is given to us not so much to enlighten us about the actual process that might have taken place at the time of creation as to tell us how we stand in relation to it. The purpose of the Upanishad is to cause liberation of the soul, not to give a metaphysical system. All creation theories in the Upanishads have this purport before them, the liberation of the soul, and this can be achieved only by a proper appreciation and understanding of the relationship of the individual soul to the Supreme Soul.

The understanding that the individual has of its relation with the Supreme Being is its status. The individual generally regards itself as standing outside creation as a creature evolved in the process of creation, as something ignorant, impotent and miserable. The creation theory, the doctrine of the process of the evolution of the universe described in the Upanishads, gives us an idea as to whether we are in any way connected with Reality at all, or whether we stand outside it. That we stand outside it is out

of the question because if that had been the case, liberation would be impossible. If the individual soul is absolutely outside the operation and the activity of the Supreme Being, there would be no connection between the two, and the soul would ever be in bondage. It would be what is called the eternal damnation theory. According to certain religions, there are some souls who are eternally damned and will never attain salvation. That would be the most uncomfortable doctrine that we evolve out of a belief that the individual stands absolutely outside the existence and activity of the Supreme Being.

Now, is it so? Is it a fact, or is there something else, a deeper truth standing between the soul and God? The Aitareya Upanishad tells us that this is not the whole truth. The objective analysis given to us in this Upanishad in the process of creation, the description of the way in which the universe has evolved, tells us that everything has come from that One. *Atma va idam eka evagra asit* (A.U. 1.1.1): The Atman alone existed in the beginning. *Nanyat kinchana mishat*: Nothing living existed at that time. The Supreme Atman, Paramatman, existed. That has somehow become this cosmos. This is what the Aitareya Upanishad tells us. It has become the objective cosmos and also the subjective *jivas*. It has become not only the objective universe, not only the individual *jivas*, but also the presiding deity standing midway between the objective and the subjective sides. This is what we generally call the

*adhibhautika*, *adhidaiivika* and *adhyatmika* faces of creation. All these three are supposed to be Ishvara Himself. The Atman itself has become all this.

The objective analysis given to us in the Aitareya Upanishad tells us that the individual seeking freedom and salvation has come out from the Supreme Being Itself, and therefore its blessedness, its final destiny, lies in the realisation of its original identity with the Supreme Being. The Atman is consciousness; Brahman is consciousness. *Prajna pratistha prajnanam brahma* (A.U. 3.1.3) says the Upanishad. This *prajnana* is also the essence of the individual soul. By the *saman adhikarana* method, or the *bhauda saman adhikarana*, as they call it, the recognition of a common substratum being there between two entities establishes the existence of a common factor between them. The objective side as the creative principle and the subjective side as the individual soul have a common substratum called consciousness, and in consciousness they are one. *Tat tvam asi, ayamatma brahma, prajnanam brahma*. These dicta of the Upanishad bring out the truth that the sides that we call objective and subjective are not really bifurcated by a negation of the specific characters of objectivity and subjectivity—*bhauda*, as it is called. We get the *saman adhikarana*, or the common basis of the two. This is *bhauda saman adhikarana*, the realisation of the common basis by a

negation of the specific attributes that have accidentally crept into the creative process.

The subjective side is given to us in the Taittiriya Upanishad, where in the Bhriguvalli we have an analysis of the individual involucra, the sheaths, *koshas*—*annamaya*, *pranamaya*, *manomaya*, *vijnanamaya* and *anandamaya koshas*. Bhrigu is instructed by his father Varuna, who is also his Guru, to realise Brahman through *tapas*. Here *tapas* means knowledge, the *tapas* of knowledge. Gradually Bhrigu pierced through these various layers of his personality. From the physical he entered into the vital, and from the vital he entered into the mental, and then into the intellectual, and then into the blissful. *Prano brahmeti vyajanat* (T.U. 3.3.1). He realised finally that bliss is Brahman; the physical, the vital, mental or intellectual sheaths are not Brahman.

By a subjective entry into our own personality, we come to the depths of our being. We go to the bottommost essence of what we really are, and come to realise that bliss is Brahman. This is the essence of the soul. *Ananda* is our nature, not sorrow, not grief. Pain is not our essential nature; bliss is our essential nature. Thus, from the subjective side we get into this essence of our being, which is *ananda*, and from the objective side again we enter into the Supreme Consciousness. The two are identified. *Vijnanam anandam brahma* (B.U. 3.9.28): Consciousness and Bliss

are Brahman, says the Brihadaranyaka Upanishad. Also the Taittiriya tells us *satyam jnanam anantam brahma* (T.U. 2.1.1): The Supreme Being is reality, intelligence and infinity. The Taittiriya tells us that Consciousness is Brahman. The Aitareya tells us that Bliss is Brahman, and the Brihadaranyaka tells us that Consciousness-Bliss is Brahman. So all put together, this tell us that Brahman is Existence, Consciousness and Bliss.

These features of analysis given in the Upanishads are brought together into a focus in the Mandukya Upanishad, which is perhaps the most important of all the Vedantic texts from the point of view of sadhana of Vedantic practice. *Mandukyamekamevalam mumukshunam vimuktaye*, it is said: For the liberation of the soul, the Mandukya alone is sufficient because that gives us the quintessence of Upanishadic teaching. The external and the internal are brought together here in a universal analysis. The main method of meditation according to the Upanishads is given to us in the Mandukya Upanishad. It is too short, and is therefore difficult of an easy analysis unless it is studied together with the comparative statements made in respect of it in the other Upanishads also.

The Mandukya Upanishad is an analysis of the states of consciousness, because the Vedantic meditation of the Upanishads is mainly a meditation on consciousness. Consciousness is the

Supreme Being, *prajnanam brahma*, and therefore a study of consciousness is imperative in a meditation on consciousness. The bound soul is a state of consciousness, the liberated soul is also a state of consciousness, and meditation is also a condition of consciousness. The whole of the Upanishadic teaching is therefore a huge essay on consciousness.

Thus, entering into a study of the states of consciousness, the Mandukya Upanishad gives us a beautiful exposition of at least three of the strata of consciousness, which we generally call the waking, the dream and the sleep states. These states are states of consciousness, the condition through which our essential being passes in respect of its object. There are no states for consciousness. It is eternal. But yet it appears to have states when it sets itself in opposition to its object. The three states mentioned here are really three states of conflict of consciousness with its object. If the consciousness is not set in opposition to its object, there would be no states at all. But there are objects of consciousness, and it is these objects that create a series of states. The difference in the states of consciousness is due to the difference in the kind of object that is presented to consciousness in the different states. When the objects change in their relationship and intensity, the consciousness also seems to change.

The waking consciousness, the condition in which we are at present, is

that state of consciousness where it is in relation to physical objects. The confrontation of consciousness in the waking condition is with physical things, the physical universe. We are struggling to find a proper relationship of our consciousness with the world outside. The activities of life, all the enterprises of whatever kind in which we may engage ourselves in the waking condition, are a struggle of consciousness to recognise a balance between itself and the object. This is waking life. We are busy throughout the day in various professions and fields merely to bring about a balance of our consciousness with the outside world, in which we do not succeed. Whatever be our effort in bringing about this equilibrium of ourselves with the world, we remain a failure. No man has established a balance between himself and the world, but yet this is the aim behind the activities of the world. And when the mind is tired of this effort at striking a balance between itself and the world outside, it withdraws itself due to sheer fatigue and an inability of the bodily condition to maintain this period of tension for a long time. Then we fall back into an internal struggle similar to our struggle with the external world. This is called dream. The condition of dream is that in which consciousness is in a state of tension similar to the one in waking, except that the objects in dream are psychic while in waking they are physical.

**(To be continued)**

# BE EVER RESPONSIVE TO THE CALL FROM WITHIN

*(Sri Swami Madhavananda)*

The supreme ideal is God-ideal and man is God's organ of expression. Unless we become aware of the central desire of our being, we shall be failing both ourselves and the Infinite One who brought us here upon this earth. If we do not respond to this God-call in our hearts, we shall be missing a great opportunity for self-growth. God does not force you, but He is constantly calling in your heart. If we will but listen and put aside the lesser desires of the outer world, the central demand for spiritual unfoldment will come into clearer perspective. Let us be more responsive to this call from within. Turn to God often for new sublime ideas, knowing that all power is within you to bring into expression that which is of much value to others. The outer experience with things, activities, people and changing situations usually presents a challenge to each of us; and we have no right to complain that this is so. That is the way of the world and that is the situation which man has always faced. Because our personal and limited mentalities are more often depressed and bewildered by the events which come hurrying towards us from the outer world, we must make our contact and realise our union or oneness with the Mind of the infinite Good. Through this unity with God, we may unfailingly draw

from the limitless reservoir of the Infinite power.

To know, that your life is an inlet and outlet for the great ocean of supply in the Mind of God, is indeed to be free and peaceful. But many people feel that they must get their supply from some other person or some situation objective to themselves. A man of poverty is one who thinks that his good is outside of himself. All wealth is within ourselves and we pour it out in sublime ideas, in loving solace and in common-sense adaptations to the needs of other people. Our supply comes flowing back to us as a definite return for that which we have given. Because work or service is always subjective rather than objective, in helping or giving others, we really help ourselves and the converse cannot but be true, for we cannot help ourselves without at the same time helping others. This also applies in the earlier states of individual evolution, for instance, in Karma Yoga where the truth of this is self-evident, and it is no less true in the later stages of Bhakti, Yoga and Jnana.

It is truism that God works by means of us. It is said that God can do more for us when He can do through us. He indwells us as the spirit of confidence, courage, power, love and right action. The Lord is with us and for

us, but we must provide the channel by which He works through us. We can provide this channel with our thoughts about God, about ourselves or about the situation around us. So we should keep the mind open and free for God's power to flow into our body, emotions and affairs. When we were born we cried for food, and when we grew older, we—some at least—discovered that we could never be satisfied without receiving, in addition, spiritual food such as inspiration, guidance, knowledge and wisdom from the infinite Source, through the blessings of the Guru. The infinite life principle is seeking expression through each of us and our love for God is impressed by our desire to feel mentally and spiritually united with the source of all blessings and all power. So let our mind and intellect be receptive to this sublime higher call and be guided by this.

If you find yourself worrying or becoming afraid of what will happen or how something will work out, then you should take to the idea of prayer-power. Prayer is one of the things which unmistakably paves the way for peace. Although many of man's efforts might not now be recognised as prayer, man has sought to contact a Supreme Being throughout the ages. Such a reaching out for a Superior Consciousness was apparent when a true aspirant's request to the preceptor to teach him to pray was made. For a true understanding of the request, we may add the word 'effective'. Effective prayer originates in a peaceful heart and brings recognition of God as all-powerful. Intelligence which we can share as ever-present good, and as the

personification of Love that is ever available. These realisations, however, cannot be forced or obtained by will-power or by intellect. They come to us through acceptance and faith. Successful prayer acknowledges the true nature of our individual relationship to the all-merciful Lord, which does not need much striving after, but which needs only to accept oneness without doubts or wavering. Let one prayerfully ask the Compassionate Lord to use one as a channel for carrying His Will into expression. May one be thankful for this feeling of oneness that comes with this attitude of doing things together—the individual and his God. One can then know that this will reinforce one's practice of peace as nothing else can.

Human life is very precious and rare, as it is got after many births, passing through different species of existence; and as such we cannot and must not fritter away life. There is no certainty as to when we will be able to get this human birth again and so this life on hand must be utilised in striving to the best of our ability to follow the path chalked out by saints and men of wisdom to understand the ultimate truth beyond all this phenomenal existence. One should be ever vigilant and striving, in cultivating sublime virtues and controlling the mind and engage oneself in spiritual pursuits every moment of life. If not, we would have lived in vain.

May you all, by the blessings of the all-merciful Lord and by the grace of Satgurudev, understand the goal of human existence in this very life, is my prayer. God bless you all!

Hari Om Tat Sat!

## A VALUABLE HIDDEN PEARL

(Sri Swami Premananda)

First of all I remember and bow with reverence to Lord Ganesha and Mother Sharada, the inventors of the alphabet and phraseology. I touch with loving faith and reverence the fragrant dust of Satguru Sri Swami Sivananda's Padukas which is like a soft and charming collyrium to remove the impurities and defects of my vision and understanding and to grant me the strength to proceed further and to express some of the feelings of mine, in my own humble way, on our Revered and Beloved Sri Swami Madhavanandaji Maharaj, Vice-President of The Divine Life Society. By honouring him through these celebrations, we are actually honouring ourselves and the Mission of the Great Master, as well as the work of this Institution.

The youthful and handsome seeker, Sri Karunanidhiji, is one of them who was mysteriously and magnetically drawn towards Sri Swami Sivanandaji Maharaj. He arrived at the Sivananda Ashram sometime in the year 1950. At a first glance itself, Revered Gurudev saw the hidden urge and potentialities and future of the young, educated, sober aspirant. Worthy Master gladly and affectionately accepted the young Sadhaka as his disciple; who very soon became prominent and popular

in the Ashram through his unimaginable devotion, unstinted zeal and selfless service. He was ordained as a renunciate, honoured with the holy order of Sannyasa and given the name of Swami Madhavananda Saraswati, which he humbly accepted with reverence and faith.

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 15th December 2017 marks the Birth Centenary of Worshipful Sri Swami Madhavanandaji Maharaj. On this auspicious occasion, we offer our Pushpanjali at his lotus feet by publishing this inspiring article which has been taken from his Diamond Jubilee Souvenir published in 1977.  
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Although Sri Swami Madhavanandaji Maharaj served this Institution in different ways and capacities and as Secretary for some time, yet he kept himself reserved, detached and aloof even while living in the Ashram. He kept his silence continued and remained as a hidden pearl. Hence, very little is known about his life, his Sadhana, etc.

True spiritual silence is not easy, yet it has its own charm. Silence devoid of thought and speech is an ambition of a few seekers only. This inner silence is beyond disputes and dialogues. Such personalities are generally found to be men of few words—silence of mouth, silence of mind and silence of the will. To refrain from idle talk is hard; to quieten the gibbering mind is harder still; hardest of all is to still the voice of desire and aversion in the will. St. Anthony says: "He who sits quiet hath escaped from three wars of hearing, speaking, seeing." Probably Sri

Swami Madhavanandaji Maharaj adopted this type of Sadhana for a longer period.

So deeply is man absorbed now-a-days in satisfying his external needs and fulfilling his meddling desires that he has forgotten all restraint and contentment, sympathy and service and love, totally oblivious of himself and the purpose of human life. Entangled and surrounded by the 'deadly-five'—lust and artificial love, arrogance and anger, greed and avarice, attachment and aversion—he stumbles and cries out to the Unseen for help. Man has lost sight of the Divinity prevailing in the cosmos. He is suffering from myopia. In his iconoclastic fervour for material gain, he only thinks of the temporal world and thus causes harm to himself as well as the universe. Materialism is the result of an extrovert outlook. An artificial gulf between the inner and the outer self of man has been created. The remedy from such misery has been indicated by Sant Tulsidas in the Ramacharitamans, as under:

सुनि समुझहिं जन मुदित मन मज्जहिं अति अनुराग।

लहहिं चारि फल अछत तनु साधु समाज प्रयाग ॥

मज्जन फल पेखिअ ततकाला। काक होहिं पिक बकउ मराला ॥

सुनि आचरज करै जनि कोई। सतसंगति महिमा नहिं गोई ॥

बालमीक नारद घटजोनी। निज निज मुखनि कही निज होनी ॥

जलचर थलचर नभचर नाना। जे जड़ चेतन जीव जहाना ॥

मति कीरति गति भूति भलाई। जब जेहिं जतन जहाँ जेहिं पाई ॥

सो जनब सतसंग प्रभाऊ। लोकहुं बेद न आन उपाऊ ॥

बिनु सतसंग बिबेक न होई। रामकृपा बिनु सुलभ न सोई ॥

सतसंगत मुद मंगल मूला। सोइ फल सिधि सब साधन फूला ॥

सठ सुधरहिं सतसंगति पाई। पारस परस कुधात सुहाई ॥

बिधिबस सुजन कुसंगत परहीं। फनि मनि सम निज गुन अनुसरहीं ॥

बिधि हरि हर कबि कोबिद बानी। कहत साधु महिमा सकुचानी ॥

सो मो सन कहि जात न कैसैं। साक बनिक मनि गुन गन जैसैं ॥

“At this Prayag of holy men, whoever hears and understands, and in spirit devoutly bathes, receives even in this life all the four rewards. In an instant behold the result of the immersion; the crow becomes a parrot and the goose a swan. Let no one marvel at hearing this, for the influence of good company is no mystery. Valmiki, Narada and the jar-born Agastya have told its effect upon themselves. Whatever moves in the water, or on the earth, or in the air; every creature in the world, whether animate or inanimate, that has attained to knowledge, or glory, or salvation, or power, or virtue, by any work, at any time or place, has triumphed through association with the good; neither the world nor the Veda knows of any other expedient. Satsanga with the good is attainable only by the blessing of Rama and without it wisdom is impossible: it is the root of all joy and felicity; its flowers are good works and its fruit perfection. By it the wicked are reformed: as when by the touch of the philosopher's stone a vile metal becomes gold.

If by mischance a good man falls into evil company, like the gem on a serpent's head, he still retains his virtue. Brahma, Vishnu, Mahadeva, the wisest of the poets, all have failed to expound the pre-eminence of a saint; for me to tell it is, as it were, for a costermonger to expatiate on the merits of a set of jewels."

I have been in contact with Revered Sri Swami Madhavanandaji Maharaj since 1956. The first time I met him on the 3rd May 1953 (quoting from memory) by the side of holy Ganges, in front of Ramashram, when he was sitting that afternoon about 4 p.m. along with one of the senior-most disciples of Revered Gurudev Sri Swami Sivanandaji Maharaj,

well-known by the name of Sri Swami Paramanandaji Maharaj. This was just a brief meeting with him during my short visit to this holy abode of Revered Master. As far as I could recollect, I came in direct contact with Sri Swami Madhavanandaji Maharaj sometime in June 1957 when I was doing Seva in the Membership and Branch Departments. Later on some editing work of 'Wisdom Light', 'Health and Long Life' and 'Branch Gazette' was added in the Seva of this servant and Sri Swami Madhavanandaji Maharaj was then the In-charge of these sections. In the year 1965, I came into rather close contact with Sri Swamiji and since then we are together engaged in serving the Mission of Revered Gurudev Swami Sivanandaji in our own humble way. Sri Swamiji Maharaj is a dignified personality, mostly calm, receiving people with a smile on his face, spiritually developed, and yet retaining the administrative capacities of his Purvashram. As I have observed, he has always tried to serve the holy Master's Mission ungrudgingly, loyally and selflessly over the decades and he is one of the illustrious, glorious disciples of Worshipful Swami Sivanandaji Maharaj.

After the Revered Master entered Mahasamadhi, on the 14th July 1963, Sri Swami Madhavanandaji became more prominent and started assisting our Revered Sri Swami Krishnanandaji Maharaj who was then managing the affairs of the Society as General Secretary of this Organisation. In April 1968 when our Revered President, His Holiness Sri Swami Chidanandaji Maharaj left the Ashram on a long tour abroad, Sri Swami Madhavanandaji Maharaj acted as the General Secretary of this Institution and Sri Swami Krishnanandaji Maharaj was acting President. For a long time Sri Swami

Madhavanandaji Maharaj remained as a Treasurer, and later as Secretary of this Ashram, and since long he is a worthy 'Trustee' of The Divine Life Trust Society. Two years back Sri Swamiji was elected as the Vice-President of this spiritual organisation. For the past one year some of the important duties of the General Secretary have also been entrusted to him due to failing health of Sri Swami Krishnanandaji Maharaj. From November 1977, he is the acting President of The Divine Life Society, because His Holiness Sri Swami Chidanandaji Maharaj is away on tour of South Africa and Europe. Under his able and loving care, we all are progressing well and the activities of the Ashram are increasing day by day with his active interest and able guidance. His calm and dignified personality, embodying, as it does, the ideals of The Divine Life Society, and striving to serve humanity, is in itself a source of inspiration to all of us. He is an able guide for new inmates and an inspiring and helping companion to the old ones.

On this holy occasion, I offer my sincere prayers to the Almighty Lord and Worshipful Satguru Sri Swami Sivanandaji Maharaj for the better health and many more years of service of Sri Swami Madhavanandaji Maharaj. It would be no exaggeration if I say in my humble way that what the Society has been doing and propagating since the year 1936 is personified in the person whom we are adoring and admiring and honouring by way of observing this Sixtieth Birth-Anniversary. May he live long, carrying forward the noble and divine activities of the Institution, more and more, and also attain glory and fame, is my humble, sincere prayer. ♣ ♣ ♣

## SPIRITUAL INSIGHTS AND EXPERIENCES

*(Sri Swami Atmaswarupananda)*

Whether we are seekers from the East or the West, or from any tradition, our experience is seldom steady. Whether we have intellectual insights or spiritual experiences or direct experience, whatever comes will go. When it is present, we seem to have great clarity. We wonder how we could ever be confused. When that clarity leaves us, we are left groping. We don't understand anything or so it seems.

Is there anything we should know about these experiences? One thing is that it seems that whether it is at the level of intellectual understanding or insights, whether it is at the level of feelings or spiritual experiences, or whether it is at the intuitive level, direct experience, the more intense the period of clarity, the more intense the period of absence of clarity. The higher we go in one direction, the lower we seem to go in the other direction.

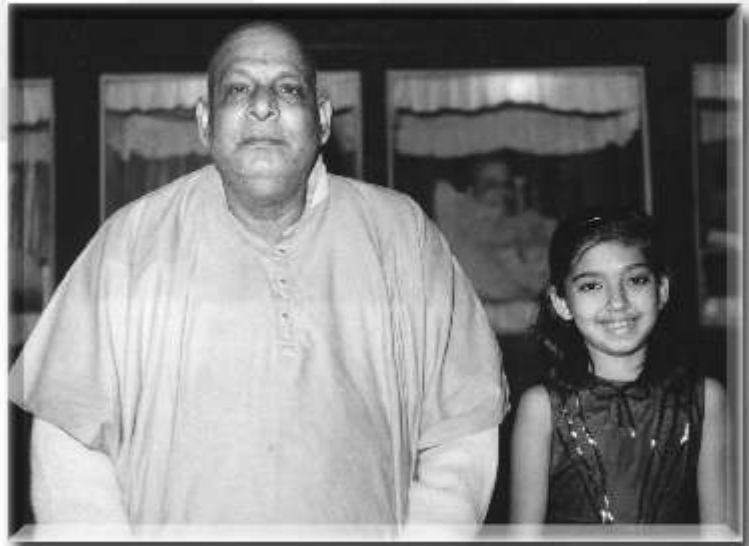
But then, whether our experiences are high and low or more moderate, it is not the experiences that count finally. No matter what our experiences are, no matter who we are, the important thing is not the experience, it is who knows the experience. The same one that has the high experience has the low experience. And it has a choice. It can spend the rest of its life involved in experiences, pleasant and unpleasant, or it can pay

attention to that which knows the experience. That which knows the experiences is what they sometimes call an *amsa* of Brahman or a part of Brahman. That is the Divine within.

Our high experiences lead us to believe that we have found the Divine in the experience. But can the Divine be an experience that comes and that goes? The experiences shone forth by the Divine can come and go, but the Divine Itself never changes, is ever steady, ever there. We have to be aware that the mind wants variety. It needs to become wiser. It needs to see the ultimate uselessness of ups and downs that ultimately lead nowhere. It has to find the peace that passeth understanding that is the essence of That which is ever present, always witnessing as Its natural state.

We are told to be the witness. Lord Krishna tells Arjuna to be *gunatita*: Rise above the three *gunas* and pairs of opposites. That doesn't mean to try to create a witness. What it means is to recognize the natural witness that has ever been with us. There is nothing we can do about that natural witness. Neither can we enhance it or make it go away. It is ever there. It is the eternal. Our choice is whether we pay attention to it or not.

♣ ♣ ♣



## DATTATREYA JAYANTI

Beloved Divine Children!  
Om Namo Narayanaya!

Dattatreya Jayanti falls during December-January on the full moon day of the month of Margasheersha. His story is told as follows.

Anasuya was the wife of Atri Maharishi, one of the seven foremost seers and sages. She was well established in the Pativrata Dharma. She did severe austerities for a very long time in order to beget sons equal to Brahma, Vishnu and Shiva.

Once, Saraswati, Lakshmi and Parvati requested their husbands (the Trimurtis) to test the Pativrata Dharma of Anasuya, by asking her to give them alms with an unclothed body. They agreed to their wives' request, as they knew that by agreeing to it, they would also be fulfilling Anasuya's wish.

They put on the garb of Sannyasins and appeared before Anasuya, asking her to give them alms as specified by their wives. Anasuya was in a great dilemma. She meditated on the form of her husband and sprinkled over the three Sannyasins a few drops of water used for washing the feet of her husband. Immediately, the Trimurtis were transformed into three babies on account of the glory of her chastity. At the same time, there was accumulation of milk in her breast. She fed them with the milk in a nude state and cradled them.

As soon as Atri Rishi returned home, Anasuya related the whole

incidence and placed the three children at his feet and worshipped him. He embraced all the three children. They became one child, with two feet, one trunk, three heads and six hands. Atri Rishi blessed his wife and informed her that the Trimurtis themselves had assumed the forms of the three children to gratify her wish.



In the meantime, Narada informed Saraswati, Lakshmi and Parvati about their husbands and told them to ask for their husbands as alms from Rishi Atri. Thus, they assumed the form of ordinary women, appeared before Atri and asked for their own husbands as alms. Atri duly honoured the three ladies and, prayed to them that his wish and the wish of Anasuya should be fulfilled.

Then, the Trimurtis appeared in their true form before Atri and said, "This child will be a great sage according to your word and will be equal to us, according to the wish of Anasuya. The child will bear the name of Dattatreya."

The child Dattatreya soon attained manhood. As he had the rays of the Trimurtis, he was a great man of the highest wisdom. He was gentle, peaceful and amiable. He was an Avadhuta—an ascetic who always remains naked. Dattatreya taught his Avadhuta Gita to Lord Subramanya. This is a wonderful book which contains the truths and secrets of Vedanta and the experiences of Self-realisation.

Dattatreya was absolutely free from intolerance or prejudice of any kind. He learnt wisdom from whatever source it came. He once said, "The Self alone is my Guru. Yet, I have learnt wisdom from twenty-four other individuals and objects. So they, too, are also my Gurus. They are earth, water, fire, sky, moon, sun, pigeon, python, ocean, moth, honey-gatherers (black bee), bees, elephant, deer, fish, the dancing-girl Pingala, raven, child, maiden, serpent, arrow-maker, spider and beetle."

On Dattatreya Jayanti, get up at Brahmamuhurta and meditate. Fast and pray throughout the day. Live in total seclusion. Forget the body. Identify yourself with the blissful Self. Study Dattatreya's glorious works, namely, the Avadhuta Gita and the Jivanmukta Gita. Worship Lord Dattatreya's (or your own Guru's) form. Take wholesome resolves that you will follow the great teachings of Lord Dattatreya.

May you all enjoy the choicest blessings of Lord Dattatreya, and attain the highest goal, Self-realisation in this very birth!

**--Swami Sivananda**

**Match the columns:**

<b>Column A</b>	<b>Column B</b>
1. Anasuya	a. Twenty four Gurus
2. Margasheersha	b. Brahma, Vishnu and Shiva
3. Dattatreya	c. Lord Subramanya
4. A great sage	d. Pativrata Dharma
5. The Trimurtis	e. Atri
6. Avadhuta Gita	f. Dattatreya Jayanti

## HAVE EQUAL VISION



Have **equal vision** for all. **Give up** dry idle talking. **Learn to be wise**. Have **unshakable faith** in the **Name of God**. Sing His Name. **Feel His Presence** everywhere.

Do not be troubled by difficulties. **Endure** them **patiently**. Turn your mind towards God. Walk like a **spiritual lion**. Break the bond of desire. Cultivate Daivi Sampat such as **mercy, peace, forgiveness, tolerance** etc. You are bound to attain the **highest knowledge and Bliss**.

**Pray fervently** to the Almighty Lord for His **Grace**. Rise above the conventional distinctions of mundane life. Dispel the cloud of ignorance by the **dawn** of Jnana Surya, the **Sun of knowledge**. Do total unreserved **self-surrender** unto the Lord. You will **enjoy Peace**.

SWAMI SIVANANDA



Search the words given in bold letters above in the forest of letters:

A	F	L	E	O	B	D	G	Y	N	I	S	N	W	Q	B	Y
P	S	U	N	S	L	O	L	E	G	S	T	A	E	R	P	E
I	F	D	D	G	I	V	E	N	R	T	O	M	S	S	R	T
S	A	K	U	N	S	H	A	K	A	B	L	E	Q	U	A	L
T	I	E	R	P	S	I	R	N	C	E	E	R	E	T	Y	U
D	T	P	E	A	C	E	N	O	E	K	R	C	O	H	P	R
E	H	V	R	T	J	D	A	W	N	O	A	Y	W	I	S	E
S	P	I	R	I	T	U	A	L	P	I	N	E	O	G	E	F
N	E	S	O	E	E	A	E	E	J	O	C	Y	R	H	M	H
S	B	I	F	N	S	G	O	D	E	F	E	R	V	E	N	T
A	K	O	S	T	F	O	R	G	I	V	E	N	E	S	S	M
J	E	N	I	L	E	P	R	E	S	E	N	C	E	T	E	I
E	N	J	O	Y	E	O	M	S	U	R	R	E	N	D	E	R
A	D	N	J	K	L	E	U	V	Z	R	D	A	J	E	C	O





## PSYCHO-PHYSICAL IMBALANCES

Thought exerts its influence over the body. Grief in the mind weakens the body. Body influences the mind also in its turn. A healthy body makes the mind healthy. If the body is sick, the mind also becomes sick. If the body is strong and healthy, the mind also becomes healthy and strong.

Violent fits of hot-temper do serious damage to the brain cells, throw poisonous chemical products into the blood, produce general shock and depression and suppress the secretion of gastric juice, bile and other digestive juices in the alimentary canal, drain away your energy, vitality, induce premature old age and shorten life.

When you are angry, the mind becomes disturbed. Similarly, when the mind is disturbed, the body also becomes disturbed. The whole nervous system is agitated. You become enervated. Control anger by love. Anger is a powerful energy that is uncontrollable by practical Vyavaharic Buddhi, but controllable by pure reason (Sattvic Buddhi) or Viveka-Vichara.

**SWAMI SIVANANDA**

### ***Answers to Match the Columns***

(1) Pativrata Dharma (2) Dattatreya Jayanti (3) Twenty four Gurus  
(4) Atri (5) Brahma, Vishnu and Shiva (6) Lord Subramanya

## SRI GITA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM



*“If the philosopher’s stone touches a piece of iron even at one point, the whole of it is transformed into gold. Even so, if you live in the spirit of even one verse of Srimad Bhagavad Gita, you will doubtless be transmuted into divinity.”*

**—Swami Sivanandaji**

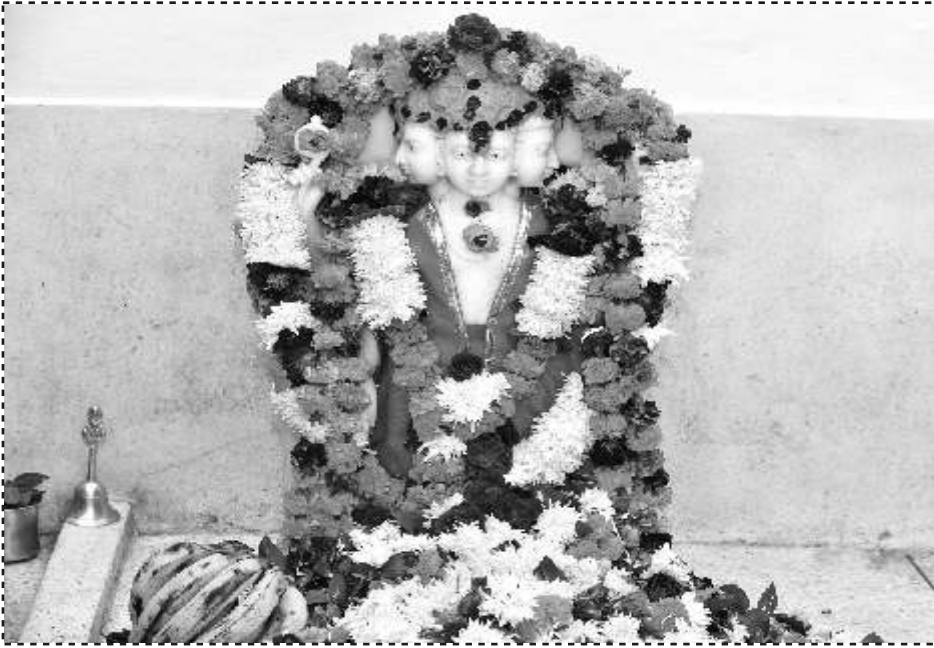
The blessed day of Sri Gita Jayanti i.e. 29th November 2017 commenced with prayer and meditation session at the holy Samadhi Shrine and Gita Havan at the Ashram Yajnashala. Thereafter, all the Sannyasis, Brahmacharis and devotees of the Ashram participated in the Jnana Yajna in the form of recitation of all the eighteen chapters of the Divine Scripture organised from 9 a.m. to 11.30 a.m. in the sacred presence of Sri Gurudev at Samadhi Hall. It was followed by floral Archana to the Jagadguru Lord Krishna to the chant of Ashtottarshatnamavali. The Yajna concluded with Arati and distribution of Prasad.

During the night Satsang, H.H. Sri Swami Advaitanandaji Maharaj spoke on the divine glory of the sacred scripture Srimad Bhagavad Gita. Two books of Sadgurudev were also released to mark this auspicious day. The Satsang concluded with Arati and distribution of Prasad.

May Lord Krishna and Sadgurudev bless us all to strive sincerely to live in the spirit of Srimad Bhagavad Gita.



## SRI DATTATREYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM



The Purnima (full moon day) of the Margashirsha month is the sacred day of the advent of the Lord Dattatreya on this earth plane. As per yesteryears, this blessed day was celebrated with great devotion at the Headquarters Ashram on 3rd December 2017. The inmates, devotees and guests of the Ashram devoutly participated in the Satsanga organised



from 9 a.m. to 11.00 a.m. at Dattatreya hillock wherein grand worship, with Abhisheka and Archana to the Vedic chants, was offered to the Lord Dattatreya enshrined in the Dattatreya Temple. The Sannyasis and Brahmachris of the Ashram presented Bhajans and Kirtans as their worshipful offering at His sacred feet. After the Arati, everyone partook the holy Prasad.

During the night Satsang, H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse on Lord Sri Dattatreya's advent said that Lord Sri Dattatreya is a unique manifestation of the Divinity establishing the ultimate oneness of the Divine Trinity i.e. Brahma, Vishnu and Siva. Sadgurudev Sri Swami Sivanandaji Maharaj's book 'Upanishads for Busy People' was also released on this auspicious day.

May the divine grace of Lord Dattatreya and Sadgurudev be upon all.



## CELEBRATION OF THE SEVENTY FOURTH ANNIVERSARY OF MAHAMANTRA SANKIRTAN YAJNA

The sacred day of the Seventy Fourth Anniversary of Mahamantra Sankirtan Yajna was celebrated with great spiritual gaiety at the Headquarters Ashram on 3rd December 2017.

The devotees and guests of the Ashram offered their oblation in this sacred Yajna by the chanting of the Mahamantra collectively for three hours from 27th November to 2nd December 2017. The auspicious day of 3rd December commenced with Brahmamuhurta Prayer and meditation at the holy Samadhi Shrine, special worship at the Divyanama Mandir and a Havan for the peace and welfare of world at the Ashram Yajnashala.



At 3.00 p.m., a beautifully decorated palanquin with the portraits of Lord Sri Rama, Lord Sri Krishna and Sadgurudev was taken in a procession by the devotees and guests singing joyfully the Mahamantra. The programme concluded with Archana to the chants of Ashtottarashata-Namavali of Lord Sri Rama and Lord Sri Krishna,

Arati and distribution of sacred Prasad.

During the night Satsang, H.H. Sri Swami Padmanabhanandaji Maharaj in his blessing message quoting from Srimad Bhagavad Gita highlighted the significance of constant remembrance of the Lord.

May the benedictions of Lord Sri Rama, Lord Sri Krishna and Sadgurudev be upon all. ◆ ◆ ◆



## A THREE DAY PERSONALITY DEVELOPMENT CAMP FOR STUDENTS AT THE HEADQUARTERS ASHRAM



As per yesteryears, a Three Day Personality Development Camp for students of Rishikesh was organized at the Headquarters Ashram from 18th to 20th November 2017. One hundred and twenty four students of twenty three different schools and inter-colleges of Rishikesh along with their twenty three teachers participated in the Camp. Swami Sivananda Satsang Bhavan was the venue of the Camp.

On 18th November 2017, H.H. Sri Swami Padmanabhanandaji Maharaj inaugurated the Camp by

lighting the lamp and blessed the students with his inspiring words. Each day of the Camp comprised of two sessions; Sri Swami Yogavedantanandaji Maharaj, Sri Swami Akhilanandaji Maharaj and Sri Swami Dharmanishthanandaji Maharaj conducted the different sessions as the Master of Ceremonies.

All the three days, the forenoon session commenced with Yogasana, Pranayama and Bhajan Class conducted by Sri Swami Dharmanishthanandaji Maharaj. It



was followed by a talk on the ‘Life and Teachings of Gurudev Swami Sivananda’ by Sri Swami Akhilanandaji Maharaj on the first day, a discourse on ‘How to Lead a

Successful Life’ by Sri Swami Yogavedantanandaji Maharaj on the second day and an interactive session with PowerPoint presentation on ‘Personality Development—Why





and How' by Sri Swami Shivashritanandaji Mataji on the third day.

Ms. Neeru Aggarwal of Gurgaon conducted three interactive sessions

using PowerPoint presentations on 'Universal Prayer', 'Aims and objectives of the Divine Life Society' and 'Teachings of Srimad Bhagavad Gita' during the first two days of the Camp. Br. Sri Ram Chaitanya of Kashika, an NGO at Bhatwari, Uttarakashi, narrated inspiring stories to students in Sanskrit. Games, competitions and scouting activities were organized on all the three days under the guidance of Prof. I.D. Joshiji, Dr. Sunil Thapliyalji, Acharya Sri Ramakrishna Pokhriyalji, Dr.



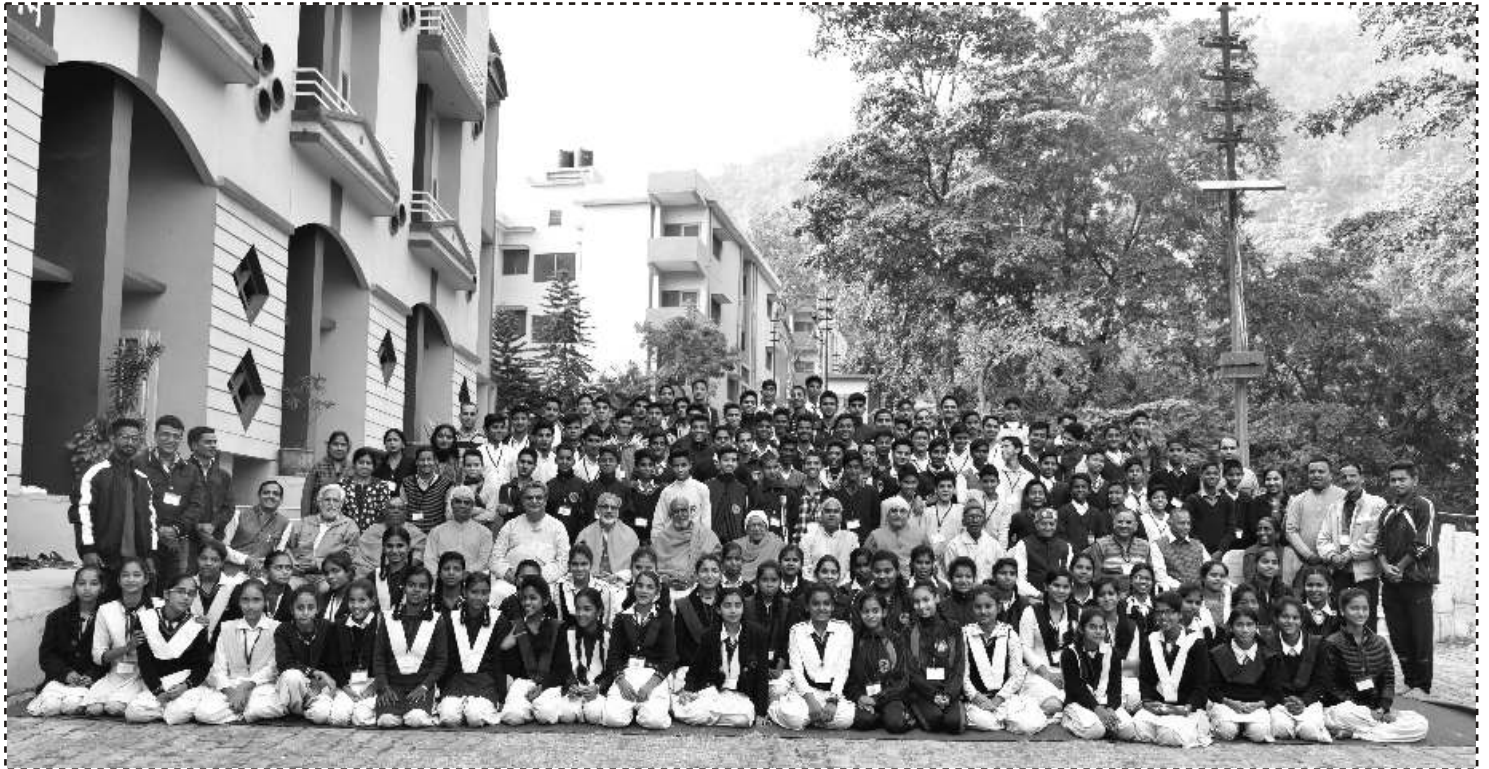
Lakshmi Narayan Joshiji and Sri Sushil Notialji.

The students exhibited their talents by presenting Bhajans, stories, riddles and jokes during different sessions of the Camp and also offered their loving Seva in 'Clean Himalaya Project' under the guidance of Sri Swami Amritarupananda Mataji and their teachers. The queries raised by their inquisitive nature were answered by Sri Swami Akhilanandaji Maharaj in a Question Answer Session. On the concluding day i.e. 20th November, H.H. Sri Swami Vimalanandaji Maharaj blessed them with his inspiring words at Gurudev's Samadhi Shrine. The Camp concluded with the



blessing messages of H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj and distribution of certificates and Jnana Prasad.

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



## H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ'S VISIT TO KURUKSHETRA UNIVERSITY, HARYANA

The auspicious day of the advent of the glorious scripture 'Srimad Bhagavad Gita' is celebrated every year on grand scale at the holy land of Kurukshetra where Lord Krishna blessed Arjuna and entire humanity as well with this Divine Gospel. To mark this day, Kurukshetra University organises Gita Seminar every year at international level.

In response to the kind invitation of officials of Kurukshetra University Haryana, H.H. Sri Swami Padmanabhanandaji Maharaj visited the University to attend International Seminar on "Exploring 'Self' in Digital Age—The perspective of Srimad Bhagavad Gita Philosophy" being organised from 25th to 27th November 2017.

The Seminar was jointly organised by Department of Tourism and Hotel Management, Department of Sanskrit, Department of Philosophy and University School of Management of Kurukshetra University. During the nine sessions of the Seminar, learned scholars from all over the world expressed their views on the theme of the Seminar. Revered Sri Swamiji Maharaj delivered a talk on "न त्वं शोचितुमर्हसि— thou shouldst not grieve. It is something unbecoming of you" in the seventh session conducted on 27th November by Department of Sanskrit. Sri Swamiji Maharaj's illuminating discourse was well received by the gathering.

### DISCIPLINE OF SPEECH

Be clean-hearted, sweet-tongued, true tongued and courteous. Do not destroy your soul by anger and revenge. Live in harmony with others.

Observe Mauna at least once a month. Discipline the tongue properly. Think twice before you speak, before you let fall a word. Know the power of each word that you utter and the effect it will produce on the minds of others. Do not allow the tongue to run riot. Speak a few words which are sweet and loving. A word spoken once cannot be taken back like a shot sent at a target. It is speech that wounds a man more than actions.

—*Swami Sivananda*

## CULTURAL VISIT OF SRI SWAMI YOGASWARUPANANDAJI TRUSTEE & VICE-PRESIDENT DLS HEADQUARTERS

In response to the invitation of The Divine Life Society (Hong Kong Branch) Yoga Centre, Swamiji visited Hong Kong from 1st November to 14th 2017. Swamiji was received by devotees of Gurudev and members of HK Branch at the airport on 1st November. On the following day, Swamiji met with the disciples of H.H. Sri Swami Chidanandji Maharaj at Yoga Centre, answered many questions in the practice of Yoga and meditation.

Annual Yoga retreat was held from 3rd to 5th November at Cheung Chau Island. There were one hundred participants, 3-Lectures on the topic of “The Yoga of Meditation—Chapter VI of the Bhagavad Gita. Swamiji gave practical instructions following the teachings of the Bhagavad Gita, how to meditate. There was public talk on 7th November at the Leighton Hill Community Hall in Happy Valley on the topic of “Concept of Yoga Diet”. Swamiji said, we have two instruments,—visible body and invisible mind. Physical body is having one mouth but invisible mind is having nineteen mouths, food that we eat through mind is the criterion. Hence it is said Sattvic food that we eat through mind by repeating God’s Name, study of the scriptures, good company (Satsang) is very important for meditation. There were 2 evening lectures on 8th and 10th

November for Yoga Teacher of Hong Kong Branch on the topic of “Difference between Meditation and Sitting in Silence” with question/answers, followed by meditation.

During the period of stay at Hong Kong, Swamiji met many Indian devotees of Gita study group, who were guided by Shri K.P. Daswaniji and Mrs. Ritoo Ahujaji. Swamiji also visited the Big Buddha at Po Lin Monastery in Lantau Island on the 9th November.

On 11th November, monthly Satsang of the Hong Kong Branch led by Swamiji, with the regular chanting session of “Maha Mrityunjaya Mantra”.

As in previous years Mr. and Mrs. Veerji provided kind hospitality and accommodation, arranged individual meetings with Gurudev’s devotees and organized special Satsangs. Mr. Hariji helped in translation for all the lectures in Yoga Camp and Satsangs, during public talk and conferences. Mrs. Prakashiniji (Mrs. Ing Chi Mann) President of the Divine Life Society Hong Kong Branch Yoga Centre provided Transportation facilities from 1st to 14th November to all places.

All the devotees in Hong Kong expressed their heartfelt gratitude for the visit of Swamiji. ◆ ◆ ◆

## 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)**

It was an alert, compassionate Swamiji, who dialed 108 when he saw a person lying alone on the road, not able to respond. The patient was immediately admitted in Government Hospital, but since there was nobody to accompany, serve and attend on him, the Hospital could no longer keep the patient indoors. Gurudev’s ways are highly mysterious and it is absolutely certain and beyond a shadow of any doubt that through His intervention only this patient was shifted to Sivananda Home. Initially he was not able to respond and he seemed to be almost completely paralyzed and in a semi-conscious condition. He carried medical papers with him, which diagnosed him with a swelling in the brain. Under intravenous fluid and medicines administered, together with juice and milk, he started to respond, trying to talk but whispering, and miraculously his condition continued to improve, and he was soon able to sit up by himself, eat and drink on his own, though his right side remained weak. It was heard that he is a Brahmachari, living alone in a small kutir, just under a tin sheet, almost 80 years of age, but with an enormous will power. He tries to get up and even walk a few steps. Originally, he hails from Bengal and has been staying by the side of Mother Ganga since many years.

It is absolutely impossible to grasp what could go on in the mind and heart of those who are completely abandoned, alone, and whose body seems to have given up on life, literally at the mercy of the Almighty One, with nothing else left than an attitude of surrender, patience and a silent prayer in the heart.

Other patients too were admitted this month, among whom is a severe malnourished gentleman, weighing only 33 kgs, his body completely worn out—just skin and bones. He was hardly able to walk, just able to say a few words to talk, and his mind seemed to be agitated and confused. But now, by beloved Gurudev’s grace, his sad and hollow eyes have lightened up bit by bit and is recuperating quickly under the shelter and protecting, consoling and abundant Grace of Gurudev Sri Swami Sivanandaji Maharaj.

Praying for the recovering of illness and Peace for all of them who are in pain and suffering and for Faith and Patience for all of us, in all aspects of our lives.

*“Do you think I know what I am doing? That for one breath or half-breath I belong to myself? As much as a pen knows what it’s writing, or the ball can guess where it’s going next.”* **(Rumi)**

*“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)**

## BHAJAN-KIRTAN UTSAVA AT THE HEADQUARTERS ASHRAM



A Bhajan-Kirtan Utsava was organized in the sacred presence of Sadgurudev Sri Swami Sivanandaji Maharaj in the Holy Samadhi Shrine on 6th and 7th November 2017. Pujya Sri Vitthal Dasji Maharaj (Sri Jaya

Krishna Dikshitar) and the devout members of his Bhajan Mandali from Govindapuram, Tamilnadu presented Abhanga Bhajans and Kirtan during the night Satsang on these two days. Their soulful and ecstatic singing of Lord's Names and His glories and the powerful spiritual vibrations generated thereby, filled the hearts of one and all with ineffable joy.

Pujya Sri Vitthal Dasji Maharaj and the members of the Bhajan-Mandali were felicitated by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj.

May the Lord Almighty and Sadgurudev bless us all with the constant remembrance of the Divine Name. ♦♦♦



## **THE HEADQUARTERS ASHRAM CONTRIBUTES IN THE SWACHHA BHARAT ABHIYAN**

A Project under 'Swachha Bharat Abhiyan' was started in year 2016 by the Headquarters Ashram with the aim of providing 100 toilets to 100 poor families in the villages on the upper reaches of the Himalayas to mark the Birth Centenary of Worshipful Sri Swami Chidanandaji Maharaj. By May 2017, 31 toilets had been completed at 6 different villages.

A team comprising H.H. Sri Swami Advaitanandaji Maharaj, Sri Sanjay Daulat Manchandaniji, Trustee, Swami Aksharanandaji and Br. Sri Ramchaitanyaji visited Gorsali and Natin villages of Uttarakashi on 21st November 2017 to assess the progress of the third phase of construction of toilets and bathrooms. Construction of 63 toilets and bathrooms at four different villages was sanctioned for the third phase. The team met each beneficiary, inspected the progress of the work and provided some suggestions as well. Construction of all the 63 toilets and bathrooms is expected to be completed by the end of this year.

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



## **AID TO THE STUDENTS (JUNIOR SECTION) OF KASTURBA GANDHI GIRLS HOSTEL, AAMPHATA**

As a part of its charitable activities, the Headquarters Ashram provided aid to the students (Senior Section) of Kasturba Gandhi Girls Hostel at Aamphata at Khadi, 40 Kms from the Headquarters Ashram in October 2017. Following the distribution of aid, request came from the same organisation and the Education department to provide similar aid to the students of Junior Section.

In response to their request, H.H. Sri Swami Advaitanandaji Maharaj, Sri Sanjay Daulat Manchandaniji, Trustee, along with Swami Aksharanandaji and Br. Sri Ramchaitanyaji visited Aamphata on 21st November 2017. On their arrival, they were given warm welcome by the students of Junior Section of Kasturba Gandhi Girls Hostel. They distributed two pairs of track suits, two sweaters, shoes, socks, school bags, towels and Prasad to the students. 50 students were benefitted with the Aid provided by the Ashram. Their eyes and faces glittering with joy expressed their gratitude towards the holy Ashram of Sri Gurudev.



May the abundant grace of Lord Almighty and Sadgurudev be upon all.



## PROGRAMMES BY SWAMI SIVANANDA SEVAGRAM CHARITABLE SOCIETY, GAHAM, ANGUL (ODISHA)



Swami Sivananda Sevagrama Charitable Society, Gaham, Angul successfully organised 'Student Welfare Programme' at Utkalmani Gopabandhu Vidya-pitha, Khamar on 25th November 2017. Sri Dhananjay Sen, Sri Gangadhara Behera and other members of the Society gave inspiring talks to the students. An Oriya book 'Adarsha Balaka' was given to all the students and teachers as Jnana Prasad.



The Society also organised a Block Level Srimad Bhagavad Gita and Sri Hanuman Chalisa chanting competition on 26th November 2017 at Sivananda Sevagrama, Gaham.

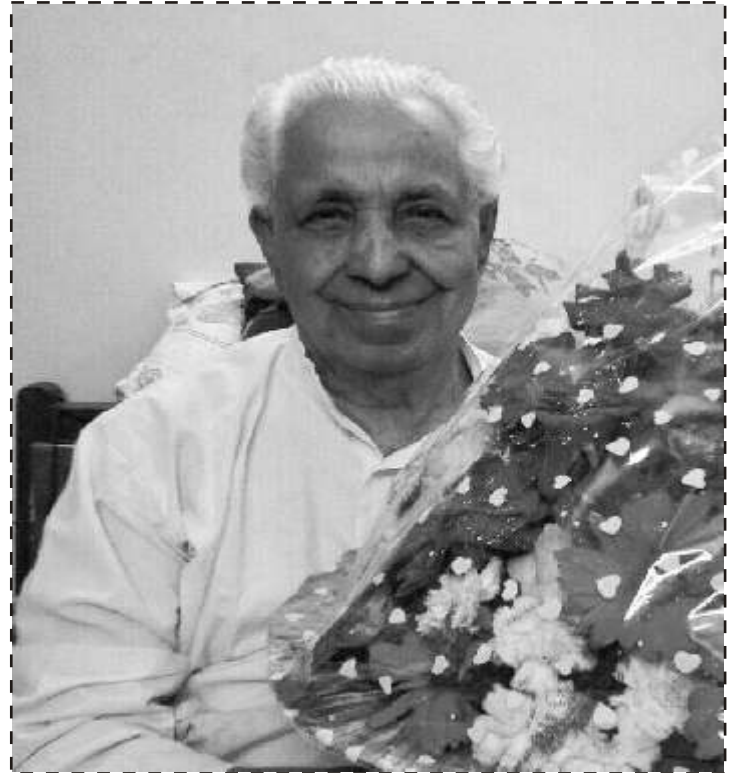
May the blessings of the Lord Almighty and Sadgurudev be upon all. ◆ ◆ ◆

## IN MEMORIAM

With a deep sense of loss and profound sorrow, we report the sad demise of Sri H.D Sharmaji, an ardent devotee and direct disciple of Sadgurudev Sri Swami Sivanandaji Maharaj on 24th October 2017 at Delhi.

Revered Sri H.D. Sharmaji was born in 1925 in Punjab. He got the blessed opportunity to have Sadgurudev's Darshan in 1957. "Will you work for me", he was asked by Sadgurudev during the first Darshan. In response to the question of his Beloved Master, Sri Sharmaji dedicated his entire life to the service of Sri Gurudev and His Divine Mission.

He rendered his devoted services to the Headquarters Ashram as the member of Board of Management and to the Swami Sivananda Cultural Association, Delhi as its General Secretary for five decades. Under his able guidance, various Sadhana Shivirs, Yoga Camps, Medical Camps, Centenary Celebrations of Worshipful Gurudev and Param



Pujya Sri Swami Chidanandaji Maharaj were successfully organised. He endeavoured sincerely to fulfil Sadgurudev's Divine Mission of dissemination of spiritual knowledge by publishing a monthly magazine 'Voice of Sivananda'. Sri Sharmaji breathed his last on 24th October 2017 at the ripe age of 92.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.



**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 I.P.O. or by DD payable at any Bank in Rishikesh.

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**IMPORTANT GUIDELINES FOR “REMITTANCE”**

Kindly send all remittances by Indian Postal Orders, Bank Drafts or Cheques in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**. The Bank Draft/Banker’s Cheque shall be payable at Rishikesh.

In case of remittances through Electronic Money Order, Please send us a letter indicating purpose of remittance and EMO number and date.

Remittance directly into our Bank Account without our consent are not accepted by the Society due to Management and accounting reasons.

## IMPORTANT ANNOUNCEMENT

**YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),**  
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

### ADMISSION NOTICE

Applications are hereby invited for undergoing the **88th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2018 to 29-4-2018** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

#### ***The details are as follows:***

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
  - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
  - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-1-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

**For the Application Form and Prospectus please write to:**

**Also Application Form and Prospectus  
can be downloaded from website**

*www.sivanandaonline.org*

Or contact the *e-mail*:

*yvacademy@gmail.com*

**THE REGISTRAR,**

The Yoga-Vedanta Forest Academy,  
**THE DIVINE LIFE SOCIETY,**  
P.O. SHIVANANDANAGAR—249 192  
Distt: Tehri-Garhwal, Uttarakhand  
Himalayas, INDIA  
Phone : 0135-2433541 (Academy)

SHIVANANDANAGAR,  
October, 2017

- Note:—
- (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
  - (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

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## 44TH TELUGU DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE 24TH—26TH JANUARY 2018, AT VISAKHAPATNAM, ANDHRA PRADESH

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 44th Telugu Divine Life Society Spiritual Conference will be held from 24th to 26th January 2018, at Sri Sitarama Kalyana Mandapam, on NH-5, Port Hospital Junction, Saligramapuram, Visakhapatnam.

The Conference will be blessed by Senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the Conference aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference will be ? 500/- per person inclusive of food and accommodation

The last date for registration/enrollment is 31-12-2017.

For Registration and Information please contact:

- |                                  |               |
|----------------------------------|---------------|
| 1. Sri Chilla Ramakrishna        | 0 94405 64735 |
| 2. Sri T. Chandra Mouliswara Rao | 0 96182 83789 |
| 3. Sri Dr. N. Nageswara Rao      | 0 94403 87659 |

**—The Divine Life Society**

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## ANNOUNCEMENT

### DIVINE LIFE SOCIETY, WEST BENGAL – SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 17th to 21st February 2018 at Manav Seva Trust Complex, Hamiragachhi, Railway Station-Malia, on Howrah—Tarekeshwar Railway line (54 km from Kolkata by road). Delegates are requested to report at the Sadhana Shibir venue between 3:00 PM and 4:00 PM on February 17th, 2018. Enrolment Form will be given to the delegates at the time of registration.

Participation fee will be Rs. 300/- per person for delegates from West Bengal and Rs. 250/- per person for delegates from other states inclusive of food and dormitory accommodation.

The last date of enrollment is 31st January 2018. The Enrollment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA—700027, West Bengal. Participation Fee/accommodation charges are to be made in favour of “The Divine Life Society, West Bengal”, payable at Kolkata.

*For Enrollment and information please contact:*

- |                        |               |
|------------------------|---------------|
| Sri Bijoy Kr. Swain    | 0 93393 92845 |
| Sri Nitul Parekh       | 0 98300 40730 |
| Sri Prafulla Mahapatra | 0 94383 03624 |

All Devotees are requested to participate.

**—The Divine Life Society**

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Aska (Odisha):** The Branch had its daily Prayers and weekly Satsangs on Thursdays and Sundays. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with special evening Satsang. Besides this, Navaratri and Vijayadasami Puja was done from 20th to 30th September.

**Barbil (Odisha):** During the months of September and October, The Branch continued weekly Satsang on Thursdays, residential Satsang on Mondays and Sadhana day on 24th of every month. Free Homeopathic treatment of poor patients was carried on regularly. Besides this, Srimad Bhagavad Gita Pravachan was arranged from 2nd to 6th October.

**Bangalore (Karnataka):** The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, Maha Mrityunjaya Japa, recitation of Guru Gita and Bhagavad Gita etc. There was an Akhanda Kirtan of Mahamrityunjaya Mantra and chanting of Guru Gita on 15th October, and special Satsang was held on 22nd with Bhajans.

**Badhiausta-Ganjam (Odisha):** Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prayers, Nagar Sankirtan, Paduka Puja, chanting of Hanuman chalisa and Vishnu Sahasranam and discourses. These were concluded with Prasad distribution.

**Baripada (Odisha):** In the months of September and October, The Branch

celebrated Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th with Paduka Puja, Bhajan, Kirtan, discourses and chanting of "Om Namoh Bhagavate Sivanandaya" and "Om Namoh Bhagavate Chidanandaya". Monthly Sadhana days were held on 3rd September and 1st October.

**Bargarh (Odisha):** During the month of October, the Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly.

**Bellaguntha (Odisha):** Daily morning Meditation, weekly Satsang on Sundays with Gita Path, Ramayana Path on Tuesdays, mobile Satsang on Thursdays and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Sadhana day was observed on Sankranti day, and recitation of Vishnu Sahasranam was done on Ekadashi. Besides this, Gita Pravachan was arranged from 24th September to 28th October.

**Bellary (Karnataka):** Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja. Besides this, Vijayadashami Puja was held on 30th

September. These were concluded with prayers for world peace and Arati.

**Berhampur (Odisha):** The Branch continued weekly Satsang on Sundays, Paduka Puja on Thursdays and 8th and 24th of every month. There was Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prayers, Prabhat Pheri and Paduka Puja. Navaratri Puja was celebrated from 24th to 30th September.

**Bhanjanagar (Odisha):** In the months of September and October, the Branch carried on daily Paduka Puja and weekly Satsang on Sundays, and Ekadasis were observed with recitation of Vishnu Sahasranam and Bhagavad Gita. 130th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Prayers, Paduka Puja, Havan and discourses. Besides this, Navaratri Puja was arranged from 21st to 29th. Special Satsang was held on 17th October with recitation of Sundarakanda and Hanuman Chalisa.

**Bharuch (Odisha):** The Branch conducted Paduka Puja on 8th and 24th September, and Pravachan of Sri Rama Gita was held on every Saturday and Sunday. Srimad Bhagavat Katha Pravachan was arranged from 11th to 20th September.

**Bhubaneswar (Odisha):** The Branch continued daily Paduka Puja and weekly Satsang on Thursdays. Yoga class was conducted from 1st to 7th October, and Gandhi Jayanti was celebrated on 2nd. There was a Talk on Bhakt Charitmala from 3rd to 10th. Besides this, Aradhana day of Sri Swami Krishnanandaji Maharaj

was observed on 28th. Sadhana day and Radhastami was held on 31st October.

**Chandapur (Odisha):** In addition to its regular weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month. Besides this, Swadhyaya of Sri Haribansa Puran and Sri Ramcharit Manas Parayan were done on 6th and 17th October.

**Chandigarh:** The Branch had Daily Puja, yoga class and weekly Satsang on Sundays with Swadhyaya of Bhagavad Gita, Pravachans, Bhajan, Kirtan and Narayan Seva. Free medical treatment and free monthly publications continued. There was Akhanda Maha Mantra Kirtan on 7th September. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch.

**Chhatrapur (Odisha):** The Branch continued daily Puja and weekly Satsang on Thursdays. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and Gita Path etc. These were concluded with distribution of sweets, biscuits and fruits for students and leprosy patients. Sundarakanda Parayan was done on 23rd.

**Dhenkanal (Odisha):** The Branch celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th with Paduka Puja, Bhajan, Kirtan and discourses on Swamiji's life and teachings.

**Digapahandi (Odisha):** Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September

and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajan, Kirtan, Gita Path, recitation of Hanuman Chalisa and discourses etc. On this occasion from 9th to 23rd special evening satsang was conducted by the Branch.

**Gopinathpur (Odisha):** Daily Puja and evening satsang continued. Lalita Sahasranam was held on 12th September. Besides this, special talk on Bhakti and Quiz competition for students was arranged on 17th. This was concluded with distribution of Jnana Yajna Prasad and certificates for winners. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prayers and Paduka Puja, and also Sundarakanda Parayan, Paduka Puja and Havan was held at the residence of a devotee. Navaratri Puja was done with chanting of Durga saptashati from 21st to 30th September.

**Gundayapalem-Karavadi (A.P.):** The Branch celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and Worshipful Sri Swami Chidanandaji Maharaj on 24th September. On this occasion, chanting of Vishnu Sahasranam (108 times) was arranged on 7th, and Guru Paduka Puja, talks on Bhakti, Nama Japa and life and teachings of Swamiji's were conducted on 8th and 24th. In the evening Satsang followed with Prayers, Kirtans and cultural programmes. Prizes and mementos were distributed to the best students of Swami Sivananda School.

**Imphal (Manipur):** The Branch celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th with

Bhajan, Kirtan, chanting of 12th chapter of Srimad Bhagavad Gita and talks on various spiritual topics. These were concluded with Anna Prasad.

**Jamshedpur (Jharkhand):** The Branch conducted its weekly Satsang on Fridays, and also organised free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday and certificates were given to the students for drawing competition. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prabhat Pheri, Paduka Puja and breakfast to the leppers, and in the evening special Satsang was conducted.

**Jeypore (Odisha):** The Branch continued daily puja, weekly Satsang on Sundays and mobile Satsang on Thursdays. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prabhat Pheri, Paduka Puja, Swadhyaya, and recitation of Vishnu Sahasranam. On 24th food packets were distributed to Orphan School students. Navaratri Puja was done from 21st to 29th September with reading of Durga Saptashati and chantings.

**Kakinada (A.P.):** The Branch conducted Bhajans on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Sri Mahalakshmi Puja, Pravachan and Gow-Puja were done on 6th September.

**Kanpur (U.P.):** The Branch had daily chanting of Maha Mrityunjaya Mantra and

Durga Saptashati. Monthly Satsang was held on 8th October with the presence of Sri Swami Dharmanistanandaji of DLS HQs. Rishikesh, and Swamiji conducted Yoga session on 9th. Sri Satya Narayana Katha was done on 22nd, and clothes were distributed to the needy people on 17th and 30th (Deepavali day).

**Kendujhargarh (Odisha):** The Branch continued weekly Satsang on Sundays, Paduka Puja on 8th and Sadhana day on last Sunday of every month. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajan, Kirtan and discourses. These were concluded with distribution of fruits and Anna Prasad for orphan children of Adruta Children Home.

**Khallikote (Odisha):** The Branch had weekly Satsang on Thursdays. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prayers, Paduka Puja, Bhajan, Kirtan, recitation of Hanuman Chalisa and Narayan Seva.

**Khatiguda (Odisha):** The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 1st October with Prayers, Paduka Puja, Bhajan, Kirtan and Swadhyaya. Recitation of Vishnu Sahasranam was held on Ekadasis.

**Khurdha Road (Odisha):** Daily and mobile Satsangs continued. The Branch celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th with Prayers, Paduka Puja, Bhajan, Kirtan

and discourses. On this occasion, daily chantings were done from 8th to 24th September. On 2nd October Gandhi Jayanti was celebrated with Bhajans and Narayan Seva.

**Kodala (Odisha):** The Branch had weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Mobile Satsangs were held on 8th and 24th of every month. Sri Ramcharit Manas Parayan and Pravachan was arranged from 8th to 17th October.

**Kakching (Manipur):** In addition to its regular weekly Satsang on Mondays with Vedanta class and Rudrabhishek, and Paduka Puja on Thursdays Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, Bhajan, Kirtan and Pravachan.

**Lanjipalli (Odisha):** Daily Puja and Mahamantra Sankirtan were continued. Weekly Satsang held on Sundays. The Branch celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th with Archana and Narayan Seva.

**Nandini Nagar (Chhattisgarh):** During the months of September and October, the Branch conducted daily Yoga class, Prayers and evening Satsang with Vishnu Sahasranam Parayan. Besides this, there were mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. The Branch organised Manas Gosthi on 3rd September, on this occasion Sivananda

Literature and cash award and also best Teacher Awards were given. Ganesh Chaturthi was celebrated from 25th August to 4th September. Birth Anniversary of Param Pujya Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated as three days function. Akhanda Mantra Japa of "Om Namo Bhagavate Sivanandaya" on 6th, Pravachan on Pandwani Gayan (based on Mahabharat Story) on 7th, Nagar Sankirtan, Paduka Puja and fruits were distributed at Govt. Hospital on 8th. Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was celebrated on 24th with Havan for world peace. Navaratri Puja was done from 21st to 29th with Jyoti Kalas, Stotras, Bhajan, Kiran and Kanya Puja. Special Satsangs were held on 8th and 29th of October.

**Raipur (Chattisgarh):** In the months of July and August, the Branch conducted weekly Satsang on Sundays, and recitation of Vishnu Sahasranam on Ekadasis. Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was celebrated on 24th September with Paduka Puja, Bhajan and Sankirtan.

**Rourkela (Odisha):** The Branch had weekly Satsang on Thursdays, mobile Satsang on Sundays with Paduka Puja. Besides this, ladies Satsang was held on 1st and last Sunday. Homeopathic Dispensary as usual provided free treatment and medicines for needy people.

**Steel Township, Rourkela (Odisha):** In the months of September and October, the Branch continued mobile Satsangs, Free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays. Sadhana day and Birth Aniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and

H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Guru Paduka Puja, Pravachan, Gita Path, and recitation of Hanuman Chalisa and Vishnu Sahasranam etc.

**Sunabeda (Odisha):** Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and Sundarakanda Parayan and Archana on 17th October (Sankranti day).

**Sambalpur (Odisha):** Daily Puja, weekly Satsang on Sundays, Narayan Seva on Mondays, Sundarakanda Parayan on Saturdays, Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Special occasions like Gita Pravachan from 1st to 7th October, Group Meditation and Prayers from 20th to 4th November, and discussions were conducted by the Branch.

**South Balanda (Odisha):** The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Special Satsangs were arranged on Ekadasis, and Sadhana Satsang on 17th September. There was also an Akhanda Mahamantra Sankirtan on 25th for World Peace and Universal Brotherhood.

**Vasant Vihar (New Delhi):** The Branch conducted Satsang on Sundays with group discussion, reading of Ram Charit Manas, Bhajan, Kirtan and prayers for world peace.

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

***Om Santih Santih Santih!***

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

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## PSYCHOGENIC SOURCES OF DISEASES

Selfishness, egoism, worry, hatred, contract the blood-vessels, badly damage the nerve-fibres, obstruct the inflow of the vital force or life-current, and lower the vitality and the power of resistance to external forces and influences. Anger generates poison in the blood, in the brain, liver and in the whole system; it produces fever and depression. Hatred causes nervous weakness, uneasiness, restlessness, cough, fever, loss of blood, indigestion, etc. Fear produces low blood pressure and weakness, destroys red blood-cells, makes the face pale, affects the heart, liver and stomach, and produces indigestion, diarrhoea or constipation and impotency. Jealousy will create an inferiority complex, will disable your mind and ruin your health. Jealousy is at the root of the nervous breakdown of millions of people all over the world.

*Swami Sivananda*

*To*